English Translation of Jāmi' At-Tirmidhi

English
Translation of

Jāmi'
At-Tirmidhī

Compiled by:

Imām Hāfiz Abū 'Eisā Mohammad Ibn 'Eisā At-Tirmidhī

Volume 1

From Hadith no. 01 to 543

Translated by:

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Ahādith edited & referenced by:

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Islamic Research Section Darussalam

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the Most Gracious, the Most Merciful

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بسم الله الرحمن الرحيم

In the Name of Allāh, the Merciful, the Beneficent

Publisher's Foreward

All praise is due to Allāh, Who has facilitated that Darussalam — in its efforts of service in the translation and publication of important Islamic works in various languages — be granted the task of publishing the entire collection of the famous Six Books of *Ḥadīth*.

These are: *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*.

These last four, known as the "Four *Sunan*," containing mostly *Aḥādīth* related to, and arranged according to religious regulations, have mostly been out of reach of the English reader until now.

After *Sunan Abū Dāwūd*, Imām Abū 'Eīsā At-Tirmidhī's *Jāmi'* (compilation) - better known as "*Sunan At-Tirmidhī*" is considered the most authentic among the Four *Sunan*.

In fact, some scholars even considered *Sunan At-Tirmidhī* to be the best out of all of the Six Books, not based upon a criteria of authenticity, but rather because of how well organized it is, making it easy for the average person to find what he is looking for, and all of the additional areas of knowledge that the author has included, which are not found in the other titles among the Six.

For example, after citing the narrations of a chapter, he often explains the views of the famous *A'immah* of *Fiqh*, like Aḥmad, Ash-Shāfi'ī, Mālik, and others. In this manner he makes clear the interpretations of these great scholars, and why they did or did not act upon this *Ḥadīth*, or its like, making this collection an important *Fiqh* reference.

Similarly, if he mentioned a chapter about the prohibition or the command for something, he would include — if applicable — a chapter after that related to the exception or permission regarding those matters.

His collection has the added distinguishing mark of containing many statements regarding narrators from the great scholars of *Aḥādīth* that he learned from, like Imām Ad-Dārimī, whom he often cites from by saying: "I asked 'Abdullāh bin 'Abdur-Raḥmān about this..." Of course, the most famous of these is his teacher Imām Al-Bukhārī, whom he often refers to as: "I asked Muḥammad" or "I heard Muḥammad bin Ismā'īl saying..."

Oftentimes, Imām At-Tirmidhī explains details about the name of a narrator that may be obscure in chains of narration he cited, as well as clarifying the names of *Ṣaḥābah* who are mentioned.

Imām At-Tirmidhī also explains any defects in the chains of narration he cited for the *Hadīth*, and what his preference is in regard to the most correct version, in other words; is the real chain a connected chain, or is the genuine version that which does not have a connected chain. Imām At-Tirmidhī's collection also has another distinguishing characteristic among the remainder of the Four *Sunan* collections; that is his effort to explain the overall correctness and usefulness, in other words, the grade of each *Hadīth*. This is something that occurs with less frequency in the other three of the Four *Sunan*.

In most chapters, Imām At-Tirmidhī also explains if there are other narrations related to the topic, and from which of the *Sahābah* they are reported.

Such topics — along with his book *Al-'Ilal Al-Kabīr* and his book *Al-'Ilal As-Saghīr* — make his collection an important reference for the science of *'Ilm Ar-Rijāl*, *'Ilm Ar-Riwāyah* and *Al-Jarh wat-Ta'dīl.*

In summary of the benefit of *Sunan At-Tirmidhī*, Al-Qādī Ibn Al-'Arabī mentioned the famous collections of *Ahādīth* and he said: "And there is none among them like the book of Abū 'Eīsā..." And he said: "In it are fourteen (categories) of knowledge, and that makes it easier and safer to act upon..."

He listed them as:

1. Chains of narration (*Asnād*);
2. Authenticity (*Sahhah*);
3. Weakness (*Da'afa*);
4. Multiple routes of transmission (*Turuq*);
5. Disparaging remarks regarding narrators (*Jarh*);
6. Endorsing remarks regarding narrators (*'Addal*);
7. Names of narrators;
8. *Kunyah* (surnames) of narrators;
9. Connected narrations (*Wasal*);
10. Disconnected narrations (*Qata'*);
11. The clearest of what is to be acted upon;
12. What is abandoned of narrations;
13. Clarification of the differences of the scholars in rejecting and accepting narrations;
14. Mention of their differences in interpretation of the narrations.[1]

[1] See Ahmad Shākir's 'Introduction to *Sunan At-Tirmidhī*,' where he refers this to *'Āridat Al-Ahwadhī.*

By these, he indicated that this collection of Imām At-Tirmidhī includes each of these types of knowledge in it.

The original text of *Sunan At-Tirmidhī* has been widely published in the Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication.

Finally, there were three main texts relied upon for verification, and these are the text published in India, with the commentary *Tuhfat Al-Ahwadhī* by Shaikh 'Abdur-Rahmān Al-Mubārakpūrī; the text published in Beirut, with the commentary *'Āridat Al-Ahwadhī* by Al-Qādī Ibn Al-'Arabī; and the text published in Tunisia which is based upon the text verified by Shaikh Ahmad Shākir and Muhammad Fuw'ād 'Abdul-Bāqī.

There are slight discrepancies of variation in some of the manuscripts and published editions. Sometimes there is an additional word here or there, or one *Hadīth* or chapter is cited earlier or later in sequence in one manuscript.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets [ ]. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis ( ) were used for that purpose.

Lastly, all of the *Ahādīth* in the text have been graded by the great research scholar Hāfiz Zubair 'Alī Za'ī.

We ask Allāh to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

'Abdul-Mālik Mujāhid

Servant of the Qur'ān and *Sunnah*

Director,

Darussalam

Riyadh and Lahore.

Introduction To *Jāmi' At-Tirmidhī*

By Abu Khaliyl

About The Author

He is Abū 'Eīsā bin Sawrah bin Mūsā bin Aḍ-Ḍaḥḥāk, As-Sulamī, Aḍ-Ḍarīr, Al-Būghī,[1] At-Tirmidhī. He is called "As-Sulamī" due to his ancestor's allegiance to the tribe of Sulaim, a well-known branch of the families of Qais bin Ghilān.[2]

As for "At-Tirmidhī," it is an ascription to a large city (Tirmidh) on the northern banks of the Amu Darya river in Tajikistan. His grandfather was from Marw (in Turkmenistan) but he emigrated to Tirmidh where *Imām* At-Tirmidhī was born.[3]

His Birth, Studies, And Travels

Scholars differ over which year he was born in. The dates vary between 200 and 209H.[4] While he was young, he began learning in his own city and later traveled to learn from the scholars of various lands. Al-Mizzī said: "He journeyed through the lands and heard from many personalities from Khurāsān, Al-'Irāq, Al-Ḥjiāz and other places."[5]

His Teachers

At-Tirmidhī heard from many of the most eminent people of knowledge of his time, some of those whom Al-Bukhārī heard from, as well as the other famous *Ḥadīth* compilers. He met and heard narrations from Muslim, and Abū Dāwud, and he stayed with Al-Bukharī learning a wealth of knowledge and narrations from him. Thus, Al-'Allamah 'Abdul 'Azīz Ad-Dihlawi said, "Surely, At-Tirmidhī was Bukhārī's suceessor."[6]

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[1] An ascription to *Būgh* a village outside of Tirmidh, where he was born according to As-Sama'ānī.

[2] This was stated by 'Alī al-Qārī in *Sharḥ Shamā'il At-Tirmidhī* 1:7.

[3] See the introduction to *Tuḥfat Al-Ahwadhī.*

[4] See Aḥmad Shākir's Introduction to *Jāmi' At-Tirmidhī*, the Introduction to *Tuḥfat Al-Aḥwadhī*, *Al-Ḥiṭṭah* by Ṣiddīq Ḥasan Khān, and the other popular books of biographies of the famous scholars.

[5] *Tahdhīb Al-Kamāl* 26:250-251.

[6] *Tuḥfat Al-Aḥwadhī*

In his Sunan, At-Tirmidhī mentioned much of what he learnt from Al-Bukhārī concerning narrators and benefits from the narrations.

His Books

He authored many books, the most famous of which are the following:

1. *Al-Jāmi'*, and it is this book, more commonly known as *Sunan At-Tirmidhī.*
2. *Ash-Shamā'il An-Nubuwiyah Wal-Khaṣā'il Al-Muṣṭafuwiyah*, more commonly known as *Shamā'il At-Tirmidhī.*
3. *Kitāb Al-'Ilal Aṣ-Ṣaghīr*, which is often printed at the end of *Sunan At-Tirmidhī.*

His Death

At-Tirmidhī died in Termez – in the village of Būgh according to As-Sam'ānī[1] – on the eve of Monday, the thirteenth night of Rajab in the year 279H, may Allāh have mercy upon him.[2]

About This Book

Al-Ḥāfiẓ Abū Al-Faḍl Al-Maqdisī said: "I heard Al-Imām Abū Ismā'īl 'Abdullāh bin Muḥammad Al-Anṣārī[3] in Harrāh – when Abū 'Eīsā At-Tirmidhī and his book was mentioned before him – saying: 'To me, his book is better than the book of Al-Bukhārī and that of Muslim. Because only one who is an expert in knowledge can arrive at the benefit of the books of Al-Bukhārī and Muslim, whereas in the case of the book of Abū 'Eīsā, every one of the people can reach its benefit."[4]

In *Jāmi' Al-Uṣūl*,[5] Ibn Al-Athīr said: "(It) is the best of the books,[6] having the most benefit, the best organization, with the least repetition. It contains what others do not contain; like mention of the different *Madhhabs* (views), angles of argument, and clarifying the circumstances of the *Ḥadīth* being authentic, weak, *Gharīb* (odd), as well as disparaging and endorsing remarks (regarding narrators)."

Similarly, more was said by Ibn Al-'Arabī in *'Āriḍah Al-Aḥwadhī* who listed fourteen categories of benefit in the book.

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[1] *Al-Insāb* 3:45-46.

[2] *Tahdhīb Al-Kamāl* 26:252.

[3] He is Shaikh Al-Islām Abū Ismā'īl 'Abdullāh bin Muḥammad bin 'Alī Al-Anṣārī Al-Haruwī, author of *Dham Al-Kalām Wa Ahlih*, *Manāzil As-Sā'irīn*, as well as others. He died in the year 481H. See *Tadhkirah Al-Ḥuffāẓ.*

[4] *Sharūt Al-A'immah Al-Ḥufāẓ Aṣḥāb Al-Kutub As-Sittah.* See also *Siyar A'lām An-Nubalā'* 13:277, *Al-Bidāyah Wan-Nihāyah* 11:67, and the Introduction to *Tuḥfat Al-Aḥwadhī* p. 281.

[5] 1:193 pub. Dar Al-Fikr.

[6] Referring to its qualities in comparison to the remainder of the Six Books of *Ḥadīth.*

Adh-Dhahabī said: "In *Al-Jāmi'* there is useful knowledge, abundant benefits, and a summary of the issues. It is one of the *Uṣūl* of Islām, if not for the tarnish of the inauthentic *Aḥādīth* in it, some of which are fabricated – and most of that are about virtues."[1]

Introductory Points: From At-Tirmidhī

The great Ḥāfiẓ of *Ḥadīth*, *Imām* Abū 'Eīsā At-Tirmidhī wrote a book known as *Al-'Ilal* (or *Al-'Ilal Aṣ-Ṣaghīr*), which is often published along with *Jāmi' At-Tirmidhī*, or *Sunan At-Tirmidhī* as it is more commonly known. In *Al-'Ilal*, he mentioned some important introductory points to let the reader know about what he has included in his *Sunan*. The following are some excerpts from *Al-'Ilal* for the benefit of those who read this translation of *Sunan At-Tirmidhī*:

At-Tirmidhī's Objective

Abū 'Eīsā said:

"All of the *Aḥādīth* that are in this book[2] are acted upon and cited as proof by some of the people of knowledge, with the exception of two *Aḥādīth*:

The *Ḥadīth* of Ibn 'Abbās, that the Prophet ﷺ combined the *Ẓuhr* and *'Aṣr* (prayers), and the *Maghrib* and *'Ishā'* (prayers) in Al-Madīnah, without being in a state of fear, nor due to rain.[3]

And the *Ḥadīth* of the Prophet ﷺ: 'Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.'[4]

I have clarified the deficiencies of both of these *Aḥādīth* in the book."

The Opinions Of The *Fuqahā'* That At-Tirmidhī Mentions After Some Chapters

[Sufyān Ath-Thawrī]

He said:

"And whatever we mentioned in this book, from choices of the *Fuqahā'*:

Then whatever is in it from the saying of Sufyān Ath-Thawrī, most of it is what was narrated to us by Muḥammad bin 'Uthmān Al-Kūfī (he said): "Ubaidullāh bin Mūsā narrated it to us from Sufyān.' Some of it was narrated to me by Abū Al-Faḍl, Maktūm bin Al-'Abbās At-Tirmidhī (he said): 'Muḥammad bin Yūsuf Al-Firyābī narrated to us from Sufyān.'

[Mālik Bin Anas]

Whatever is in it from the sayings of Mālik bin Anas, then most of it is what

[1] *Siyar A'lām An-Nubalā'* 13:274.

[2] That is, his *Sunan*.

[3] No. 187 in his *Sunan*.

[4] No. 1444 in his *Sunan*.

was narrated to us by Isḥāq bin Mūsā Al-Anṣārī (he said): 'Ma'n bin 'Eīsā Al-Qazzāz narrated to us from Mālik bin Anas.' Whatever it contains from the chapters on fasting, then Abū Muṣ'ab Al-Madīnī informed us of it, from Mālik bin Anas. Some of the statements of Mālik are from what we were informed by Mūsā bin Ḥizām (who said): "Abdullāh bin Maslamah Al-Qa'nabī informed us from Mālik bin Anas.'

['Abdullāh Bin Al-Mubārak]

Whatever is in it from the sayings of Ibn Al-Mubārak, then it is what was narrated to us by Aḥmad bin 'Abdul-A'lā Al-Āmulī, from the companions of Ibn Al-Mubārak, from him. Among it is what has been related from Abū Wahb [Muḥammad bin Muzāḥim], from Ibn Al-Mubārak. And among it is what has been related from 'Alī bin Al-Ḥasan, from 'Abdullāh bin Al-Mubārak. Among it is what has been related from 'Abdān, from Sufyān bin 'Abdul-Mālik, from Ibn Al-Mubārak. And among it is what was related from Ḥabbān bin Mūsā, from Ibn Al-Mubārak. And among it is what was related from Wahb bin Zam'ah, from Faḍālah An-Nasawī from 'Abdullāh bin Al-Mubārak. And there are other narrators whose names we mentioned from Ibn Al-Mubārak.

[Ash-Shāfi'ī]

And whatever it contains from the sayings of Ash-Shāfi'ī, then most of it is what Al-Ḥasan bin Muḥammad Az-Za'farānī informed me of from Ash-Shāfi'ī. Whatever there is regarding *Wuḍū'* or *Ṣalāt*, it was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi'ī. And among it is what was narrated to us by Abū Ismā'īl [At-Tirmidhī] (he said): 'Yūsuf bin Yaḥya Al-Qurashī Al-Buwaiṭī narrated it to us, from Ash-Shāfi'ī.' Some things were mentioned in it from Ar-Rabī' from Ash-Shāfi'ī, and Ar-Rabī' permitted us to narrate that, and he wrote that (permission) for us.

[Aḥmad Bin Ḥanbal And Isḥāq Bin Ibrāhīm Ar-Rahūyah]

Whatever it contains of sayings of Aḥmad bin Ḥanbal and Isḥāq bin Ibrāhīm, then it is what Isḥāq bin Manṣūr informed us of from Aḥmad and Isḥāq, except what is in the chapters on *Al-Ḥajj*, Blood Money (*Ad-Diyāt*), and Punishments (*Al-Ḥudūd*) - for I did not hear that from Isḥāq bin Manṣūr, (rather) Muḥammad bin Mūsā Al-Aṣamm informed me of it from Isḥāq bin Manṣūr, from Aḥmad and Isḥāq. And some of the statements of Isḥāq [bin Ibrāḥīm'] were narrated to us by Muḥammad bin Fulaiḥ, from Isḥāq. We have clarified this appropriately in each place in the book."

At-Tirmidhī's Statements Of Criticism After Some Narrations

He said:

"Whatever is in them mentioning deficiencies regarding the *Aḥādīth*, the

narrators, or history, then it is what I extracted from *Kitāb At-Tārīkh*.[1] And most of that is what I deliberated with Muḥammad bin Isma'īl (Al-Bukhārī). Among them are what I also disussed with 'Abdullāh bin 'Abdur-Raḥmān, and Abū Zur'ah. Most of it is from Muḥammad, and the least of it is from 'Abdullāh and Abū Zur'ah. [And I have not seen anyone, in Al-'Irāq nor Khurāsān, more knowledgeable about the meaning of deficiencies, history and the knowledge of the chains of narration, than Muḥammad bin Ismā'īl]."

The Terminology Used By At-Tirmidhī

There are some terms that At-Tirmidhī uses in his *Sunan*, which are either not very common, or used by him in a manner that is not very common, and in the case of some terms, there is a difference of opinion among the scholars about their meanings. Some of these disagreements are very difficult to rectify.

The Meaning Of *Ḥasan* And The Meaning Of *Gharīb* According To At-Tirmidhī

In *Al-'Ilal*, he said:

"Whatever it is that we mentioned in this book saying 'A *Ḥasan Ḥadīth*,' we only meant that its chain is *Ḥasan* according to us.

Every *Ḥadīth* that is related that does not have in its chain someone who is accused of lying, nor is the *Ḥadīth Shādh*,[2] and it has been related through other routes similar to that, then it is a *Ḥasan Ḥadīth* according to us.

About whatever we said in this book 'it is a *Gharīb Ḥadīth*,' then the people of *Ḥadīth* considered the *Ḥadīth* to be *Gharīb* for various reasons:

Sometimes a *Ḥadīth* is *Gharīb* because it is not related except through one route, like the *Ḥadīth* of Ḥammad bin Salamah from Abū Al-'Usharā', from his father, who said: 'I said: "O Messenger of Allāh! Is there no slaughtering except upon the neck and the throat?" He said: "If you stab its thigh it would be accepted of you."[3]

So Ḥammād bin Salamah was the only one who reported this *Ḥadīth* from Abū Al-'Ushara', and it is not known of Abū Al-'Usharā' (narrating) [from his father] except this *Ḥadīth*, even though this *Ḥadīth* is popular with the people of knowledge."

And:

"Abū 'Eīsā said: Sometimes a *Ḥadīth* is considered *Gharīb* due to an addition that is in the *Ḥadīth*, and it will only be correct when the addition is from one

[1] By Al-Bukhārī.

[2] A narration containing an addition which is not contained in the narration of more reliable narrators.

[3] No. 1481 in his *Sunan*.

who is depended upon for his memory. For example; what is reported by Mālik bin Anas from Nāfi', from Ibn 'Umar who said: 'Allāh's Messenger ﷺ said *Zakāt Al-Fiṭr* during Ramaḍān is obligatory on every free person or slave, male or female, among the Muslims: A *Ṣā'* of dates, and a *Ṣā'* of barley.'[1] He said: Mālik added in this *Hadith*: 'among the Muslims.'

Ayyūb As-Sakhtiyyanī, 'Ubaidullāh bin 'Umar, and more than one of the *A'immah*, reported this *Hadīth* from Nāfi', from Ibn 'Umar, and they did not mention "among the Muslims" in it.

Some of them whose memories are not relied upon, reported what is similar to the narration of Mālik from Nāfi'.

More than one of the *A'immah* approved the narration of Mālik, and used it as proof. Among them are Ash-Shāfi'ī and Aḥmad bin Ḥanbal, they said: 'When a man has slaves who are not Muslims, he does not have to give *Ṣadaqat Al-Fiṭr* on their behalf and they cited the narration of Mālik as proof. So when a *Ḥāfiẓ* whose memory is relied upon narrates an addition, then that is accepted from him.

Sometimes a *Hadīth* is related through many routes, and it is only considered *Gharīb* due to the condition of the chain."

The Meaning of *Hasan Ṣaḥīḥ*

This is the statement that the scholars disagree the most about, "This *Hadīth* is *Hasan Ṣaḥīḥ*."[2] The most popular views about its meaning are one of, or a combination of the following:

1. It means that one of the chains of the *Hadīth* is *Hasan* and another is *Ṣaḥīḥ*. This is mentioned by Ibn Aṣ-Ṣalāh in his introduction to *'Ulūm Al-Hadīth*.
2. It means that the *Hadīth* is either *Hasan* or *Ṣaḥīḥ*, as scholars would differ over what to call it. This was mentioned by Ibn Ḥajar in *Nuzhat An-Naẓr*.
3. It is a grade above *Hasan* and below *Ṣaḥīḥ*. This is the view of Ibn Kathīr as mentioned in *Ikhtiṣār 'Ulūm Al-Hadīth*.
4. It means that it is *Hasan* by itself, or *Ṣaḥīḥ* due to other narrations. This was said by 'Abdul-Ḥaqq Ad-Dahlwī in his introduction to his explanation of *Mishkāt*.
5. That they are two descriptions; *Hasan* describing it as good, and *Ṣaḥīḥ* describing it as a higher level of precision in its transmission due to the narrators. This is the view of Ibn Daqīq Al-'Eīd in *Al-Iqtirāḥ*, Adh-Dhahabī in *Muqaddimat Al-Mawqiẓah*. In *An-Nukat 'Alā Ibn Aṣ-Ṣalāḥ*,

[1] See nos. 675 and 676 in his *Sunan*.

[2] It is a common mistake to claim that At-Tirmidhī was the first to say such thing. However, he quotes Al-Bukhārī saying the same under *Hadīth* no. 1742 and others.

Ibn Hajar stated that this is the strongest view. Similarly, in his explanation of At-Tirmidhī's *Al-'Ilal*, Ibn Rajab said: "A *Hadīth* will only be *Sahīh Hasan* when its chain is connected, uninterrupted, being narrated by trustworthy, just narrators, and it is not *Shādh*, and similar is related from other routes. As for *Sahīh* by itself, then it is not a condition that a similar narration is related from other routes, but it also must not be *Shādh*, so in this case *As-Sahīh Al-Hasan* is stronger than what is merely *Sahīh*."

6. In the introduction to *Tuhfat Al-Ahwadhī*, Al-Mubārakpūrī said: "There occurred to me two other views, one of them that the meaning is *Hasan* by itself, *Sahīh* due to other narrations.[1] And the other that the meaning is *Hasan* in rank, and its chain is correct (*Sahīh*), meaning that it is the most correct thing mentioned on this topic. So if it is said 'The most correct of what is mentioned about this,' even if it is *Hasan* or weak, then it refers to the preponderance of, or lack of weakness."

There are other views stated by the scholars that are in many ways similar to one of these.

Additionally, one will find that At-Tirmidhī utilizes various combinations of all of these terms, calling a narration "*Hasan Gharīb Sahīh*"[2], "*Sahīh Gharīb*,"[3] "*Gharīb Hasan*,"[4] "*Sahih Hasan*,"[5] as well as others.[6]

The Meaning of *Jayyid*

At-Tirmidhī also mentions the term *Jayyid* for some narrations: "*Jayyid Gharīb Hasan*,"[7] "*Hasan Jayyid Gharīb*,"[8] "*Jayyid Gharīb*."[9]

In most cases, the usage of the term *Jayyid*, or its derivations to grade a narration, means one of three things:

1. When it is used to describe how one of the narrators narrated it, then the narration is safe from *Tadlīs*.[10]

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[1] Similar to no. 4 above.

[2] See no. 1768.

[3] See no. 2004.

[4] See no. 2269.

[5] See no. 2389.

[6] Sometimes he describes the same narration – with an identical chain of narration – differently when it appears later. See nos. 1692, and 3738 for example.

[7] See no. 60.

[8] See no. 2035.

[9] See no. 2037.

[10] *At-Tadlīs* is when a narrator reports from his Shaikh a narration he did not hear directly from him in a manner that appears as if he heard it directly from him, or when he quotes the name of the one he is narrating from in a manner that confuses his real identity. The narrator who is known for committing *Tadlīs* is called a *Mudallas*.

2. That it is a *Ḥadīth* grade, meaning that it is better than *Ḥasan* but not as good as *Ṣaḥīḥ*.
3. That a narrator, or narrators, in the chain were generous in the manner that they narrated it, meaning that they did a very good job in the narration.

The Meaning of *Karahiyyah* and *Makrūh*

When At-Tirmidhī mentions the *Karahiyyah* of a topic, translated as: "What has been related about it being disliked to do such and such" then the reader must understand that the term *Makrūh* was used by the early scholars to imply a wider meaning than those who came later.

Contemporary *Fiqh* defines *Makrūh* as a judgement in Islamic law that an action is disliked, loathsome or detested, but one is not accountable for doing something unlawful if he or she commits a *Makrūh* act. So it is essentially something that one should stay away from, but one will not be held accountable if one does it.

The early scholars used the term and its derivatives in a wider sense, that is, they used it for something that there was a prohibition against, or an indication of a prohibition against it. Yet, there were reasons that they did not feel confident enough to label it "*Ḥarām*" or absolutely unlawful.

This means that one may find At-Tirmidhī saying: "About it being disliked to do this or that" and one must understand that the topic in question may in fact be considered absolutely unlawful, based upon the evidence produced. Additionally, it would be incorrect to say that At-Tirmidhī only considered the thing to be "disliked" when he uses such expressions. Rather, it is an indication that this evidence indicates – or almost indicates – that the action is unlawful.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Abū 'Eīsā: Muḥammad bin 'Eīsā bin Sawrah bin Mūsā At-Tirmidhī narrated to us. He said:

حَدَّثَنَا أَبُو عِيسَى مُحَمَّدُ بْنُ عِيسَى بْنِ سَوْرَةَ بْنِ مُوسَى التِّرْمِذِيُّ الحَافِظُ قَالَ:

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. The Chapters on Purification (*Ṭahārah*) From Allāh's Messenger ﷺ

(المعجم ١) - أبواب الطهارة عن رسول الله ﷺ (التحفة ١)

Rules and Issues of Purification

Sequence of *Sunan*, i.e. the scholars of *Ḥadīth* who wrote in juristic style and mode begin their books with the issues of *Ṭahārah*/purification; because after Faith, the regular daily prayers have the first degree and priority among the practical worships, and *Ṭahārah* is a condition for it. The *Jāmi'* of *Imām* At-Tirmidhī is in the style of *Sunan*; therefore he began his book with *Ṭahārah*. For this purpose, he explained, with full detail in the light of *Aḥādīth*, the necessity and importance of purity, the significance of cleansing after relieving oneself, ablution, the etiquettes of bathing and relieving oneself, wet-dream, sexual impurity, menstruation, post-natal bleeding and the issues of *Tayammum* / Dry Ablution.

Chapter 1. What Has Been Related That *Ṣalāt* Is Not Accepted Without Purification

(المعجم ١) - بَابُ مَا جَاءَ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ (التحفة ١)

1. Ibn 'Umar narrated that the Prophet ﷺ said: "*Ṣalāt* will not be accepted without purification, nor charity from *Ghulūl*[1] ."(***Ṣaḥīḥ***)
Hannād said in his narration, "except with purification"[2]

١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ؛ ح: وحَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ

[1] *Ghulūl* refers to goods stolen from war booty, or concealed, before it is divided among the soldiers. It also carries the general meaning of unlawful wealth. See *Tuḥfat Al-Aḥwadhī*.

[2] That is, "*Ṣalāt* will not be accepted, except with purificaiton." And Hannād is one of the narrators.

قَالَ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ». قَالَ هَنَّادٌ فِي حَدِيثِهِ: «إِلَّا بِطُهُورٍ».

قَالَ أَبُو عِيسَى: هٰذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ وَأَحْسَنُ. وَفِي الْبَابِ عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، وَأَبِي هُرَيْرَةَ، وَأَنَسٍ وَأَبُو الْمَلِيحِ بْنُ أُسَامَةَ اسْمُهُ عَامِرٌ، وَيُقَالُ: زَيْدُ ابْنُ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيُّ.

[Abū 'Eīsā said:] This *Hadīth* is the most correct thing on this topic, and the best. There are also narrations on this topic from Abū Al-Malīḥ, from his father; and Abū Hurairah, and Anas. And Abū Al-Malīḥ bin Usāmah's name is 'Āmir, and they also say it was Zaīd bin Usāmah bin 'Umaīr Al-Hudhalī.

تخريج: وأخرجه مسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٤ عن قتيبة به * وفي الباب عن أبي المليح عن أبيه [أبو داود، ح: ٥٩ وابن ماجه، ح: ٢٧١ وغيرهما] وأبي هريرة [البخاري، ح: ١٣٥، ٦٩٥٤ ومسلم، ح: ٢٢٥] وأنس [ابن ماجه، ح: ٢٧٣].

Comments:

If a person is at a place where the water for ablution or soil for *Tayammum* is not available, as sometimes it is the case such as on an aeroplane, the *A'immah* hold different views regarding this. As for our opinion, the easy solution of it is that two prayers should be combined; combination with the former prayer or with the latter one; and if the journey is long then as a patient keeps medicine with him, likewise a traveler should have soil with him/her so that in the time of need he can make *Tayammum*. Allāh knows best!

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ الطُّهُورِ (التحفة ٢)

Chapter 2. What Has Been Related About The Virtue Of Purification

٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى [الْقَزَّازُ]: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - أَوْ نَحْوَ هٰذَا - وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ

2. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When a Muslim, or believer, performs *Wuḍū'*, washing his face, every evil that he looked at with his eyes leaves with the water – or with the last drop of water, or an expression similar to that – and when he washes his hands, every evil he did with his hands leaves with the water – or with the last drop of water – until he becomes free of sin." (*Ṣaḥīḥ*)

قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ مَالِكٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو صَالِحٍ والِدُ سُهَيْلٍ هُوَ: أَبُو صَالِحٍ السَّمَّانُ وَاسْمُهُ ذَكْوَانُ، وَأَبُو هُرَيْرَةَ، اخْتَلَفُوا فِي اسْمِهِ، فَقَالُوا: عَبْدُ شَمْسٍ، وَقَالُوا: عَبْدُ اللهِ بْنُ عَمْرٍو، وَهٰكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، وَهٰذَا أَصَحُّ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*; it is a *Hadīth* of Mālik, from Suhail from his father, from Abū Hurairah. And Abū Sālih (one of the narrators), the father of Suhail, is Abū Sālih As-Sammān, and his name is Dhakwān. As for Abū Hurairah, there is dispute over his name. They say it was 'Abdu Shams, and they say it was 'Abdullāh bin 'Amr. This is what Muhammad bin Ismā'īl said, and this is the most correct.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عُثْمَانَ [ابْنِ عَفَّانَ]، وَثَوْبَانَ، وَالصُّنَابِحِيِّ، وَعَمْرِو ابْنِ عَبَسَةَ، وَسَلْمَانَ، وَعَبْدِ اللهِ بْنِ عَمْرٍو.

والصُّنَابِحِيُّ الَّذِي رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: لَيْسَ لَهُ سَمَاعٌ مِنَ النَّبِيِّ ﷺ، واسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللهِ، رَحَلَ إِلَى النَّبِيِّ ﷺ فَقُبِضَ النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ. وَالصُّنَابِحُ بْنُ الْأَعْسَرِ الْأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ: الصُّنَابِحِيُّ أَيْضًا، وَإِنَّمَا حَدِيثُهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ فَلَا تَقْتَتِلُنَّ بَعْدِي».

[Abū 'Eīsā said:] There are narrations on this topic from 'Uthmān [bin 'Affān], Thawbān, As-Sunābihī, 'Amr bin Abasah, Salmān, and 'Abdullāh bin 'Amr. As-Sunābihī, the one who narrates from Abū Bakr As-Siddīq, did not himself hear from Allāh's Messenger ﷺ, and his name is 'Abdur-Rahmān bin 'Usailah, and his *Kunya* is Abū 'Abdullāh. He traveled to meet the Prophet ﷺ, but the Prophet ﷺ died while he was on the way to him. He has reported some *Ahadīth* from the Prophet ﷺ. There is a Companion of the Prophet ﷺ named As-Sunābih bin Al-A'sar Al-Ahmasī, and they call him As-Sunābihī as well, but his only *Hadīth* is that he said, "I heard the Prophet ﷺ saying: 'Indeed I will boast before the other nations because of you. So do not fight each other after me.'"

تخريج: وأخرجه مسلم، الطهارة، باب خروج الخطايا مع ماء الوضوء، ح:٢٤٤ من حديث مالك به وهو في الموطأ (يحيى):١/ ٣٢ * وفي الباب عن عثمان بن عفان [البخاري، ح:١٥٩ ومسلم، ح:٢٢٦] وثوبان [يشير إلى حديث ابن ماجه، ح:٢٧٧] والصنابحي، [ابن ماجه، ح:٢٨٢ وغيره] وعمرو بن عبسة [مسلم، ح:٨٣٢ مطولاً] وسلمان [شعب الإيمان للبيهقي:٣/

١٥، ح: ٢٧٣٧ وله شاهد عند أحمد: ٥/٤٣٧-٤٣٩] وعبدالله بن عمرو [لعله يشير إلى حديث ابن ماجه، ح: ٢٧٨] * حديث "إني مكاثر بكم الأمم ... إلخ" صحيح، أخرجه [ابن ماجه، ح: ٣٩٤٤] وصححه البوصيري.

Comments:

Literal Meaning: *"Khatī'ah, Khatāyā"* mistake, error and forgetfulness; i.e. minor sins.

The Benefits and Issues: This *Hadīth* proves that all sins from the body of a Muslim are washed off with the water of ablution and he/she becomes clean totally.

Chapter 3. What Has been Related That The Key To *Salāt* Is Purification

3. 'Alī narrated that the Prophet ﷺ said: "The key to *Salāt* is the purification, its *Tahrīm* is the *Takbīr*, and its *Tahlīl* is the *Taslīm*."[1] ***(Hasan)***

Abū 'Eīsā said: This *Hadīth* is the most correct thing related about this topic, and the best.

As for 'Abdullāh bin Muhammad bin 'Aqīl (one of the narrators), he is truthful, some of the people of knowledge have criticized him due to his memory.

[Abū 'Eīsā said:] I heard Muhammad bin Ismā'īl saying, "Ahmad bin Hanbal, Ishāq bin Ibrāhīm, and Al-Humaidī cite the narrations of 'Abdullāh bin Muhammad bin 'Aqīl as proof." Muhammad said, "He is *Muqārib* (average) in *Hadīth*."

[Abū 'Eīsā said:] There are narrations on this topic from Jābir and from Abū Sa'eed.

(المعجم ٣) - بَابُ مَا جَاءَ: [أَنَّ] مِفْتَاحَ الصَّلَاةِ الطُّهُورُ (التحفة ٣)

٣ - حَدَّثَنَا قُتَيْبَةُ، وَهَنَّادٌ، ومَحْمُودُ بنُ غَيْلَانَ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ [ابنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ ابنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

قَالَ أَبُو عِيسَى: هٰذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ وَأَحْسَنُ.

وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ: هُوَ صَدُوقٌ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ.

[**قَالَ أَبُو عِيسَى**]: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: كَانَ أَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَالْحُمَيْدِيُّ يَحْتَجُّونَ بِحَدِيثِ عَبْدِاللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، قَالَ مُحَمَّدٌ: وَهُوَ مُقَارِبُ الْحَدِيثِ.

[1] Meaning upon uttering *"Allāhu Akbar"* one enters into the sacred state of prayer, and upon saying *"As-Salāmu 'Alaikum wa Rahmatullāh"* and turning the face to the right, and saying the same while turning one's face to the left, the sacred state of prayer ends.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ جَابِرٍ، وَأَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب فرض الوضوء، ح:٦١ وابن ماجه، ح:٢٧٥ من حديث وكيع به وحسنه البغوي والنووي وللحديث شواهد كثيرة جدًّا منها ما رواه البيهقي (١٦/٢) بسند صحيح عن ابن مسعود من قوله وله حكم المرفوع * وفي الباب عن جابر [يأتي بعده برقم: ٤] وأبي سعيد [يأتي: ٢٣٨].

Comments:

This *Ḥadīth* shows that prayers would not be regarded valid without purification.

4. Jābir bin 'Abdullāh, may Allāh be pleased with them, narrated that Allāh's Messenger ﷺ said: "The key to Paradise is *Ṣalāt*, and the key to *Ṣalāt* is *Wuḍū'*." (***Ḥasan***)

٤ - [حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ زَنْجُويَه الْبَغْدَادِيُّ وَغَيْرُ وَاحِدٍ، قَالَ: حَدَّثَنَا الْحُسَيْنُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ» .].

تخريج: [حسن] وأخرجه أحمد: ٣/ ٣٤٠ عن الحسين بن محمد به وله شواهد منها الحديث السابق: ٣.

Chapter 4. What Is Said When Entering The Toilet

(المعجم ٤) - بَابُ مَا يَقُولُ إِذَا دَخَلَ الْخَلَاءَ (التحفة ٤)

5. Anas bin Mālik said: "When the Prophet ﷺ entered the toilet he would say: 'O Allāh! Indeed I seek refuge in You.'"

Shu'bah (one of the narrators) said: "Another time he said: 'I seek refuge in You from *Al-Khubthi* and *Al-Khabīth*.' Or: '*Al-Khubthi* and *Al-Khabā'ith*.'"[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are

٥ - حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: «اللَّهُمَّ: إِنِّي أَعُوذُ بِكَ» - قَالَ شُعْبَةُ: وَقَدْ قَالَ مَرَّةً أُخْرَى: «أَعُوذُ بِاللهِ مِنَ الْخُبْثِ وَالْخَبِيثِ أَوِ الْخُبْثِ وَالْخَبَائِثِ» .

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ،

[1] Some scholars interpreted *Al-Khubth Al-Khabā'ith* as every despicable thing while others interpreted *Al-Khubth* as male devils and *Al-Khabā'ith* as female ones.

narrations on this topic from 'Alī, Zaid bin Arqam, Jābir, and Ibn Mas'ūd.

Abū 'Eīsā said: The *Hadīth* of Anas is the most correct thing narrated on this topic, and it is the best.

The chain for the *Hadīth* of Zaid bin Arqam has some confusion (*Idhtirāb*) in it: It was reported by Hishām Ad-Dastawā'ī, and Sa'eed bin Abī 'Arubah, from Qatādah (So Sa'eed said): "From Al-Qāsim bin 'Awf Ash-Shaybāni, from Zaid bin Arqam." And Hishām [Ad-Dastawā'ī] said: "From Qatādah from Zaid bin Arqam." Shu'bah and Ma'mar reported it from Qatādah, from An-Nadr bin Anas. Shu'bah said: "From Zaid bin Arqam." Ma'mar said: "From An-Nadr bin Anas, from his father, [from the Prophet ﷺ.]"

Abū 'Eīsā said: I asked Muhammad about this. He said: "It implies that Qatādah narrated it from both of them."

وَزَيْدِ بْنِ أَرْقَمَ، وَجَابِرٍ، وَابْنِ مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ وَأَحْسَنُ.

وَحَدِيثُ زَيْدِ بْنِ أَرْقَمَ فِي إِسْنَادِهِ اضْطِرَابٌ. رَوَى هِشَامٌ الدَّسْتَوَائِيُّ، وَسَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. وَقَالَ سَعِيدٌ: عَنِ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ هِشَامٌ [الدَّسْتَوَائِيُّ]: عَنْ قَتَادَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ. وَرَوَاهُ شُعْبَةُ وَمَعْمَرٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ.

وَقَالَ شُعْبَةُ: عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ مَعْمَرٌ: عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَبِيهِ [عَنِ النَّبِيِّ ﷺ].

قَالَ أَبُو عِيسَى: سَأَلْتُ مُحَمَّدًا عَنْ هٰذَا؟ فَقَالَ: يَحْتَمِلُ أَنْ يَكُونَ قَتَادَةُ رَوَى عَنْهُمَا جَمِيعًا.

تخريج: **[إسناده صحيح]** وأخرجه أبوداود، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح:٥، من حديث وكيع به وهو متفق عليه [البخاري، ح:١٤٢من حديث شعبة ومسلم، ح:٣٧٥ من حديث عبدالعزيز به] وانظر الحديث الآتي ※ وفي الباب عن علي [يأتي:٦٠٦] وزيد ابن أرقم [أبو داود، ح:٦ وابن ماجه، ح:٢٩٦] وجابر [لم نجده] وابن مسعود [الخطيب في تاريخ بغداد، : ٤/ ٢٦٢].

Comments:

Places of filth and impurity are the main dwelling of the devils, and the places for relieving oneself is their favourite one. Therefore at the time of relieving oneself they can cause harm to a person; so before entering the toilet, the following supplication should be read: *"Allāhumma innī a'ūdhu bika minal khubuthi wal khabā'ith"* [O Allāh! I seek your refuge from the male and female devils].

6. Anas bin Mālik said: "When the Prophet ﷺ would enter the toilet he said:

"O Allāh! Indeed I seek refuge in You from *Al-Khubth* and *Al-Khaba'ith.*" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ.*

٦ - **حَدَّثَنَا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ [الْبَصْرِيُّ]: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، مسلم، الحيض، باب ما يقول إذا أراد دخول الخلاء، ح:٣٧٥ من حديث حماد بن زيد والبخاري، الوضوء، باب ما يقول عند الخلاء، ح:١٤٢ من حديث عبدالعزيز بن صهيب به.

Chapter 5. What Is Said When Exiting The Toilet

(المعجم ٥) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ٥)

7. 'Āishah, [may Allāh be pleased with her] said: "When the Prophet ﷺ would exit the toilet he would say: '*Ghufrānak.*'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan*. We do not know of it except from the narration of Isrā'īl, from Yūsuf bin Abū Burdah, and Abū Burdah bin Abū Mūsā's name is 'Āmir bin 'Abdullāh bin Qais Al-Ash'arī. And we do not know of any narrations on this topic except for the *Ḥadīth* of 'Āishah, [may Allāh be pleased with her, from the Prophet ﷺ.]

٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ إِسْرَائِيلَ [بْنِ يُونُسَ]، عَنْ يُوسُفَ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: «**غُفْرَانَكَ**».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ، عَنْ يُوسُفَ بْنِ أَبِي بُرْدَةَ: وَأَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ اسْمُهُ عَامِرُ بْنُ عَبْدِ اللهِ بْنِ قَيْسٍ الْأَشْعَرِيُّ.

وَلَا يُعْرَفُ فِي هٰذَا الْبَابِ إِلَّا حَدِيثُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ].

تخريج: **[إسناده صحيح]** وأخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا خرج من الخلاء، ح:٣٠ وابن ماجه، ح:٣٠٠ من حديث إسرائيل به وهو في العلل المتناهية من طريق الترمذي،١/ ٣٣٠، ح:٥٤٠ وصححه ابن خزيمة:١/ ٤٨، ح:٩٠ وابن حبان [الإحسان] ح:١٤٤١ والحاكم:١/ ١٥٨ والذهبي وغيرهم.

[1] "I seek Your forgiveness."

Comments:

1. By relieving oneself, a person passes defecations from the body. The removal of defecation and urine is necessary for the health and life of human beings. If excrement or urine is not passed, the person becomes sick, and a person is disturbed and distressed until they are passed, he does not feel comfortable and relieved without doing so. Therefore the passing of excrements is a great favour and kindness of Allāh ﷻ.
2. The word of '*Ghufrānak*' gives the meaning of 'thankfulness'; as Sībwaih quoted a phrase from the Arabs: *Ghufrānakā lā Kufrānak* [we thank You, and we are not unthankful to You].

Chapter 6. Regarding The Prohibition Of Facing The *Qiblah* When Defecating And Urinating.

8. Abū Ayyūb Al-Anṣarī narrated that Allāh's Messenger ﷺ said: "When one of you arrives to defecate, then let none of you face the *Qiblah* while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you." (*Ṣaḥīḥ*)

Abū Ayyūb said: "We arrived in Ash-Shām to find lavatories which were built facing the *Qiblah*, so we would turn from it, seeking Allāh's forgiveness."

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin Al-Ḥārith [bin Jaz'i Az-Zubaidī], Ma'qil bin Abī Al-Hayṭham – and it is said he was Ma'qil bin Abī Ma'qil – and Abū Umāmah, Abū Hurairah, and Sahl bin Ḥunaif."

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Ayyūb is the best thing on this topic and the most correct.

Abū Ayyūb's name is Khālid bin Zaid, and Az-Zuhrī's name is Muḥammad bin Muslim bin

(المعجم ٦) - **بَابٌ: [فِي] النَّهْيِ عَنِ اسْتِقْبَالِ الْقِبْلَةِ بِغَائِطٍ أَوْ بَوْلٍ** (التحفة ٦)

٨ - **حَدَّثَنَا** سعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهرِيِّ، عَنْ عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبوا»، قَالَ أَبو أَيُّوبَ: فَقَدِمْنَا الشَّأْمَ فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ مُسْتَقْبَلَ الْقِبْلَةِ. فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللهَ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ [بْنِ جَزْءٍ الزُّبَيْدِيِّ]، وَمَعْقِلِ ابْنِ أَبِي الْهَيْثَمِ - وَيُقَالُ: مَعْقِلُ بْنُ أَبِي مَعْقِلٍ - وَأَبِي أُمَامَةَ، وَأَبِي هُرَيْرَةَ، وَسَهْلِ بن حُنَيْفٍ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي أَيُّوبَ أَحْسَنُ شَيْءٍ فِي هٰذَا الْبَابِ وَأَصَحُّ.

وَأَبُو أَيُّوبَ اسْمُهُ خَالِدُ بنُ زَيْدٍ، وَالزُّهْرِيُّ اسْمُهُ مُحَمَّدُ بنُ مُسْلِمِ بْنِ عُبَيْدِ اللهِ بنِ شِهَابٍ

الزُّهْرِيُّ وكنيته أَبُو بَكْرٍ.

قَالَ أَبُو الْوَلِيدِ الْمَكِّيُّ: قَالَ أَبُو عَبْدِ اللهِ [مُحَمَّدُ بْنُ إِدْرِيسَ] الشَّافِعِيُّ: إِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ - ﷺ - «لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا»: إِنَّمَا هٰذَا فِي الْفَيَافِي، وَأَمَّا فِي الْكُنُفِ الْمَبْنِيَّةِ، لَهُ رُخْصَةٌ فِي أَنْ يَسْتَقْبِلَهَا. وَهٰكَذَا قَالَ إِسْحٰقُ [بْنُ إِبْرَاهِيم].

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ [رَحِمَهُ اللهُ]: إِنَّمَا الرُّخْصَةُ مِنَ النَّبِيِّ ﷺ فِي اسْتِدْبَارِ الْقِبْلَةِ بِغَائِطٍ أَوْ بَوْلٍ، فَأَمَّا اسْتِقْبَالُ الْقِبْلَةِ فَلَا يَسْتَقْبِلُهَا، كَأَنَّهُ لَمْ يَرَ فِي الصَّحْرَاءِ وَلَا فِي الْكَنِيفِ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ.

'Ubaidullāh bin Shihāb Az-Zuhrī, and his *Kunya* is Abū Bakr. Abū Al-Walīd Al-Makkī said, "Abū 'Abdullāh [Muḥammad bin Idrīs] Ash-Shāfi'ī said, 'The saying of the Prophet ﷺ: "Do not face the *Qiblah* for defecation, nor for urination, nor turn your backs to it" only means in the desert. As for a lavatory that is constructed, there is an allowance to face it in that.'"

Isḥāq [bin Ibrāhīm] also said this. Aḥmad bin Ḥanbal [may Allāh have mercy upon him] said, "There is only an allowance from the Prophet ﷺ to have one's back toward the *Qiblah*. As for facing the *Qiblah*, then it is not to be faced."

It is as if he did not hold the view that one could face the *Qiblah* in the desert nor in the lavatory.

تخريج: متفق عليه، البخاري، الصلاة، باب قبلة أهل المدينة وأهل الشام والمشرق، ح:٣٩٤ ومسلم، الطهارة، الاستطابة، ح:٢٦٤ من حديث سفيان بن عيينة به * وفي الباب عن عبدالله بن الحارث بن جزء الزبيدي [ابن ماجه، ح:٣١٧] ومعقل، [أبو داود، ح:١٠ و ابن ماجه:٣١٩] وأبي أمامة [لم نجده] وأبي هريرة [مسلم، ح:٢٦٥] وسهل بن حنيف [أحمد:٣/٤٨٧ والدارمي، ح:٦٧٠، ٦٧١].

Comments:

Both facing and turning the back towards the *Qiblah* in an open place and in a desert are not allowed; however both are allowed in an enclosure and in the inhabited place. *Imām* Bukhārī preferred the same view. Facing (towards the *Qiblah*) is impermissible anywhere, and turning the back is allowed in an enclosure and in the inhabited place but it is impermissible in an open place and in the desert; this is the opinion of *Imām* Abū Yūsuf and same is the opinion of *Imām* Abū Ḥanīfah too.

Chapter 7. What Has Been Related About The Permission For That

(المعجم ٧) - بَابُ مَا جَاءَ مِنَ الرُّخْصَةِ فِي ذٰلِكَ (التحفة ٧)

٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ

9. Jābir bin 'Abdullāh said: "The Prophet ﷺ prohibited us from

facing the *Qiblah* while urinating. Then I saw him facing it a year before he died." (***Hasan***)

There are narrations on this topic from Abū Qatādah, 'Āishah, and 'Ammār [bin Yāsir].

[Abū 'Eīsā said:] The *Hadīth* of Jābir on this topic is a *Hasan Gharīb Hadīth*.

الْمُثَنَّى قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحٰقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا.

وَفِي الْبَابِ: عَنْ أَبِي قَتَادَةَ، وَعَائِشَةَ، وَعَمَّارِ [بْنِ يَاسِرٍ].

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرٍ فِي هٰذَا الْبَابِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [**حسن**] وأخرجه أبو داود، الطهارة، باب الرخصة في ذلك، ح:١٣ وابن ماجه، ح:٣٢٥ عند محمد بن بشار به وابن إسحاق صرح بالسماع عن أحمد:٣/ ٣٦٠ والحديث صححه ابن خزيمة:١/ ٣٤ وابن حبان (موارد):١٣٤ وابن الجارود، ح:٣١ والحاكم:١/ ١٥٤ والذهبي وغيرهم * وفي الباب عن أبي قتادة [يأتي بعده برقم:١٠] وعائشة [ابن ماجه، ح:٣٢٤] وعمار بن ياسر [ابن عدي في الكامل:٢/ ٥٦٠ والطبراني في الكبير].

Comments:

Jābir ﷺ reported the action of the Prophet ﷺ; and this action probably took place due to a reason, or perhaps to show the permissibility. So it cannot be contrary to the previously mentioned saying of the Prophet ﷺ. Also there is a rule that the saying of the Prophet ﷺ gets precedence over his action.

10. Abū Qatādah narrated that he saw the Prophet ﷺ urinating while facing the *Qiblah*.

Qutaibah narrated that to us, he said: "Ibn Lahī'ah informed us." Jābir's *Hadīth* about the Prophet ﷺ is more correct than the *Hadīth* of Ibn Lahī'ah.

Ibn Lahī'ah is weak according to the scholars of *Hadīth*. He was graded weak by Yahya bin Sa'eed Al-Qattān, and others, [due to his memorization]. (***Hasan***)

١٠ - **وَقَدْ رَوَى** هٰذَا الْحَدِيثَ ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَبُولُ مُسْتَقْبِلَ الْقِبْلَةِ - أَخْبَرَنَا بِذٰلِكَ قُتَيْبَةُ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ.

وَحَدِيثُ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَصَحُّ مِنْ حَدِيثِ ابْنِ لَهِيعَةَ، وَابْنُ لَهِيعَةَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ [مِنْ قِبَلِ حِفْظِهِ].

تخريج: [**حسن**] انظر الحديث السابق.

11. Ibn 'Umar said: "One day I climbed on Hafsah's house, and I

١١ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَةُ [بْنُ سُلَيْمَانَ] عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ

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In the Name of Allāh,
the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 55. Regarding *Sūrat Ar-Raḥmān*

(المعجم ٥٥) - [بَابٌ: وَمِنْ] سُورَةِ الرَّحْمٰنِ (التحفة ٥٥)

In the Name of Allāh,
the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3291. Muḥammad bin Al-Munkadir narrated that Jābir [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ came out to his Companions, and recited *Sūrat Ar-Raḥmān* from its beginning to its end for them, and they were silent. So he said: 'I recited it to the Jinns on the 'Night of the Jinns,' and they had a better response to it than you did. Each time I came to Allāh's saying: 'Which of your Lords favors do you deny.' They said: "We do not deny any of Your favors our Lord! And Yours is the praise." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except as a narration of Al-Walid bin Muslim, from Zuhair bin Muḥammad. Aḥmad bin Ḥanbal said: "It is as if this Zuhair bin Muḥammad who was in Ash-Shām is not the one reported from in Al-'Irāq. It is as if he is another man whose name was mixed up." Meaning due to the *Munkar* narrations that they reported from him. I heard Muḥammad bin Ismā'īl

(١) - ٣٢٩١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ وَاقِدٍ أَبُو مُسْلِمٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمٰنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا، فَقَالَ: «لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾ [١٣] قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَأَنَّ زُهَيْرَ بْنَ مُحَمَّدٍ الَّذِي وَقَعَ بِالشَّامِ لَيْسَ هُوَ الَّذِي يُرْوَى عَنْهُ بِالْعِرَاقِ، كَأَنَّهُ رَجُلٌ آخَرُ قَلَبُوا اسْمَهُ، يَعْنِي لِمَا يَرْوُونَ عَنْهُ مِنَ الْمَنَاكِيرِ، وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ [الْبُخَارِيَّ] يَقُولُ: أَهْلُ الشَّامِ يَرْوُونَ عَنْ

[Al-Bukhārī] saying: "The people of Ash-Shām reported *Munkar* narrations from Zuhair bin Muhammad while the people of Al-'Irāq reported average narrations from him."

زُهَيْرِ بْنِ مُحَمَّدٍ مَنَاكِيرَ وَأَهْلُ العِرَاقِ يَرْوُونَ عَنْهُ أَحَادِيثَ مُقَارِبَةً.

تخريج: [حسن] وأخرجه الحاكم: ٢/ ٤٧٣ من حديث عبدالرحمن بن واقد به وتابعه هشام ابن عمار، والوليد بن مسلم صرح بالسماع، وصححه الحاكم على شرط الشيخين ووافقه الذهبي وللحديث شواهد عند البزار (كشف الأستار): ٣/ ٧٤، ح: ٢٢٦٩ والطبري: ٢٧/ ٧٢ وغيرهما.

Comments:

Being grateful to the Benefactor along with the favor, and to have the sense and perception of responsibility along with the affirmation of the Lordship is a true natural demand. The person who benefits from the favors of Allah, but he does not admit that the bestower of the favors also has. His rights on him because of the favors, and he will be questioned regarding the Divine Favors; he is, disrespectful to the favors and denies them. Therefore humans and the jinn, are being reminded that the abundant favors and benefits from Allah are making you aware of the accountability, but you are constantly ungrateful.

Chapter 56. Regarding *Sūrat Al-Wāqi'ah*

(المعجم ٥٦) - [بَابٌ: وَمِنْ] سُورَةِ الْوَاقِعَةِ (التحفة ٥٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3292. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh said: 'I have prepared for My righteous worshippers, what no eye has seen, no ear has heard, and no human heart has conceived.' So recite if you wish: No person knows what is kept hidden for them of delights of the eyes as a reward for what they used to do.[1] And in Paradise there is a tree under whose shade a rider can travel for one-hundred years

(١) - ٣٢٩٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ فَاقْرَءُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُوا

[1] *As-Sajdah* 32:17.

يَعْمَلُونَ﴾ [السجدة: ١٧] وَفِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا، وَاقْرَءُوا إِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ﴾ [٣٠] وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَاقْرَأُوا إِنْ شِئْتُمْ ﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾ [آل عمران: ١٨٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

without stopping. Recite if you wish: And in shade extended.[1] And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish: And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception."[2] (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahih*.

تخريج: [إسناده حسن] تقدم: ٣٠١٣ مختصرًا وأخرجه النسائي في الكبرى، ح: ١١٠٨٥ وابن ماجه، ح: ٤٣٣٥ من حديث محمد بن عمرو به مختصرًا وللحديث شواهد كثيرة جدًا.

Comments:

Paradise is such a place of everlasting favors that no one saw it ever, in this life, except the Prophet ﷺ. Therefore the real nature and true reality of its favors can never be comprehended by humans, as the original nature of the Paradise is beyond the limits of our intellectual perception, how the eyes, ears and the hearts can then feel the delight of it. The detail of the description of the Paradise has already been mentioned.

(٢) - ٣٢٩٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا واقْرَءُوا إِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ ۝ وَمَآءٍ مَّسْكُوبٍ﴾ [٣٠، ٣١].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

(2). 3293. Anas narrated that the Prophet ﷺ said: "Indeed in Paradise there is a tree under whose shade a rider can travel for one-hundred years without stopping. Recite if you wish: And in shade extended. And water flowing constantly."[3] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from Abū Sa'eed.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ١٣٥ من حديث عبدالرزاق والبخاري، ح: ٣٢٥١ من حديث قتادة به وهو في مصنف عبدالرزاق، ح: ٢٠٨٧٦ ❋ وفي الباب عن أبي سعيد [تقدم: ٢٥٢٤].

[1] *Al-Wāqi'ah* 56:30.
[2] *Āl 'Imrān* 3:185. A brief version of this preceded under no. 3197.
[3] *Al-Wāqi'ah* 56:30,31.

(3). 3294. Abū Sa'eed Al-Khudrī, may Allāh be pleased with him, narrated from the Prophet ﷺ – regarding Allāh's saying: 'And on couches raised high'[1] – he said: "Their height is as what is between the heavens and the earth, and the distance between the two of them is five-hundred years." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Rishdīn. Some of the people of knowledge said that the meaning of this *Hadīth*: "Their height is as what is between the heavens and the earth" means: "The couches are raised above each other in levels, between each level is what is between the heavens and the earth."

(٣) - ٣٢٩٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: «﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾ [٣٤] قَالَ: «ارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَمَسِيرَةُ مَا بَيْنَهُمَا خَمْسُمِائَةِ عَامٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ، وَقَالَ بَعْضُ أَهْلِ العِلْمِ: مَعْنَى هٰذَا الحَدِيثِ: وَارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ قَالَ: ارْتِفَاعُ الفُرُشِ المَرْفُوعَةِ فِي الدَّرَجَاتِ، وَالدَّرَجَاتُ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ.

تخريج: [ضعيف] تقدم: ٢٥٤٠.

Comments:

The couches of the ones on the right side will be very high and elevated; they will be reclining thereon, sitting in rows.

(4). 3295. Abū 'Abdur-Rahmān narrated from 'Alī that the Messenger of Allāh ﷺ said: And you make your provision your demise![2] – he said: "Your gratitude is expressed by saying: 'We received rain because of this and that celestial position, and because of this and that star.'" ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* [*Sahīh*. We do not

(٤) - ٣٢٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [٨٢] قَالَ: شُكْرُكُمْ تَقُولُونَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، وَبِنَجْمِ كَذَا وَكَذَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] *Al-Wāqi'ah* 56:34.

[2] *Al-Wāqi'ah* 56:82.

know of it being *Marfū'* except through the narration of Isrā'īl.] Sufyān [Ath-Thawrī] reported similar to this *Hadīth*, with this chain, from 'Abdul-A'lā [from Abū 'Abdur-Rahmān As-Sulamī, from 'Alī] – but he did not mention it being *Marfū'*.

غَرِيبٌ [صَحِيحٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ. وَ]رَوَى سُفْيَانُ [الثَّوْرِيُّ] عَنْ عَبْدِ الأَعْلَى [عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ نَحْوَهُ] هٰذَا الحَدِيثَ بِهٰذَا الإِسْنَادِ وَلَمْ يَرْفَعْهُ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠٨/١ عن الحسين بن محمد به، عبد الأعلى الثعلبي ضعيف وحديث مسلم(١٢٨/ ٧٣) يغني عنه.

Comments:

The Qur'ān is full of delightful life, like rainwater for the spiritual and moral life of humans, but the people had been disrespecting and denying it. Similarly, Allāh makes the rain fall from the sky, but they say it happens because of the rising and setting of such and such stars. They do not have the sense to respect Allāh's favors and bounties and to pay gratitude to Him.

(5).3296. Anas [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ recited: Verily, We have created them a special creation.[1] He said: "Among that special creation is the women who were decrepit, bleary eyed and elderly in the world." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Mūsā bin 'Ubaidah. Mūsā bin 'Ubaidah and Yazīd bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

(٥) - ٣٢٩٦ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبَانٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ فِي قَوْلِهِ: «﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً﴾ [٣٥] قَالَ: «إِنَّ مِنَ الْمُنْشَآتِ اللَّائِي كُنَّ فِي الدُّنْيَا عَجَائِزَ عُمْشًا رُمْصًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ، وَمُوسَى بْنُ عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانٍ الرَّقَاشِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وانظر، ح: ٣٢٥٥ لعلته وأخرجه هناد بن السري في الزهد، ح: ٢١ عن وكيع بن الجراح به.

Comments:

The maidens of the Paradise will be created with a special creation, due to which they will remain virgin, sweethearts and one equal age forever. [*Sūrat Al-Waqi'ah*: 53-57]

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[1] *Al-Wāqi'ah* 56:35.

(6). 3297. Abū Isḥāq narrated from 'Ikrimah, from Ibn 'Abbās who said: "Abū Bakr [may Allāh be pleased with him] said: 'O Messenger of Allāh! You have become gray.' He said: 'I have gone gray from (*Sūrat*) *Hūd*, *Al-Wāqi'ah*, *Al-Mursalāt* and *'Amma Yatasā'lūn*[1] and *Idhāsh-Shamsu Kuwwirat*.'"[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Ibn 'Abbās except through this route. 'Alī bin Ṣāliḥ reported this *Ḥadīth* from Abū Isḥāq, from Abū Juḥaifah similarly. Something about this has been reported in *Mursal* form from Abū Isḥāq, from Abū Maisarah. [Abū Bakr bin 'Ayyāsh reported a *Ḥadīth* similar to that of Shaibān from Abū Isḥāq, (but) from Abū Isḥāq, from 'Ikrimah from the Prophet ﷺ, and he did not mention "from Ibn 'Abbās" in it. Hāshim bin Al-Walīd Al-Harawī narrated that to us (he said): Abū Bakr bin 'Ayyāsh narrated to us].

(٦) - ٣٢٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللهُ عَنْهُ]: يَا رَسُولَ اللهِ قَدْ شِبْتَ. قَالَ: «شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَ﴿عَمَّ يَتَسَآءَلُونَ﴾ وَ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هٰذَا الْوَجْهِ وَرَوَى عَلِيُّ بْنُ صَالِحٍ هٰذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ نَحْوَ هٰذَا. وقَدْ رُوِيَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هٰذَا مُرْسَلٌ. [ورَوَى أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شَيْبَانَ عَنْ أَبِي إِسْحَاقَ ولَمْ يَذْكُرْ فِيهِ: عَنِ ابْنِ عَبَّاسٍ، حَدَّثَنَا بِذٰلِكَ هَاشِمُ بْنُ الْوَلِيدِ الْهَرَوِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ].

تخريج: [**صحيح**] وأخرجه الحاكم: ٢/ ٣٤٣ من حديث أبي كريب به وصححه على شرط البخاري ووافقه الذهبي، وأورده الضياء في المختارة: ١٢/ ٢٠١، ٢٠٢، ح: ٢١٩ وللحديث شواهد كثيرة عند ابن سعد: ١/ ٤٣٥ والطبراني: ١٧/ ٢٨٦، ٢٨٧ وغيرهما * حديث علي بن صالح: أخرجه الترمذي في الشمائل، ح: ٤٢.

Comments:

The conditions and horrors of the Last Day are mentioned in these *Sūrah*; also the history of the past generations and the punishment inflicted on them has been mentioned. The horrors of the Last Day and the painful punishment of the Hell-dwellers would make the Prophet ﷺ worried and concerned about his nation, which made his hair turn gray.

[1] *An-Naba'* 78.

[2] *At-Takwīr* 81.

Chapter 57. Regarding *Sūrat Al-Ḥadīd*

In the Name of Allāh, the Merciful, the Beneficent

(1). 3298. Al-Ḥasan narrated that Abū Hurairah said: "Once when the Prophet of Allāh ﷺ was sitting with his Companions, a cloud came above them, so the Prophet of Allāh ﷺ said: 'Do you know what this is?' They said: 'Allāh and His Messenger know better.' He said: 'These are the clouds that are to drench the earth, which Allāh [Blessed and Most High] dispatches to people who are not grateful to Him, nor supplicate to Him.' Then he said: 'Do you know what is above you?' They said: 'Allāh and His Messenger know better.' He said: 'Indeed it is a preserved canopy of the firmament whose surge is restrained.' Then he said: 'Do you know how much is between you and between it?' They said: 'Allāh and His Messenger know better.' He said: 'Between you and it [is the distance] of five-hundred years.' Then he said: 'Do you know what is above that.' They said: 'Allāh and His Messenger know better.' He said: 'Verily, above that are two Heavens, between the two of them there is a distance of five-hundred years' – until he enumerated seven Heavens – 'What is between each of the two Heavens is what is between the

(المعجم ٥٧) - [بَابٌ: وَمِنْ] سُورَةِ الْحَدِيدِ (التحفة ٥٧)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(١) - ٣٢٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ - المَعْنَى واحِدٌ - قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا الحَسَنُ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَبِيُّ اللهِ ﷺ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللهِ ﷺ: «هَلْ تَدْرُونَ مَا هٰذَا»؟ فَقَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هٰذَا العَنَانُ، هٰذِهِ رَوَايَا الأَرْضِ يَسُوقُهُ اللهُ [تَبَارَكَ وَتَعَالَى] إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَكُمْ»؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا الرَّقِيعُ سَقْفٌ مَحْفُوظٌ وَمَوْجٌ مَكْفُوفٌ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَيْنَكُمْ وَبَيْنَهَا [مَسِيرَةُ] خَمْسِمِائَةِ سَنَةٍ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذٰلِكَ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ فَوْقَ ذٰلِكَ سَمَاءَيْنِ مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ» حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ «مَا بَيْنَ كُلِّ سَمَاءَيْنِ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذٰلِكَ»؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ فَوْقَ ذٰلِكَ العَرْشَ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعْدُ

heavens and the earth.' Then he said: 'Do you know what is above that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, above that is the Throne, and between it and the heveans is a distance [like] what is between two of the heavens.' Then he said: 'Do you know what is under you?' They said: 'Allāh and His Messenger know better.' He said: 'Indeed it is the earth.' Then he said: 'Do you know what is under that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, below it is another earth, between the two of which is a distance of five-hundred years.' Until he enumerated seven earths: 'Between every two earths is a distance of five-hundred years.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you were to send [a man] down with a rope to the lowest earth, then he would descend upon Allāh.' Then he recited: He is *Al-Awwal*, *Al-Ākhir*, *Aẓ-Ẓāhir*, *Al-Bāṭin*, and He has knowledge over all things."[1] **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. [He said:] It has been related from Ayyūb, Yūnus bin 'Ubaid, and 'Alī bin Zaid, that they said: "Al-Ḥasan did not hear from Abū Hurairah." And some of the people of knowledge explained this *Ḥadīth*, saying: "He only descends upon the knowledge of Allāh, His power and His

[مِثْلِ] مَا بَيْنَ سَمَائَيْنِ» ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ»؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا الأَرْضُ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الَّذِي تَحْتَ ذَلِكَ»؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ تَحْتَهَا أَرْضًا أُخْرَى بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ» حَتَّى عَدَّ سَبْعَ أَرَضِينَ «بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَّيْتُمْ [رَجُلًا] بِحَبْلٍ إِلَى الأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللهِ». ثُمَّ قَرَأَ ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾» [٣].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [قَالَ:] وَيُرْوَى عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيِّ بْنِ زَيْدٍ قَالُوا: لَمْ يَسْمَعِ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ. وَفَسَّرَ بَعْضُ أَهْلِ العِلْمِ هَذَا الْحَدِيثَ فَقَالُوا: إِنَّمَا هَبَطَ عَلَى عِلْمِ اللهِ وَقُدْرَتِهِ وَسُلْطَانِهِ، وَعِلْمُ اللهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ.

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[1] *Al-Ḥadīd* 57:3.

authority; and Allāh's knowledge, power and authority are in every place, and He is above the Throne as He described in His Book."

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/ ٣٧٠ من حديث قتادة به والحسن عنعن ولبعض الحديث شواهد * ويروي عن أيوب (المراسيل، ص: ٣٥) ويونس بن عبيد (المراسيل لابن أبي حاتم، ص: ٣٤) وعلي بن زيد (المراسيل، ص: ٣٥).

Comments:

From Throne to earth, below to the seventh earth, the Creator of everything, the Master, the Planner and the Arranger is only Allāh. He is the First, He existed when there was nothing, He is Last, He will be when there will be nothing. The existence of everything bears declaration of His Being. Therefore He is apparent in this respect. But it is impossible to have the total comprehension and perception of the Reality of His Being and of His Attributes. So He is Unseen. The Knowledge of Allāh encompasses everything, hidden or apparent, He is aware of all types of hidden and apparent treasures. Therefore the Prophet ﷺ said, 'O Allāh! You are the First and there was nothing before You, You are the Last and there is nothing after You, You are the Apparent and nothing is above You, You are the Hidden and nothing is hidden from You.' [*Al-Misbāh Al-Munīr*: p. 1362]

Chapter 58. Regarding *Sūrat Al-Mujālidah*

(المعجم ٥٨) - [بَابٌ: وَمِنْ] سُورَةِ الْمُجَادِلَةِ (التحفة ٥٨)

In the Name of Allāh, the Mericful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3299. Salamah bin Ṣakhr Al-Anṣārī said: "I was a man who had an issue with intercourse with a women that none other than me had. When (the month of) Ramaḍān entered, I pronounced *Ẓihār* upon my wife (to last) until the end of Ramaḍān, fearing that I might have an encounter with her during the night, and I would continue doing that until daylight came upon me, and I would not be able to stop. One night while she was serving me, something of her became exposed for me, so I

(١) - ٣٢٩٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ والْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ - المَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ الأَنْصَارِيِّ قَالَ: كُنْتُ رَجُلًا قَدْ أُوتِيتُ مِنْ جِمَاعِ النِّسَاءِ مَا لَمْ يُؤْتَ غَيْرِي، فَلَمَّا دَخَلَ رَمَضَانُ تَظَاهَرْتُ مِنِ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانُ فَرَقًا مِنْ أَنْ أُصِيبَ مِنْهَا فِي لَيْلِي فَأَتَتَابَعَ فِي ذَلِكَ إِلَى أَنْ يُدْرِكَنِي النَّهَارُ

rushed myself upon her. When the morning came I went to my people to inform them about what happened to me. I said: 'Accompany me to the Messenger of Allāh ﷺ to inform him about my case.' They said: 'No by Allāh! We shall not do that, we fear that something will be revealed about us in the Qur'ān, or the Messenger of Allāh ﷺ might say something about us, the disgrace of which will remain upon us. But you go and do whatever you want.'" He said: "So I left and I went to the Messenger of Allāh ﷺ, and informed him of my case. He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one, it is I before you, so give me Allāh's Judgement, for I shall be patient with that.' He said: 'Free a slave.'" He said: "I struck the sides of my neck with my hands, and said: 'No by the One Who sent you with the Truth! I possess nothing besides it.' He said: 'Then fast for two months' I said: 'O Messenger of Allāh! Did this occur to me other than when I was fasting?' He said: 'Then feed sixty poor people.' I said: 'By the One Who sent you with the Truth! We have spent these nights of ours hungry without an evening meal.' He said: 'Go to the one with the charity from Banū Ruzaiq, tell him to give it to you, then feed a *Wasq* of it, on your behalf, to sixty poor people. Then

وَأَنَا لَا أَقْدِرُ أَنْ أَنْزِعَ، فَبَيْنَمَا هِيَ تَخْدِمُنِي ذَاتَ لَيْلَةٍ إِذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ فَوَثَبْتُ عَلَيْهَا فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي فَأَخْبَرْتُهُمْ خَبَرِي فَقُلْتُ: انْطَلِقُوا مَعِي إِلَى رَسُولِ اللهِ ﷺ فَأُخْبِرَهُ بِأَمْرِي، فَقَالُوا: لَا وَاللهِ! لَا تَفْعَلْ، نَتَخَوَّفُ أَنْ يَنْزِلَ فِينَا قُرْآنٌ أَوْ يَقُولَ فِينَا رَسُولُ اللهِ ﷺ مَقَالَةً يَبْقَى عَلَيْنَا عَارُهَا، وَلَكِنِ اذْهَبْ أَنْتَ فَاصْنَعْ مَا بَدَا لَكَ، قَالَ: فَخَرَجْتُ فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ خَبَرِي فَقَالَ: «أَنْتَ بِذَاكَ»؟ قُلْتُ: أَنَا بِذَاكَ، قَالَ: «أَنْتَ بِذَاكَ»؟ قُلْتُ: أَنَا بِذَاكَ، قَالَ: «أَنْتَ بِذَاكَ»؟ قُلْتُ: أَنَا بِذَاكَ وَهَا أَنَا ذَا فَأَمْضِ فِيَّ حُكْمَ اللهِ فَإِنِّي صَابِرٌ لِذَلِكَ، قَالَ: «أَعْتِقْ رَقَبَةً». قَالَ: فَضَرَبْتُ صَفْحَةَ عُنُقِي بِيَدَيَّ، فَقُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَصْبَحْتُ أَمْلِكُ غَيْرَهَا، قَالَ: «فَصُمْ شَهْرَيْنِ»، قُلْتُ: يَا رَسُولَ اللهِ! وَهَلْ أَصَابَنِي مَا أَصَابَنِي إِلَّا فِي الصِّيَامِ، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا»، قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا لَيْلَتَنَا هَذِهِ وَحْشَى مَا لَنَا عَشَاءٌ. قَالَ: «اذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ: فَلْيَدْفَعْهَا إِلَيْكَ، فَأَطْعِمْ عَنْكَ مِنْهَا وَسْقًا سِتِّينَ مِسْكِينًا، ثُمَّ اسْتَعِنْ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ»، قَالَ: فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ: وَجَدْتُ عِنْدَكُمُ الضِّيقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ اللهِ ﷺ السَّعَةَ وَالْبَرَكَةَ، أَمَرَ لِي بِصَدَقَتِكُمْ فَادْفَعُوهَا إِلَيَّ،

فَدَفَعُوهَا إِلَيَّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. قَالَ مُحَمَّدٌ: سُلَيْمَانُ بْنُ يَسَارٍ لَمْ يَسْمَعْ عِنْدِي مِنْ سَلَمَةَ بْنِ صَخْرٍ. قَالَ: وَيُقَالُ: سَلَمَةُ بْنُ صَخْرٍ وَيُقَالُ: سَلْمَانُ بْنُ صَخْرٍ، وفِي الْبَابِ عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ وَهِيَ امْرَأَةُ أَوْسِ بْنِ الصَّامِتِ.

help yourself and your dependants with the remainder of it.'" He said: "I returned to my people and said: 'I found dejection and bad ideas with you, and I found liberalness and blessing with the Messenger of Allāh ﷺ. He ordered me to take your charity, so give it to me.' So they gave it to me." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Muḥammad said: "To me, Sulaimān bin Yasār did not hear from Salamah bin Ṣakhr." He said: He is called Salamah bin Ṣakhr, and he is also called Salmān bin Ṣakhr. And there is something on this topic from Khawlah bint Tha'labah, and she is the wife of Aws bin Aṣ-Ṣāmit.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الطلاق، باب: في الظهار، ح:٢٢١٣ وابن ماجه، ح:٢٠٦٢ من حديث ابن إسحاق به وصححه الحاكم على شرط مسلم:٢/٢٠٣ ووافقه الذهبي وللحديث شواهد ضعيفة.

Comments:

Ẓihār refers to one saying to his wife, "To me, you are like the back of my mother i.e. you are unlawful to me for cohabitation just like my mother." Saying so by naming any body part of any woman who is forbidden for marriage has the same ruling. A wife would become unlawful forever by saying these words in the time of *Jahiliyyah*. But Islamic *Sharī'ah* ruled to carry out expiation for it, because it is a very bad and serious mistake. Its expiation is to set free a male or female slave, if it is not possible then the fasting of two successive months are to be observed, if this is also not possible then one should feed sixty persons poor.

(٢) - ٣٣٠٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عُبَيْدُ اللهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيِّ بْنِ عَلْقَمَةَ الأَنْمَارِيِّ، عَنْ عَلِيِّ بْنِ

(2). 3300. 'Alī bin Abī Ṭālib said: "When (the following) was revealed: 'O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation.'[1] The Prophet ﷺ

[1] *Al-Mujādilah* 58:12.

أَبِي طَالِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَةً﴾ [١٢] قَالَ لِي النَّبِيُّ ﷺ «مَا تَرَى؟ دِينَارٌ؟» قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: «فَنِصْفُ دِينَارٍ؟» قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: «فَكَمْ؟» قُلْتُ: شَعِيرَةٌ، قَالَ: «إِنَّكَ لَزَهِيدٌ»، قَالَ: فَنَزَلَتْ ﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَٰتٍ﴾ الآيَة [١٣]. قَالَ: فَبِي خَفَّفَ اللهُ عَنْ هَذِهِ الأُمَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ. وَمَعْنَى قَوْلِهِ: شَعِيرَةٌ - يَعْنِي - وَزْنَ شَعِيرَةٍ مِنْ ذَهَبٍ [وَأَبُو الجَعْدِ اسْمُهُ: رَافِعٌ].

said to me: 'What do you think? A Dīnār?' I said: 'They will not be able to.' He said: 'Then half a Dīnār?' I said: 'They will not be able.' He said: 'Then how much?' I said: 'A barley corn.' He said: 'You made it too little.'" He said: "So the *Āyah* was revealed: 'Are you afraid of spending in charity before your private consultation?'[1] He said: "It was about my case for which Allāh lightened the burden upon this *Ummah*." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we only know of it through this route. The meaning of his saying: "A barley corn" is gold equal to the weight of a barely corn. [And Abū Al-Ja'd's name is Rāfi'].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان من حديث يحيى بن آدم به وصححه، ح:١٧٦٤، ١٧٦٥، ٢٢٠٨ وسنده ضعيف، الثوري عنعن وفي سماع علي بن علقمة من علي نظر، وللحديث شاهد ضعيف عند أحمد: ١/ ١٨٥ والطبراني: ١/ ١٤٧، ح: ٣٣١ وغيرهما.

Comments:

The hypocrites, without any need and reason, would interfere to talk to the Prophet ﷺ in his precious time; so spending something in charity was ordered to discourage them from doing so, because they had the general disease of miserliness and greed of wealth. But the poor and the destitute were exempted; consequently all the people stopped questioning him privately. It also became hard for the sincere believers that they should give charity before the private consultation. Afterwards, Allāh abrogated this rule.

(٣) - ٣٣٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ عَنْ شَيْبَانَ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ يَهُودِيًّا أَتَى عَلَى نَبِيِّ اللهِ ﷺ وأَصْحَابِهِ فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللهِ ﷺ: «هَلْ تَدْرُونَ مَا

(3). 3301. Anas bin Mālik narrated that a Jew came to the Prophet of Allāh ﷺ and his Companions and said: "*As-Sāmu 'Alaikum* (Death be upon you)." So the people replied to him. The Prophet of Allāh ﷺ said: "Do you

[1] *Al-Mujādilah* 58:13.

قَالَ هٰذَا»؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، سَلَّمَ يَا نَبِيَّ اللهِ. قَالَ: «لَا، وَلٰكِنَّهُ قَالَ: كَذَا وَكَذَا، رُدُّوهُ عَلَيَّ»، فَرَدُّوهُ فَقَالَ: «قُلْتَ: السَّامُ عَلَيْكُمْ»؟ قَالَ: نَعَمْ. قَالَ نَبِيُّ اللهِ ﷺ عِنْدَ ذَلِكَ: «إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الكِتَابِ فَقُولُوا: عَلَيْكَ» قَالَ: عَلَيْكَ مَا قُلْتَ، قَالَ: ﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾ [٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

know what this person said?" They said: "Allāh and His Messenger know better – he said the *Salām* - O Allāh's Prophet." He said: "No, rather he said like this and that. Bring him back for me." So they brought him back and he said: "Did you say *As-Sāmu 'Alaikum?* He said: "Yes." So with that, Allāh's Prophet ﷺ said: "When one of the People of the Book gives you the *Salām*, then say: '*'Alaika Mā Qulta* (Whatever you said to you too)." He said: 'And when they come to you, they greet you with a greeting wherewith Allāh greets you not.'[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح:٢١٦٣ من حديث قتادة والبخاري، ح:٦٩٢٦ من حديث أنس به.

Comments:

When the Jews would visit the Prophet ﷺ or say salutation to the Muslims, they would say *Assām Alaikum* "death unto you" by twisting the tongue instead of *Assalāmu Alaykum* "peace be upon you". Therefore the Prophet ﷺ told them not to say *Wa 'Alaikum Assalām* when responding them, rather only *'Alaikum* or *Wa 'Alaikum* i.e. unto you whatever you said.

Chapter 59. Regarding *Sūrat Al-Ḥashr*

(المعجم ٥٩) - [بَابٌ: وَمِنْ] سُورَةِ الْحَشْرِ (التحفة ٥٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(١) - ٣٣٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: حَرَّقَ رَسُولُ اللهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَّعَ وَهِيَ الْبُوَيْرَةُ فَأَنْزَلَ اللهُ ﴿مَا

(1). 3302. Ibn 'Umar [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ ordered burning and cutting down the date-palms of Banū An-Naḍīr, and that

[1] *Al-Mujādilah* 58:8.

(place) was called Al-Buwairah. So Allāh revealed: What you cut down of the *Līnah*, or you left of them standing on their trunks, it was by the leave of Allāh, and in order that He might disgrace the rebellious."[1] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ﴾ [٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿ما قطعتم من لينة﴾، ح: ٤٨٨٤ ومسلم، ح: ١٧٤٦ عن قتيبة به.

Comments:

When the Muslims attacked Banū An-Nadīr, they cut and burnt down some of their trees as war tactics, upon which the enemies started propaganda against Islam and Muslims that they claimed reform but the situation was contrary; they cut down the fruit bearing trees. Could that be reform?! So this Verse was revealed to satisfy the Muslims that it happened with Allāh's order. No order of Allāh is without wisdom and benefit. Also the aim of this all was to humiliate and disgrace the dishonest and the traitors, the trees they planted with their wishes were being cut down in front of them, but they were so desperate and helpless and just could not protect them.

(2) 3303. Hafs bin Ghiyāth narrated: "Habīb bin Abī 'Amrah narrated to us, from Sa'eed bin Jubair, from Ibn 'Abbās, regarding the saying of Allāh, the Mighty and Sublime: What you cut down of the *Līnah*, or you left of them standing on their trunks - he said: 'The *Līnah* is the date-palms.' That He might disgrace the rebellious.[2] He said: 'They were forced from their forts.' And they were ordered to cut down the date-palms, that caused some hesitation in their chests, so the Muslims said: "We cut some of them, and we left some of them, so let us ask the

(٢) - ٣٣٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ [بْنُ مُسْلِمٍ]: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا﴾ قَالَ: اللِّينَةُ النَّخْلَةُ ﴿وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ﴾ قَالَ: اسْتَنْزَلُوهُمْ مِنْ حُصُونِهِمْ قَالَ: وَأُمِرُوا بِقَطْعِ النَّخْلِ فَحَكَّ فِي صُدُورِهِمْ فَقَالَ الْمُسْلِمُونَ: قَدْ قَطَعْنَا بَعْضًا وَتَرَكْنَا بَعْضًا فَلَنَسْأَلَنَّ رَسُولَ اللهِ ﷺ هَلْ لَنَا فِيمَا قَطَعْنَا مِنْ أَجْرٍ، وَهَلْ عَلَيْنَا

[1] *Al-Hashr* 59:5.

[2] *Al-Hashr* 59:5.

Messenger of Allāh ﷺ if we are to be rewarded for those that we cut down, and if we will be burdened for what we left?" So Allāh [Most High] revealed the *Āyah*: What you cut down of the *Līnah*, or you left of them standing on their trunks."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported this *Ḥadīth* from Ḥafṣ bin Ghiyāth, from Ḥabīb bin Abī 'Amrah from Sa'eed bin Jubair in *Mursal* form, without mentioning: "from Ibn 'Abbās" in it. That was narrated to us by 'Abdullāh bin 'Abdur-Raḥmān (who said): "Hārūn bin Mu'āwiyah narrated to us, from Ḥafṣ bin Ghiyāth, from Ḥabīb bin Abī 'Amrah from Sa'eed bin Jubair from the Prophet ﷺ" in *Mursal* form.

[Abū 'Eīsā said:] Muḥammad bin Ismā'īl heard this *Ḥadīth* from me.

فِيمَا تَرَكْنَا مِنْ وِزْرٍ؟ فَأَنْزَلَ اللهُ [تَعَالَى] ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا﴾ الآيَةَ. [٥]

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وروى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا ولَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

حَدَّثَنَا بِذٰلِكَ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا هارُونُ بْنُ مُعَاوِيَةَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

[قَالَ أَبُو عِيسَى:] سَمِعَ مِنِّي مُحَمَّدُ بْنُ إِسْمَاعِيلَ هٰذَا الحَدِيثَ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٥٧٤ عن الحسن بن محمد به.

Comments:

For the purpose of battlefield tactics, the trees that were required for cutting were cut down, and those not required were left; because the destruction and devastation of the orchards entirely depended on the battlefield needs. If the war strategy does not require it, then destroying even the smallest things of the enemies is unlawful.

(3). 3304. Abū Hurairah narrated, that a man from the *Anṣār* had a guest spend the night with him, but he did not have anything to eat but his meal and the meal for his children, so he said to his wife: 'Put

(٣) - ٣٣٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنَ الأَنْصَارِ بَاتَ بِهِ ضَيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوتُهُ وَقُوتُ صِبْيَانِهِ

[1] *Al-Ḥashr* 59:5.

the children to sleep, extinguish the torches, and give me whatever you have with you for the guest.' So this *Āyah* was revealed: And they give preference over themselves even though they were in need of that."[1] (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

فَقَالَ لِامْرَأَتِهِ: نَوِّمِي الصِّبْيَةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّبِي لِلضَّيْفِ مَا عِنْدَكِ فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

[٩] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الأشربة، باب إكرام الضيف وفضل إيثاره، ح:٢٠٥٤ عن أبي كريب والبخاري، ح:٣٧٩٨ من حديث فضيل به.

Comments:

In Verse nine of *Sūrat Al-Ḥashr*, the *Anṣār's* open-mindedness and generosity is admired that they welcomed the emigrants warmly, generously and wholeheartedly. They were never jealous and envious of the help that the emigrants were being offered. They rather gave the emigrants preference over themselves even though they were in the need of those very things. This incident of hospitality is also from among their sacrifice.

Chapter 60. Regarding *Sūrat Al-Mumtaḥinah*

(المعجم ٦٠) - [بَابٌ: وَمِنْ سُورَةِ الْمُمْتَحِنَةِ (التحفة ٦٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3305. Al-Ḥasan bin Muḥammad – and he is Ibn Al-Ḥanafiyyah – narrated from 'Ubaidullāh bin Abī Rāfi' who said: "I heard 'Alī bin Abī Ṭālib saying: 'The Messenger of Allāh ﷺ dispatched us – myself, Az-Zubair, and Al-Miqād bin Al-Aswad. He said: "Proceed until you reach Rawḍah Khākh, where there is a lady carrying a letter. Take the letter from her and bring it to me." So we proceeded on our way with our horses galloping until we reached the Rawḍah. There we

(١) - **٣٣٠٥** - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ - هُوَ ابْنُ الْحَنَفِيَّةِ - عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: بَعَثَنَا رَسُولُ اللهِ ﷺ أَنَا وَالزُّبَيْرَ وَالمِقْدَادَ بْنَ الأَسْوَدِ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَأْتُونِي بِهِ» فَخَرَجْنَا تَتَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظَّعِينَةِ فَقُلْنَا: أَخْرِجِي الكِتَابَ فَقَالَتْ: مَا

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[1] *Al-Ḥashr* 59:9.

found the lady and said to her: "Give me the letter." She said: "I have no letter." We said: "Either you take out the letter, or we shall take off your clothes."' He said: 'So she took it out of her braid.' He said: 'We brought it to the Messenger of Allāh ﷺ, and it was from Ḥāṭib bin Abī Balta'ah, addressed to some of people among the idolaters of Makkah, informing them of some matter regarding the Prophet ﷺ. So he said: "What is this O Ḥāṭib?" He said: "Do not be hasty with me O Messenger of Allāh! I was a person who is an ally to the Quraish, not being related to them. The *Muhājirīn* who are with you have relatives who can protect their families and their wealth in Makkah. So since I have no lineage among them, I wanted to do them a favor, so they might protect my relatives. I did not do this out of disbelief, nor to renegade from my religion, nor did I do it to choose disbelief [after Islam]." The Prophet ﷺ said: "He said the truth." 'Umar bin Al-Khaṭṭāb said: "Allow me to chop off the head of this hyporcite!" The Prophet ﷺ said: "Indeed he participated in (the battle of) Badr. You do not know, perhaps Allāh looked at those who attended Badr and said: 'O people of Badr! Do as you like, for I have forgiven you.'" He said: 'It was about him, that this *Sūrah* was revealed: O you who believe! Do not take My enemies and your enemies as protecting friends

مَعِي مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجِنَّ الكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، قَالَ: فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، قَالَ: فَأَتَيْنَا بِهِ رَسُولَ اللهِ ﷺ فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ ﷺ، فَقَالَ: «مَا هٰذَا يَا حَاطِبُ»؟ قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللهِ! إِنِّي كُنْتُ آمْرَءًا مُلْصَقًا فِي قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيَهُمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي ذٰلِكَ مِنْ نَسَبٍ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ ذٰلِكَ كُفْرًا و[لَا] ارْتِدَادًا عَنْ دِينِي ولَا رِضًا بِالْكُفْرِ [بَعْدَ الْإِسْلَامِ]، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعْنِي يَا رَسُولَ اللهِ! أَضْرِبْ عُنُقَ هٰذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا فَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قَالَ: وَفِيهِ أُنْزِلَتْ هٰذِهِ السُّورَةُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ﴾ [١] السُّورَةَ. قَالَ عَمْرٌو: وَقَدْ رَأَيْتُ ابْنَ أَبِي رَافِعٍ وكَانَ كَاتِبًا لِعَلِيٍّ [بْنِ أَبِي طَالِبٍ].

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِيهِ عَنْ عُمَرَ وَجَابِرِ بْنِ عَبْدِ اللهِ، وَرَوَى غَيْرُ وَاحِدٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ هٰذَا الْحَدِيثَ نَحْوَ هٰذَا وَذَكَرُوا هٰذَا الْحَرْفَ

showing affection towards them.'"[1] (*Ṣaḥīḥ*)

'Amr (who narrated it from Al-Ḥasan) said: "I saw Ibn Abī Rāfi', and he was the scribe for 'Alī [bin Abī Ṭālib]."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something about it from 'Umar and Jābir bin 'Abdullāh. More than one narrated this *Ḥadīth* from Sufyān bin 'Uyainah similarly, and they mentioned this wording; they said: "Either you take out the letter, or we shall take off your clothes (to search for the letter)." It has also been related from Abū 'Abdur-Raḥmān [bin Yaḥya] As-Sulamī, from 'Alī bin Abī Ṭālib, and it is similar to this *Ḥadīth*. And some of them mentioned in it: "[He said:] 'Either you take out the letter, or we shall strip you (to search for the letter).'"

فَقَالُوا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، وقَدْ رُوِيَ أَيْضًا عَنْ أَبِي عَبْدِ الرَّحْمٰنِ [بْنِ يَحْيَى] السُّلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ نَحْوَ هٰذَا الْحَدِيثِ وَذَكَرَ بَعْضُهُمْ فِيهِ [فَقَالَ]: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُجَرِّدَنَّكَ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح:٢٤٩٤ عن ابن أبي عمر والبخاري، ح:٣٠٠٧ من حديث سفيان بن عيينة به * وفيه عن عمر [الحاكم: ٤/ ٧٧ ٢] وجابر بن عبدالله [أحمد: ٣/ ٣٤٩، ٣٥٠] وأبي عبدالرحمن السلمي عن علي [البخاري، ح: ٣٠٨١ ومسلم، ح: ٢٤٩٤].

Comments:

Hātib ﷺ did so with good intention, he was certain that the Messenger of Allāh would definitely have victory over the people of Makkah. He thought he would do them a favor without any harm.

(2). 3306. Ma'mar narrated from Az-Zuhrī, from 'Urwah that 'Āishah said: "The Messenger of Allāh ﷺ would not have examined (the women) except for the *Āyah* in which Allāh said: When believing women come to you pledging to

(٢) - ٣٣٠٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَمْتَحِنُ إِلَّا بِالآيَةِ الَّتِي قَالَ اللهُ: ﴿إِذَا

[1] *Al-Mumtaḥinah* 60:1.

you."[1] Ma'mar said: "Ibn Tāwūs informed me from his father who said: 'The hand of the Messenger of Allāh ﷺ did not touch the hand of a woman he had not acquired.'"[2] (*Ṣaḥīḥ*)

[He said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

جَاءَكَ الْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ الآيَة [١٢]. قَالَ: مَعْمَرٌ، فَأَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ قَالَ: مَا مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرَأَةٍ إِلَّا امْرَأَةً يَمْلِكُهَا. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأحكام، باب بيعة النساء، ح:٧٢١٤ من حديث عبدالرزاق ومسلم، ح:١٨٦٦ من حديث الزهري به.

Comments:

When the groups of women, like the groups of men, began to come to the Prophet ﷺ for giving the pledge of loyalty to Islam, many of the women belonged to the tribes whose moral standard was low. He, at the occasion of the pledge, stressed the avoidance of the evil doings that no individual of an Islamic society is allowed to commit. Polytheism, stealing, fornication, killing children as well as forging accusations about sexual matters were forbidden.

(3). 3307. Shahr bin Ḥawshab said: "Umm Salamah Al-Anṣāriyyah narrated to us, she said: 'A woman said: "What is this *Ma'rūf* for which we are not to disobey you in?" He (ﷺ) said: "[That you not wail.]" I said: "O Messenger of Allāh! Verily Banū so-and-so comforted me in the case of my uncle, and I must reciprocate for them.' But he refused to allow me. So I asked him again numerous times, then he permitted me to reciprocate for them. So after reciprocating for them, I did not wail for anyone else until this time. And there does not remain a woman except that she has wailed, besides me.'" (***Ḥasan***)

[Abū 'Eīsā said:] This Ḥadīth is Ḥasan Gharīb. There is something

(٣) - ٣٣٠٧ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللهِ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ شَهْرَ بْنَ حَوْشَبٍ: قَالَ: حَدَّثَتْنَا أُمُّ سَلَمَةَ الأَنْصَارِيَّةُ قَالَتْ: قَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ: مَا هٰذَا الْمَعْرُوفُ الَّذِي لَا يَنْبَغِي لَنَا أَنْ نَعْصِيَكَ فِيهِ؟ قَالَ: [لَا تَنُحْنَ]. قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بَنِي فُلَانٍ قَدْ أَسْعَدُونِي عَلَى عَمِّي وَلَا بُدَّ لِي مِنْ قَضَائِهِنَّ، فَأَبَى عَلَيَّ فَعَاتَبْتُهُ مِرَارًا فَأَذِنَ لِي فِي قَضَائِهِنَّ فَلَمْ أَنُحْ بَعْدَ قَضَائِهِنَّ وَلَا [عَلَى] غَيْرِهِ حَتَّى السَّاعَةِ وَلَمْ يَبْقَ مِنَ النِّسْوَةِ امْرَأَةٌ إِلَّا وَقَدْ نَاحَتْ، غَيْرِي.

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَفِيهِ عَنْ أُمِّ عَطِيَّةَ [رَضِيَ اللهُ عَنْهَا]

[1] *Al-Mumtaḥinah* 60:12.

[2] That is either his wife or his slave-girl.

about this from Umm 'Aṭiyyah [may Allāh be pleased with her].

'Abd bin Ḥumaid said: "Umm Salamah Al-Anṣāriyyah is Asmā' bint Yazīd bin As-Sakan."

قَالَ عَبْدُ بْنُ حُمَيْدٍ: أُمُّ سَلَمَةَ الأَنْصَارِيَّةُ - هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ السَّكَنِ -.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، الجنائز، باب ما جاء في النهي عن النياحة، ح:١٥٧٩ من حديث يزيد بن عبدالله به * وفيه عن أم عطية [مسلم، ح:٩٣٧].

Comments:

Wailing over the deed, crying with a loud voice, is a bad custom of the women during the time of Jāhiliyyah. Islam commanded to finish it gradually, in the beginning it was said to be disliked but was not forbidden strictly; later on it was gradually declared unlawful. As the earlier ruling was not absolute, so because of the continued persistence by some women, this unreasonable act was allowed once. But it is now forbidden absolutely.

(4). 3308. [Abū An-Naṣr narrated from Ibn 'Abbās, regarding the saying of Allāh, the Most High: When believing women come to you as emigrants, examine them.[1] He said: "When a woman came to the Prophet ﷺ to accept Islam, she would have to take an oath by Allāh: 'I have not left out of anger with my husband, I have not left except out of love for Allāh and His Messenger.'"] (***Ḍa'īf***)

[Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*].

(٤) - ٣٣٠٨ - [حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْأَغَرِّ بْنِ الصَّبَّاحِ، عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ أَبِي نَصْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى ﴿إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [١٠] قَالَ: كَانَتِ الْمَرْأَةُ إِذَا جَاءَتِ النَّبِيَّ ﷺ لِتُسْلِمَ حَلَّفَهَا بِاللهِ مَا خَرَجْتُ مِنْ بُغْضِ زَوْجِي، مَا خَرَجْتُ إِلَّا حُبًّا لِلهِ وَلِرَسُولِهِ].

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ].

تخريج: [**إسناده ضعيف**] وأخرجه الطبري في تفسيره: ٢٨/ ٤٤ من حديث قيس بن الربيع به وهو ضعيف وأبو نصر الأسدي: "مجهول" (تقريب) وهذا الحديث لم يذكره المزي في تحفة الأشراف.

Comments:

The Muslims were instructed in this Verse that the Muslim women, who have come to you by emigrating from the land of *Kufr* (disbelief), keep them not with you without judging the truth of their belief and disbelief. If their emigration is only for the sake of Islam, only the love of Allāh and His Messenger is the motive of the emigration, and they intend no other aim, then keep them with you. Therefore the Prophet ﷺ would judge the truth of their Faith and thereafter give them protection.

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[1] *Al-Mumtaḥinah* 60:10.

Chapter 61. Regarding *Sūrat Aṣ-Ṣaff*

In the Name of Allāh, the Merciful, the Beneficent

(1). 3309. ‘Abdullāh bin Salām said: “A group of us Companions of the Messenger of Allāh ﷺ sat talking, and we said: ‘If we knew which deed was most beloved to Allāh then we would do it.’ So Allāh, Most High, revealed: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?”[1] ‘Abdullāh bin Salām said: “So the Messenger of Allāh ﷺ recited it to us.” Abū Salamah (one of the narrators) said: “So Ibn Salām recited it to us.” Yaḥyā (one of the narrators) said: “So Abū Salamah narrated it to us.” Ibn Kathīr said: “So Al-Awzā‘ī recited it to us.” ‘Abdullāh said: “So Ibn Kathīr recited it to us.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] Muḥammad bin Kathīr has been contradicted in his narration of this *Ḥadīth* from Al-Awzā‘ī. Ibn Al-Mubārak reported it from Al-Awzā‘ī, from Yaḥyā bin Abī Kathīr, from Hilāl bin Abī Maimūnah, from ‘Aṭā’ bin Yasār from ‘Abdullāh bin Salām – or; from Abū Salamah, from ‘Abdullāh bin Salām. And Al-Walīd bin

(المعجم ٦١) - [بَابٌ: وَمِنْ] سُورَةِ الصَّفِّ (التحفة ٦١)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(١) - ٣٣٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِالرَّحْمٰنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: قَعَدْنَا نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَتَذَاكَرْنَا فَقُلْنَا: لَوْ نَعْلَمُ أَيَّ الأَعْمَالِ أَحَبُّ إِلَى اللهِ لَعَمِلْنَاهُ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ [١، ٢] قَالَ: عَبْدُ اللهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللهِ ﷺ. قَالَ أَبُو سَلَمَةَ: فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ. قَالَ يَحْيَى: فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ. قَالَ ابْنُ كَثِيرٍ: فَقَرَأَهَا عَلَيْنَا الأَوْزَاعِيُّ. قَالَ عَبْدُ اللهِ: فَقَرَأَهَا عَلَيْنَا ابْنُ كَثِيرٍ.

[قَالَ أَبُو عِيسَى:] وَقَدْ خُولِفَ مُحَمَّدُ بْنُ كَثِيرٍ فِي إِسْنَادِ هٰذَا الحَدِيثِ عَنِ الأَوْزَاعِيِّ فَرَوَى ابْنُ المُبَارَكِ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ - أَوْ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ -

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[1] *Aṣ-Ṣaff* 61:1,2.

Muslim reported this *Hadīth* from Al-Awzā'ī similar to the narration of Muhammad bin Kathīr.

وَرَوَى الْوَلِيدُ بْنُ مُسْلِمٍ هٰذَا الحَدِيثَ عَنِ الأَوْزَاعِيِّ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ كَثِيرٍ.

تخريج: [صحيح] وأخرجه الحاكم: ٢/ ٦٩، ٢٢٨، ٢٢٩ من حديث محمد بن كثير به وصححه على شرط البخاري ومسلم ووافقه الذهبي، ورواه أحمد: ٥/ ٤٥٢ من حديث الأوزاعي به وصححه ابن حبان، ح: ١٥٨٩ * يحيى بن أبي كثير صرح بالسماع من أبي سلمة بن عبدالرحمن عند الحاكم وغيره وحديث ابن المبارك عند أحمد: ٥/ ٤٥٢.

Comments:

The people who do not accept the call of the Prophet ﷺ deserve Allāh's wrath; those who accept everything but practise nothing or practise only what is according to their lusts and desires, they deserve even severer wrath of Allāh than the rejecters. Value and respect of a person's confession and words is with his loyalty and truthfulness. Therefore what a person says or promises he should fulfill it.

Chapter 62. Regarding *Sūrat Al-Jumu'ah*

(المعجم ٦٢) - [بَابٌ: وَمِنْ] سُورَةِ الْجُمُعَةِ (التحفة ٦٢)

(1). 3310. Abū Hurairah said: "We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu'ah* was revealed, so he recited it until he reached: And others among them who have not yet joined them.[1] A man said to him: 'O Messenger of Allāh! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salmān [Al-Fārisī] was among us." He said: "So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: 'By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.'"[2] (*Sahīh*)

(١) - ٣٣١٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ الدِّيْلِيُّ عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ حِينَ أُنْزِلَتْ سُورَةُ الجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ! مَنْ هٰؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمْهُ، قَالَ: وَسَلْمَانُ [الفَارِسِيُّ] فِينَا، قَالَ: فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الإِيمَانُ بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هٰؤُلَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَعَبْدُاللهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ المَدِينِيِّ

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[1] *Al-Jumu'ah* 62:3.

[2] Similar preceded under no. 3261.

ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هٰذَا الْوَجْهِ، وأَبُو الغَيْثِ - اسْمُهُ سَالِمٌ مَوْلَى عَبْدِاللهِ ابْنِ مُطِيعٍ [مَدَنِيٌّ ثِقَةٌ] -. وثَوْرُ بْنُ زَيْدٍ - مَدَنِيٌّ -، وَثَوْرُ بْنُ يَزِيدَ - شَامِيٌّ -.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. 'Abdullāh bin Ja'far is the father of 'Alī bin Al-Madīnī, and he was graded weak by Yahyā bin Ma'īn. This *Hadīth* has been related from Abū Hurairah through other routes. Abul-Ghaith's (a narrator in the chain) name is Sālim, the freed slave of 'Abdullāh bin Mutī' [from Al-Madīnah, and he is trustworthy]. Thawr bin Zaid is from Al-Madīnah, and Thawr bin Yazīd is from Ash-Shām.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وءاخرين منهم لما يلحقوا بهم﴾، ح:٤٨٩٧ ومسلم، ح:٢٥٤٦ من حديث ثور بن زيد به.

Comments:

The advent of the Prophet ﷺ was not only for the unlettered people of Arabia. It was [and is] in fact for those, too, who had yet not joined the circle of Islam and they would become Muslim later. He aimed that not only the Arabs but the non-Arabs would also join the fold of Islam. The meaning of putting his hand on Salmān Al-Farisi was an indication for non-Arabs that the role of those people in service to Islam will be golden and admirable.

(٢) - ٣٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرُ الْمَدِينَةِ فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللهِ ﷺ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا اثْنَا عَشَرَ رَجُلًا فِيهِمْ أَبُو بَكْرٍ وعُمَرُ وَنَزَلَتْ هَذِهِ الآيَةُ ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا﴾ [١١].

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ:

(2). 3311. Jābir said: "The Prophet ﷺ was standing and delivering a *Khutbah* for us on one Friday, when a caravan arrived in Al-Madīnah. So the Companions of the Messenger of Allāh ﷺ rushed off until only tweleve men remained. Among them were Abū Bakr and 'Umar. And this *Āyah* was revealed: And when they see some merchandise or some amusement, they disperse headlong to it"[1] (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Sahīh*.

[1] *Al-Jumu'ah* 62:11.

حَدَّثَنَا حُصَيْنٌ عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(Another chain) with similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الجمعة، باب في قوله تعالى: ﴿وإذا رأوا تجارةً أو لهوًا انفضوا إليها وتركوك قائمًا﴾، ح:٨٦٣ من حديث هشيم به ورواه البخاري، ح:٩٣٦ من حديث حصين عن سالم به.

Comments:

A trade caravan arrived in Al-Madīnah exactly during the Friday sermon. The caravan announced the arrival by beating drums and other instruments. Many people who were not aware of the importance of the Friday sermon, they rushed to the caravan and left the Prophet delivering the sermon. Because they thought if they remained behind they would not get things of their need, whereupon this Verse was revealed.

Chapter 63. Regarding *Sūrat Al-Munāfiqīn*

(المعجم ٦٣) - [بَابٌ: وَمِنْ] سُورَةِ الْمُنَافِقِينَ (التحفة ٦٣)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3312. Zaid bin Aslam said: "I was with my uncle when I heared 'Abdullāh bin Ubayy bin Salūl saying to his companions: Do not spend on those who are with the Messenger of Allāh until they desert from him.[1] If we return to Al-Madīnah then the more honorable will expel the meaner among them.[2] So I mentioned that to my uncle, then my uncle mentioned it to the Prophet ﷺ. So the Prophet ﷺ called for me to narrated it to him. Then the Messenger of Allāh ﷺ sent message to 'Abdullāh bin Ubayy and

(١) - ٣٣١٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللهِ بْنَ أُبَيٍّ ابْنَ سَلُولَ يَقُولُ لأَصْحَابِهِ: ﴿لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا﴾ [٧] ﴿لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ [٨] فَذَكَرْتُ ذٰلِكَ لِعَمِّي فَذَكَرَ ذٰلِكَ عَمِّي لِلنَّبِيِّ ﷺ، فَدَعَانِي النَّبِيُّ ﷺ فَحَدَّثْتُهُ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى عَبْدِ اللهِ بْنِ أُبَيٍّ وَأَصْحَابِهِ

[1] *Al-Munāfiqīn* 63:7.

[2] *Al-Munāfiqīn* 63:7.

فَحَلَفُوا مَا قَالُوا، فَكَذَّبَنِي رَسُولُ اللهِ ﷺ وصَدَّقَهُ، فَأَصَابَنِي شَيْءٌ لَمْ يُصِبْنِي شَيْءٌ قَطُّ مِثْلُهُ، فَجَلَسْتُ فِي البَيْتِ، فَقَالَ عَمِّي: مَا أَرَدْتَ إِلَّا أَنْ كَذَّبَكَ رَسُولُ اللهِ ﷺ وَمَقَتَكَ، فأَنْزَلَ اللهُ [تَعالَى] ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ فَبَعَثَ إِلَيَّ رَسُولُ اللهِ ﷺ فَقَرَأَهَا ثُمَّ قَالَ: «إِنَّ اللهَ قَدْ صَدَّقَكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

his companions but they took an oath that they had not said it. So he did not believe me and he trusted what they said. I was struck with distress the likes of which I had not suffered before. So I just sat in my house, and my uncle said to me: 'You only wanted the Messenger of Allāh ﷺ to not believe you and hate you.' Then Allāh [Most High] revealed: 'When the hypocrites come to you'[1] So the Messenger of Allāh ﷺ sent for me, and he recited it and said: 'Indeed Allāh has verified the truth of what you said.'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وإذا قيل لهم تعالوا يستغفر لكم رسول الله لووا رءوسهم . . .﴾ إلخ، ح: ٤٩٠٤ عن عبيدالله بن موسى ومسلم، ح: ٢٧٧٢ من حديث أبي اسحاق به صرح بالسماع.

(٢) - ٣٣١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي سَعِيدٍ الأَزْدِيِّ، حَدَّثَنَا زَيْدُ ابْنُ أَرْقَمَ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ وَكَانَ مَعَنَا أُنَاسٌ مِنَ الأَعْرَابِ فَكُنَّا نَبْتَدِرُ المَاءَ وَكَانَ الأَعْرَابُ يَسْبِقُونَا إِلَيْهِ فَسَبَقَ أَعْرَابِيٌّ أَصْحَابَهُ فَيَسْبِقُ الأَعْرَابِيُّ فَيَمْلأُ الحَوْضَ وَيَجْعَلُ حَوْلَهُ حِجَارَةً وَيَجْعَلُ النِّطْعَ عَلَيْهِ حَتَّى يَجِيءَ أَصْحَابُهُ، قَالَ: فَأَتَى رَجُلٌ مِنَ الأَنْصَارِ أَعْرَابِيًّا فَأَرْخَى زِمَامَ نَاقَتِهِ

(2). 3313. Zaid bin Arqam said: "We were participating in a battle along with the Messenger of Allāh ﷺ, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed rocks around it and he put a leather sheet over it until his companions came." He said: "A man among the *Anṣār* reached the Bedouin and he dropped the reigns of his camel to drink, but the Bedouin would not

[1] *Al-Munāfiqīn* 63:1.

allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the *Anṣārī* man on the head, and smashed it. He went to 'Abdullāh bin Ubayy, the head of the hypocrites, to inform him – he was in fact one of his companions. So 'Abdullāh bin Ubayy became enraged, then he said: 'Do not spend anything on whoever is with Muḥammad until they depart.' Meaning the Bedouins. They were preparing food for the Messenger of Allāh ﷺ. So 'Abdullāh said: 'When they depart from Muḥammad, then bring Muḥammad some food, and let him and whoever is with him eat it.' Then he said to his companions: 'If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner.'" Zaid said: "And I was riding behind the Messenger of Allāh ﷺ, and I had heard 'Abdullāh bin Ubayy, so I informed my uncle who went to tell the Messenger of Allāh ﷺ. He sent a message to him ('Abdullāh) but he took an oath and denied it." He said: "So the Messenger of Allāh ﷺ accepted what he said and did not believe me. So my uncle came to me and said: 'You only wanted the Messenger of Allāh ﷺ to hate you, and the Muslims to say that you lied.'" He said: "I suffered such worry as has not been suffered by anyone else." He said: "(Later) while I was on the move with the Messenger of Allāh ﷺ on a journey, my mind was relieved of

لِتَشْرَبَ فَأَبَى أَنْ يَدَعَهُ، فَانْتَزَعَ قِبَاضَ الْمَاءِ فَرَفَعَ الأَعْرَابِيُّ خَشَبَةً فَضَرَبَ بِهَا رَأْسَ الأَنْصَارِيِّ فَشَجَّهُ. فَأَتَى عَبْدَ اللهِ بْنَ أُبَيٍّ رَأْسَ الْمُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ، فَغَضِبَ عَبْدُ اللهِ بْنُ أُبَيٍّ ثُمَّ قَالَ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ يَعْنِي الأَعْرَابَ. وَكَانُوا يَحْضُرُونَ رَسُولَ اللهِ ﷺ عِنْدَ الطَّعَامِ، فَقَالَ عَبْدُ اللهِ: إِذَا انْفَضُّوا مِنْ عِنْدِ مُحَمَّدٍ فَأْتُوا مُحَمَّدًا بِالطَّعَامِ فَلْيَأْكُلْ هُوَ وَمَنْ عِنْدَهُ، ثُمَّ قَالَ لأَصْحَابِهِ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ فَلْيُخْرِجِ الأَعَزُّ مِنْكُمُ الأَذَلَّ. قَالَ زَيْدٌ: وَأَنَا رِدْفُ رَسُولِ اللهِ ﷺ فَسَمِعْتُ عَبْدَ اللهِ بْنَ أُبَيٍّ فَأَخْبَرْتُ عَمِّي فَانْطَلَقَ فَأَخْبَرَ رَسُولَ اللهِ ﷺ، فَأَرْسَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَحَلَفَ وجَحَدَ. قَالَ: فَصَدَّقَهُ رَسُولُ اللهِ ﷺ وَكَذَّبَنِي، قَالَ: فَجَاءَ عَمِّي إِلَيَّ، فَقَالَ: مَا أَرَدْتَ إِلَى أَنْ مَقَتَكَ رَسُولُ اللهِ ﷺ وَكَذَّبَكَ والْمُسْلِمُونَ، قَالَ: فَوَقَعَ عَلَيَّ مِنَ الْهَمِّ مَا لَمْ يَقَعْ عَلَى أَحَدٍ، قَالَ: فَبَيْنَمَا أَنَا أَسِيرُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ قَدْ خَفَقْتُ بِرَأْسِي مِنَ الْهَمِّ إِذْ أَتَانِي رَسُولُ اللهِ ﷺ فَعَرَكَ أُذُنِي وضَحِكَ فِي وَجْهِي، فَمَا كَانَ يَسُرُّنِي أَنَّ لِي بِهَا الْخُلْدَ فِي الدُّنْيَا ثُمَّ إِنَّ أَبَا بَكْرٍ لَحِقَنِي فَقَالَ: مَا قَالَ لَكَ رَسُولُ اللهِ ﷺ؟ قُلْتُ: مَا قَالَ لِي شَيْئًا إِلَّا أَنَّهُ عَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي. فَقَالَ: أَبْشِرْ، ثُمَّ لَحِقَنِي عُمَرُ فَقُلْتُ لَهُ مِثْلَ

worry, since the Messenger of Allāh ﷺ came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abū Bakr caught up to me, and said: 'What did the Messenger of Allāh ﷺ say to you?' I said: 'He did not say anything to me, he only rubbed my ear and smiled in my face.' He said: 'Receive the good news!' Then 'Umar caught up with me and I said the same to him as I had to Abū Bakr. In the morning the Messenger of Allāh ﷺ recited *Sūrat Al-Munāfiqīn*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَوْلِي لِأَبِي بَكْرٍ، فَلَمَّا أَصْبَحْنَا قَرَأَ رَسُولُ اللهِ ﷺ سُورَةَ الْمُنَافِقِينَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه الطبراني:٥/١٨٧، ح:٥٠٤١ من حديث عبيدالله بن موسى به وصححه الحاكم:٢/٤٨٨، ٤٨٩ ووافقه الذهبي، وللحديث شواهد منها الحديث السابق * السدي هو إسماعيل بن عبدالرحمن، وأبو سعيد الأزدي ويقال: أبو سعد: وثقه الترمذي وابن حبان فالسند حسن.

Comments:

In the 6th year of emigration, in the battle of Banū Muṣṭaliq, the Prophet ﷺ alighted near a water spring, where a dispute took place between an emigrant and an *Anṣārī*; and the emigrant slapped the *Anṣārī*, whereupon the Ansāri called for the help of *Anṣār*, and the emigrant asked the help of emigrants; the people from both sides became ready to fight. Fortunately, the matter became calm with the Prophet's intervention.

(3). 3314. Al-Ḥakam bin 'Utaibah said: "I heard Muḥammad bin Ka'b Al-Quraẓī – forty years ago – narrating from Zaid bin Arqam [may Allāh be pleased with him] that during the battle of Tabūk, 'Abdullāh bin Ubayy said: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner."[1] He said:

(٣) - ٣٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: أَنْبَأَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ مُنْذُ أَرْبَعِينَ سَنَةً يُحَدِّثُ عَنْ زَيْدِ بْنِ أَرْقَمَ [رَضِيَ اللهُ عَنْهُ] أَنَّ عَبْدَ اللهِ بْنَ أُبَيٍّ قَالَ فِي غَزْوَةِ تَبُوكَ: ﴿لَئِن رَّجَعْنَا إِلَى

[1] *Al-Munāfiqīn* 63:8.

ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ [٨]. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَحَلَفَ، مَا قَالَهُ، فَلَامَنِي قَوْمِي فَقَالُوا: مَا أَرَدْتَ إِلَى هَذِهِ، فَأَتَيْتُ الْبَيْتَ وَنِمْتُ كَئِيبًا حَزِينًا فَأَتَانِي النَّبِيُّ ﷺ أَوْ أَتَيْتُهُ فَقَالَ: «إِنَّ اللهَ قَدْ صَدَّقَكَ». قَالَ: فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟﴾ [٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

'So I went to the Prophet ﷺ and mentioned that to him, but he ('Abdullāh) took an oath that he did not say it. My people blamed me for that, they said: "What did you expect to accomplish from this?" So I went to my house and slept full of greif. Then the Prophet ﷺ came to me' or 'I went to him, and he said: "Indeed Allāh has verified the truth of what you said."' He said: 'So this *Āyah* was revealed: There are the ones who say: "Do not spend on those who are with the Messenger of Allāh until they desert from him."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿ذلك بأنهم آمنوا ثم كفروا فطبع على قلوبهم فهم لا يفقهون﴾، ح:٤٩٠٢ من حديث شعبة به.

Comments:

Zaid bin Arqam informed his uncle who relayed the information to the Prophet ﷺ. He sent for Zaid, and Zaid told him too. It happened in the expedition of Muṣṭaliq. Relating it to the expedition of Tabūk is a misunderstanding of the narrator. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 201]. House means the tent during the journey.

(٤) - ٣٣١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ ابْنَ عَبْدِاللهِ يَقُولُ: كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ: يَرَوْنَ أَنَّهَا غَزْوَةُ بَنِي الْمُصْطَلِقِ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الأَنْصَارِ، فَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، وَقَالَ الأَنْصَارِيُّ: يَا لَلأَنْصَارِ، فَسَمِعَ ذَلِكَ النَّبِيُّ

(4). 3315. Sufyān narrated from 'Amr bin Dīnār that he heard Jābir bin 'Abdullāh saying: "We were in a battle" – Sufyān said: "They say in was the battle of Banū Muṣṭaliq" – "A man from the *Muhājirīn* kicked a man from the *Anṣār*. The man from the *Muhājirīn* said: 'O *Muhājirīn*!' The man from the *Anṣār* said: 'O *Anṣār*!' The Prophet ﷺ heard that and said: 'What is

[1] *Al-Munāfiqīn* 63:7.

this evil call of *Jāhiliyyah*?' They said: 'A man from the *Muhājirīn* kicked a man from the *Anṣār*.' So the Prophet ﷺ said: 'Leave that, for it is offensive.' 'Abdullāh bin Ubayy bin Salūl heard that and said: 'Did they really do that? By Allāh! If we return to Al-Madīnah indeed the more honorable will expel therefrom the meaner.'[1] 'Umar said: 'Allow me to chop off the head of this hypocrite O Messenger of Allāh!' The Prophet ﷺ said: 'Leave him. I do not want the people to say that Muḥammad kills his Companions.'" Someone other than 'Amr said: "So his son, 'Abdullāh bin 'Abdullāh, said: 'By Allāh! You shall not return until you say that you are the mean and that the Messenger of Allāh is the honorable.' So he did so."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ﷺ فَقَالَ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ»؟ قَالُوا: رَجُلٌ مِنَ الْمُهَاجِرِينَ كَسَعَ رَجُلًا مِنَ الأَنْصَارِ فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ». فَسَمِعَ ذَلِكَ عَبْدُاللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ. فَقَالَ: أَوَ قَدْ فَعَلُوهَا؟ وَاللهِ ﴿لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! دَعْنِي أَضْرِبْ عُنُقَ هٰذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». وَقَالَ غَيْرُ عَمْرٍو: فَقَالَ لَهُ ابْنُهُ عَبْدُ اللهِ بْنُ عَبْدِاللهِ: وَاللهِ لَا تَنْقَلِبُ حَتَّى تُقِرَّ أَنَّكَ الذَّلِيلُ وَرَسُولُ اللهِ ﷺ الْعَزِيزُ فَفَعَلَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب: نصر الأخ ظالمًا أو مظلومًا، ح:٢٥٨٤ عن ابن أبي عمر والبخاري، ح:٤٩٠٥ من حديث سفيان بن عيينة به.

Comments:

Each group's call to its party for help without making a difference between right and wrong, true and false is a custom and an act of *Jāhiliyyah*. The Muslim's duty is to support the truth; whether it is in his favor or against him. Therefore the Prophet ﷺ stated this.

(5). 3316. Aḍ-Ḍaḥḥāk bin Muzāḥim narrated from Ibn 'Abbās [may Allāh be pleased with him] who said: "Whoever has wealth, requiring him to perform *Ḥajj* to the House of his Lord, or upon which *Zakāt* is obligatory, but he

(٥) - ٣٣١٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو جَنَابٍ الْكَلْبِيُّ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: مَنْ كَانَ لَهُ مَالٌ يُبَلِّغُهُ حَجَّ بَيْتِ رَبِّهِ أَوْ يَجِبُ عَلَيْهِ فِيهِ

[1] *Al-Munāfiqūn* 63:8.

does not do it, then he shall ask to return (the world) upon his death." A man said: "O Ibn 'Abbās! Have *Taqwā* of Allāh! It is only the disbelievers who will be asked to return." He said: "For that, I shall recite to you from the Qur'ān: O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give *Ṣadaqah*" up to His saying: "And Allāh is All-Aware of what you do."[1] He said: "So what makes *Zakāt* obligatory?" He said: "When wealth reaches two-hundred or above."[2] He said: "What makes *Ḥajj* obligatory?" He said: "Provisions and a camel." **(*Ḍa'īf*)**

(6). (Another chain) from Aḍ-Ḍaḥḥāk from Ibn 'Abbās, from the Prophet ﷺ with similar. **(*Ḍa'īf*)**

He said: This is how this *Ḥadīth* was reported by [Sufyān] bin 'Uyainah and others; from Abū Janāb, from Aḍ-Ḍaḥḥāk from Ibn 'Abbās, as his saying, not in *Marfū'* form. And this is more correct than the narration of 'Abdur-Razzāq. Abū Janāb Al-Qaṣṣāb's name is Yaḥyā bin Abī Ḥayyah and he is not strong in *Ḥadīth*.

زَكَاةٌ فَلَمْ يَفْعَلْ يَسْأَلِ الرَّجْعَةَ عِنْدَ المَوْتِ، فَقَالَ رَجُلٌ: يَا ابْنَ عَبَّاسٍ! اتَّقِ اللهَ فَإِنَّمَا يَسْأَلُ الرَّجْعَةَ الكُفَّارُ، فَقَالَ: سَأَتْلُو عَلَيْكَ بِذَلِكَ قُرْآنًا ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ۝ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ﴾ إِلَى قَوْلِهِ ﴿وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾ [٩-١١] قَالَ: فَمَا يُوجِبُ الزَّكَاةَ؟ قَالَ: إِذَا بَلَغَ المَالُ مِائَتَيْنِ فَصَاعِدًا، قَالَ: فَمَا يُوجِبُ الْحَجَّ؟ قَالَ: الزَّادُ وَالبَعِيرُ.

(٦) - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُالرَّزَّاقِ عَنِ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي حَيَّةَ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. وقَالَ: هٰكَذَا رَوَى [سُفْيَانُ] بْنُ عُيَيْنَةَ وغَيْرُ وَاحِدٍ هٰذَا الحَدِيثَ عَنْ أَبِي جَنَابٍ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ ولَمْ يَرْفَعْهُ، وَهٰذَا أَصَحُّ مِنْ رِوَايَةِ عَبْدِ الرَّزَّاقِ. وأَبُو جَنَابٍ: القَصَّابُ - اسْمُهُ

[1] *Al-Munāfiqīn* 63:9-11.
[2] "That is, Dirhams." (*Tuḥfat Al-Aḥwadhī*)

يَحْيَى بْنُ أَبِي حَيَّةَ - وَلَيْسَ هُوَ بِالْقَوِيِّ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٢٨/٧٦ من حديث أبي جناب به مختصرًا وهو في مسند عبد بن حميد، ح: ٦٩٢ عن عبدالرزاق عن الثوري به ❊ أبو جناب عنعن والضحاك بن مزاحم عن ابن عباس: منقطع.

Comments:

These Qur'ānic Verses guides that the substance that Allāh has given a person, he should make a good use of the wealth before death. Lest death should approach and he would say with remorse, "O Lord! Grant me some more respite! I shall spend in charity and I can be from among the good doers."

Chapter 64. Regarding *Sūrat At-Taghābun*

(المعجم ٦٤) - [بَابٌ:] وَمِنْ سُورَةِ التَّغَابُنِ (التحفة ٦٤)

In the Name of Allāh, the Meriful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3317. 'Ikrimah narrated that Ibn 'Abbās was asked by a man about this *Āyah*: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them![1] He said: "These are men who submitted (to Islam) in Makkah, and they wanted to come to the Prophet ﷺ but their wives and children refused to allow them to come to the Messenger of Allāh ﷺ. So when they came to the Messenger of Allāh ﷺ, they saw that the people had gained such understanding in the religion that they wanted to punish them (their families). So Allāh revealed the *Āyah*: O you who believe! Verily, among your wives and your

(١) - ٣٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الآيَةِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾ [١٤] قَالَ: هَٰؤُلَاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ ﷺ فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدَعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللهِ ﷺ، فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ رَأَوُا النَّاسَ قَدْ فَقِهُوا فِي الدِّينِ، هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾ الآيَةَ.

[1] *At-Taghābun* 64:14.

children there are enemies for you; therefore beware of them!" (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ١٨٩٠٤ من حديث محمد بن يوسف الفريابي به وصححه الحاكم: ٢/ ٤٩٠ ووافقه الذهبي * سلسلة سماك عن عكرمة ضعيفة وله شاهد ضعيف.

Comments:

Some among a person's family and dependents are his enemies, who stop him from discharging his duties to Allāh. Though they do so with good intention, but the consequences of this emerge as ruin and destruction for the person. Accordingly, they play a real role of enmity to him.

Chapter 66. Regarding *Sūrat At-Tahrīm*

(المعجم ٦٦) - [بَابٌ:] وَمِنْ سُورَةِ التَّحْرِيمِ (التحفة ٦٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3318. Ibn 'Abbās said: "I was ever determined to ask 'Umar about the two women, among the wives of the Prophet ﷺ, about whom Allāh [the Mighty and Sublime] said: If you two turn in repentance, your hearts are indeed so inclined...[1] until once when 'Umar performed *Hajj*, and I performed *Hajj* along with him. I poured water for his *Wudū'* from a water holder, and I said: 'O Commander of the Believers! Who are the two women among the wives of the Prophet ﷺ, about whom Allāh said: If your two turn in repentance, you hearts are indeed so inclined?' He said to me:

(١) - ٣٣١٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَبِي ثَوْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللهُ [عَزَّ وَجَلَّ]: ﴿إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤] حَتَّى حَجَّ عُمَرُ وَحَجَجْتُ مَعَهُ فَصَبَبْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللهُ: ﴿إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ فَقَالَ لِي: وَا عَجَبًا لَكَ يَا ابْنَ

[1] *At-Tahrīm* 66:4.

'I am astonished at you O Ibn 'Abbās!"' – Az-Zuhrī (one of the narrators) said: "By Allāh! He disliked what he asked him, but he did not withhold it from him." – "He said to me: 'It was 'Āishah and Ḥafṣah."' He said: "Then he began narrating the *Ḥadīth* to me. He said: 'We, the people of the Quraish, used to have the upper hand over our women. So when we arrived in Al-Madīnah, we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife when she started talking back to me, she said: "What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?"' "He said: 'I said to myself: "Whoever among them has done that, then she has thwarted herself and lost."' "He said: 'My house was in Al-'Awālī among those of Banū Umayyah, and I had a neighbor among the *Anṣār*, and he and I would take turns visting the Messenger of Allāh ﷺ.' He said: 'One day I would visit him and bring the news of the Revelation, and other than that, and one day he would visit him and bring the same. We heard stories that Ghassān were preparing their horses to attack us.' He said: 'One day he came to me in the evening and knocked on my door, so I went out to him. He said: "A horrible thing has

عَبَّاسٍ. قَالَ الزُّهْرِيُّ: وَكَرِهَ وَاللهِ مَا سَأَلَهُ عَنْهُ ولَمْ يَكْتُمْهُ. فَقَالَ لِي: هِيَ عَائِشَةُ وَحَفْصَةُ، قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُنِي الْحَدِيثَ فَقَالَ: كُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا المَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَقَالَتْ: مَا تُنْكِرُ مِنْ ذَلِكَ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ قَالَ، وكَانَ مَنْزِلِي بِالعَوَالِي فِي بَنِي أُمَيَّةَ وَكَانَ لِي جَارٌ مِنَ الأَنْصَارِ كُنَّا نَتَنَاوَبُ النُّزُولَ إِلَى رَسُولِ اللهِ ﷺ قَالَ: فَيَنْزِلُ يَوْمًا ويَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ. وَأَنْزِلُ يَوْمًا فَآتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: فَكُنَّا نُحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُونَا، قَالَ: فَجَاءَنِي يَوْمًا عِشَاءً فَضَرَبَ عَلَيَّ البَابَ فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ، قُلْتُ: أَجَاءَتْ غَسَّانُ؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللهِ ﷺ نِسَاءَهُ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ قَدْ كُنْتُ أَظُنُّ هذَا كَائِنًا، قَالَ: فَلَمَّا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللهِ ﷺ؟ قَالَتْ: لَا أَدْرِي، هُوَ ذَا مُعْتَزِلٌ فِي هَذِهِ المَشْرُبَةِ، قَالَ: فانْطَلقتُ فأَتَيْتُ غُلَامًا أَسْوَدَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، قَالَ: فَدَخَلَ ثُمَّ خَرَجَ

happened." I said: "Ghassān has come?" He said: "Worse than that. The Messenger of Allāh ﷺ has divorced his wives.'" He said: 'I said to myself: "Ḥafṣah has thwarted herself and is a loser! I thought this would happen some day."' He said: 'After we prayed *Ṣubḥ*, I put on my clothes, then went to visit Ḥafṣah. There I found her crying. I said: "Has the Messenger of Allāh ﷺ divorced (all of you)?" She said: "I do not know. He has secluded himself in the upper room."' He said: 'So I went, and came upon a black slave, I said: "Seek permission for 'Umar."' He said: 'So he entered then came out to me. He said: "I mentioned you to him, but he did not say anything."' He said: 'So I went to the *Masjid*. There I found a group of people sitting around the *Minbar* weeping, so I sat down with them. Then it became too much for me, so I went to the slave and said: "Seek permission for 'Umar." He went in, then he came out to me and said: "I mentioned you to him, but he did not say anything."' He said: 'So I went to the *Masjid* again, and sat there until I could not take it any more, and I went back to the salve and said: "Seek permission for 'Umar." He went in, then he came out to me and said: "I mentioned you to him but he did not say anything."' He said: 'So I turned to leave, when the slave called me back. He said: "Enter, for he has given you permission."' He said: 'So I entered, and found

إِلَيَّ: قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانْطَلَقْتُ إِلَى الْمَسْجِدِ. فَإِذَا حَوْلَ الْمِنْبَرِ نَفَرٌ يَبْكُونَ فَجَلَسْتُ إِلَيْهِمْ ثُمَّ غَلَبَنِي ما أَجِدُ فَأَتَيْتُ الْغُلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ. فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانْطَلَقْتُ إِلَى الْمَسْجِدِ أَيْضًا فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْغُلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ [فَـ]قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا. قَالَ: فَوَلَّيْتُ مُنْطَلِقًا فَإِذَا الْغُلَامُ يَدْعُونِي. فَقَالَ: ادْخُلْ فَقَدْ أَذِنَ لَكَ قَالَ: فَدَخَلْتُ فَإِذَا النَّبِيُّ ﷺ مُتَّكِئٌ عَلَى رَمْلِ حَصِيرٍ فَرَأَيْتُ أَثَرَهُ فِي جَنْبِهِ فَقُلْتُ: يَا رَسُولَ اللهِ، أَطَلَّقْتَ نِسَاءَكَ؟ قَالَ: لَا، قُلْتُ: اللهُ أَكْبَرُ. لَوْ رَأَيْتَنَا يَا رَسُولَ اللهِ ونَحْنُ مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ ذَلِكَ فَقَالَتْ: مَا تُنْكِرُ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ لِحَفْصَةَ: أَتُرَاجِعِينَ رَسُولَ اللهِ ﷺ؟ قَالَتْ: نَعَمْ وَتَهْجُرُهُ إِحْدَانَا الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ: قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْكُنَّ وَخَسِرَتْ، أَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللهُ عَلَيْهَا لِغَضَبِ رَسُولِ اللهِ ﷺ فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ النَّبِيُّ ﷺ، قَالَ: فَقُلْتُ

the Prophet ﷺ reclining upon a woven mat, and I saw the marks it left on his side. I said: "O Messenger of Allāh! Have you divorced your women?" He said: "No." I said: "*Allāhu Akbar*! If you only saw us O Messenger of Allāh! We the people of the Quraish used to have the upper hand over our women, but when we came to Al-Madīnah we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife, so when she started talking back to me I rebuked her and she said: 'What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?'" He said: "I said to Ḥafṣah: 'Do you talk back to the Messenger of Allāh?' She said: 'Yes, and one of us may stay away from him all day until the night.'" He said: "I said: 'Whoever among them has done that, then she has thwarted herself and lost. Do any of you feel so secure against Allāh becoming angry with you because of the anger of the Messenger of Allāh ﷺ, then she will be ruined?' He said: 'So the Prophet ﷺ smiled.' He said: 'So I said to Ḥafṣah: "Do not talk back to the Messenger of Allāh ﷺ, and don't ask him for anything. Ask me for whatever you want. And do not be tempted by the behavior of your companion, for she is more beautiful than you, and more loved

لِحَفْصَةَ: لَا تُرَاجِعِي رَسُولَ اللهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا وَسَلِينِي مَا بَدَا لَكِ، وَلَا يَغُرَّنَّكِ أَنْ كَانَتْ صَاحِبَتُكِ أَوْسَمَ مِنْكِ وَأَحَبَّ إِلَى رَسُولِ اللهِ ﷺ. قَالَ: فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللهِ أَسْتَأْنِسُ؟ قَالَ: «نَعَمْ». قَالَ: فَرَفَعْتُ رَأْسِي فَمَا رَأَيْتُ فِي الْبَيْتِ إِلَّا أُهُبَةً ثَلَاثَةً، [قَالَ:] فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يُوَسِّعَ عَلَى أُمَّتِكَ فَقَدْ وَسَّعَ عَلَى فَارِسَ وَالرُّومِ وَهُمْ لَا يَعْبُدُونَهُ، فَاسْتَوَى جَالِسًا فَقَالَ: «أَ[وَ] فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا». قَالَ: وَكَانَ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَى نِسَائِهِ شَهْرًا فَعَاتَبَهُ اللهُ فِي ذَلِكَ فَجَعَلَ لَهُ كَفَّارَةَ الْيَمِينِ. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ دَخَلَ عَلَيَّ النَّبِيُّ ﷺ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكِ شَيْئًا فَلَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»، قَالَتْ: ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿يَا أَيُّهَا النَّبِيُّ قُل لِأَزْوَاجِكَ﴾ الآيَةَ [الأحزاب:٢٨]. قَالَتْ: عَلِمَ واللهِ! أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: فَقُلْتُ: أَفِي هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ والدَّارَ الآخِرَةَ. قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ: أَنَّ عَائِشَةَ قَالَتْ لَهُ: يَا رَسُولَ اللهِ! لَا تُخْبِرْ أَزْوَاجَكَ أَنِّي اخْتَرْتُكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا بَعَثَنِي اللهُ مُبَلِّغًا وَلَمْ يَبْعَثْنِي مُتَعَنِّتًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

by the Messenger of Allāh ﷺ.'" He said: 'So he smiled again. I said: "O Messenger of Allāh! May I speak candidly?" He said: "Yes."' He said: 'I raised my head and did not see in the house except for three hides. So I said: "O Messenger of Allāh! Supplicate to Allāh to make your followers prosperous. For verily, He has made the Persians and the Romans prosper, and they do not worship Him." He then sat up and said: "Do you have some doubts O Ibn Al-Khaṭṭāb? They are a people whose good has been hastened for them in this world's life."' He said: 'He swore that he would not enter upon his women for a month. So Allāh censured him for that, and he made the atonement of an oath.'"

Az-Zuhrī said: "Urwah informed me that 'Āishah said: 'When twenty-nine days passed, the Prophet ﷺ entered upon me first, and he said: "O 'Āishah! I am about to mention something to you, but do not be hasty in reply until you consult your parents."' She said: 'Then he recited this *Āyah*: "O Prophet! Say to your wives."[1] She said: 'I knew by Allāh! That my parents would not tell me to part with him.' She said: 'I said: "Is it about this that I should consult with my parents? Indeed I want Allāh and His Messenger and the abode of the Hereafter." Ma'mar (one of the narrators) said: "Ayyūb informed

صَحِيحٌ غَرِيبٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عَبَّاسٍ.

[1] *Al-Aḥzāb* 33:28.

me that 'Āishah said to him: 'O Messenger of Allāh! Do not inform your wives that I chose you.' So the Prophet ﷺ said: 'Allāh sent me only as one who conveys (*Muballigh*), He did not send me as one causing hardship.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has been reported through more than one route from Ibn 'Abbās.

تخريج: متفق عليه، وأخرجه مسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن ... [لخ، ح:١٤٧٩/ ٣٤ من حديث عبدالرزاق والبخاري، ح:٢٤٦٨ من حديث الزهري به وتقدم طرفه: ٢٤٦١.

Comments:

This Verse means, if you turn to Allāh in repentance, it should not be surprising or something odd, it is in fact the best thing for you; because your hearts are inclined to Allāh and the Messenger and towards repentance.

Chapter 68. Regarding *Sūrat Nūn Wal-Qalam*

(المعجم ٦٨) - [بَابٌ:] وَمِنْ سُورَةِ نُونٍ وَالْقَلَمِ (التحفة ٦٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3319. 'Abdul-Wāḥid bin Sulaim said: "I arrived in Makkah and met 'Aṭā' bin Abī Rabāḥ. I said: 'O Abū Muḥammad! Some people with us speak about *Al-Qadar*.' 'Aṭā' said: 'I met Al-Walīd bin 'Ubādah bin Aṣ-Ṣāmit and he said: "My father narrated to me, he said: 'I heard the Messenger of Allāh ﷺ saying: "Verily the first of what Allāh created was the Pen. He said to it: "Write." So it wrote what will be forever."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is a story along with this *Ḥadīth*. [He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*,

(١) - ٣٣١٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ سُلَيْمٍ قَالَ: قَدِمْتُ مَكَّةَ فَلَقِيتُ عَطَاءَ بْنَ أَبِي رِبَاحٍ فَقُلْتُ: يَا أَبَا مُحَمَّدٍ، إِنَّ أُنَاسًا عِنْدَنَا يَقُولُونَ فِي الْقَدَرِ، فَقَالَ عَطَاءٌ: لَقِيتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ فَقَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ فَجَرَى بِمَا هُوَ كَائِنٌ إِلَى الأَبَدِ».

[قَالَ أَبُو عِيسَى:] وفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِيهِ

there is something about it from Ibn 'Abbās.

عَنِ ابْنِ عَبَّاسٍ.

تخريج: [صحيح] تقدم: ٢١٥٥ * وفيه عن ابن عباس [أبو يعلى: ٤/ ٢١٧، ح: ٢٣٢٩، والبيهقي: ٩/ ٣].

Comments:

This *Hadīth* has preceded in the story at the end of the chapters regarding *Al-Qadar* (2155).

Chapter 69. Regarding *Sūrat Al-Ḥāqqah*

(المعجم ٦٩) - [بَابٌ:] وَمِنْ سُورَةِ الْحَاقَّةِ (التحفة ٦٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3320. Al-Aḥnaf bin Qais narrated from Al-'Abbās bin 'Abdul-Muṭṭalib who claimed that he was sitting in Al-Baṭḥā'[1] with a group, and the Messenger of Allāh ﷺ was sitting among them, when a cloud passed over them. They looked at it, and the Messenger of Allāh ﷺ said: 'Do you know what its name is?' They said: 'Yes. This is *As-Saḥāb* (cloud).' The Messenger of Allāh ﷺ said: '*Al-Muzn* (rain cloud)?' They said: '(Yes) a rain cloud.' He said: '*Al-'Anān* (a lofty-cloud)' They said: '(Yes) a lofty-cloud.' Then the Messenger of Allāh ﷺ said: 'Do you know how much distance there is between the heavens and the earth?' They said: 'No, by Allāh we do not know.' He said: 'The distance between every two of them is either seventy-one,

(١) - ٣٣٢٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَيْرَةَ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ [قَالَ]: زَعَمَ أَنَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عِصَابَةٍ وَرَسُولُ اللهِ ﷺ جَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَنَظَرُوا إِلَيْهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ»؟ قَالُوا: نَعَمْ هٰذَا السَّحَابُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَالْمُزْنُ»؟ قَالُوا: وَالْمُزْنُ. قَالَ رَسُولُ اللهِ ﷺ: «وَالْعَنَانُ»؟ قَالُوا: وَالْعَنَانُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «هَلْ تَدْرُونَ كَمْ بُعْدُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ»؟ فَقَالُوا: لَا وَاللهِ مَا

[1] A well known area of Makkah. "Aṭ-Ṭībī said: 'He used 'claimed' in reference to Al-'Abbās because he was not at that time (the event occurred) a Muslim, and the group that he was with were not Muslims.'" (*Tuḥfat Al-Aḥwadhī*).

or two, or three, years and the heaven that is above that one is like that.' Until he enumerated Seven heavens like that. Then he said: 'Above the seventh heaven is a sea. Between its highest part and its lowest is just as there is between one heaven to another heaven. Above that are eight goats, between their hooves and backs is the same as what is between one heaven and another heaven. Then above their backs is the Throne. Between its lowest and highest parts is the same as what is between one heaven to another heaven, and Allāh is above that."' ***(Ḍa'īf)***

'Abd bin Ḥumaid said: "I heard Yaḥyā bin Ma'īn saying: 'Didn't 'Abdur-Raḥmān bin Sa'd want to go for *Ḥajj* so that someone heard this *Ḥadīth* from him?'"[1]

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Al-Walīd bin Abī Thawr reported similar in *Marfū'* from Simāk. Sharīk reported part of this *Ḥadīth* from Simāk and he narrated it in *Mawqūf* not *Marfū'* form. 'Abdur-Raḥmān is Ibn 'Abdullāh bin Sa'd Ar-Rāzī.

نَدْرِي، قَالَ: «فَإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ وَإِمَّا اثْنَتَانِ أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً والسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ» حَتَّى عَدَّدَهُنَّ سَبْعَ سَمَاوَاتٍ كَذَلِكَ، ثُمَّ قَالَ: «فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ، وَفَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكَبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَاللهُ فَوْقَ ذَلِكَ».

قَالَ عَبْدُ بْنُ حُمَيْدٍ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ: أَلَا يُرِيدُ عَبْدُ الرَّحْمٰنِ بْنُ سَعْدٍ أَنْ يَحُجَّ حَتَّى يُسْمَعَ مِنْهُ هٰذَا الْحَدِيثُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكٍ نَحْوَهُ وَرَفَعَهُ. وَرَوَى شَرِيكٌ عَنْ سِمَاكٍ بَعْضَ هٰذَا الْحَدِيثِ وَأَوْقَفَهُ وَلَمْ يَرْفَعْهُ. وَعَبْدُ الرَّحْمٰنِ هُوَ ابْنُ عَبْدِ اللهِ بْنِ سَعْدٍ الرَّازِيُّ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب في الجهمية، ح:٤٧٢٤ من حديث عبدالرحمن بن سعد به * سماك اختلط، وعبدالله بن عميرة لا يعرف له سماع من الأحنف كما قاله البخاري * حديث وليد بن أبي ثور: رواه أبو داود، ح:٤٧٢٣ وحديث شريك: رواه الحاكم:٢/ ٥٠٠، ٥٠١ وصححه على شرط مسلم ووافقه الذهبي(!).

Comments:

The Jahmiyah's view that Allāh is not above the Throne is wrong. The world above the heavens is such that which can never be comprehended. Therefore the full encompassing knowledge regarding it is impossible. Faith in the Unseen is essential.

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[1] Meaning; Why didn't he, so the Jahmiyah could hear it.

(2). 3321. 'Abdur-Raḥmān bin 'Abdullāh bin Sa'd Ar-Rāzī [and he is Ad-Dashtakī] narrated that his father informed him, that his father – may Allāh have mercy upon him – informed him, he said: "I saw a man in Bukhārā upon a mule wearing a black *'Imāmah*, saying: 'It was given to me by the Messenger of Allāh ﷺ.'" ***(Ḍa'īf)***

(٢) - ٣٣٢١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِاللهِ بْنِ سَعْدٍ الرَّازِيُّ [وهُوَ الدَّشْتَكِيُّ] أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ أَبَاهُ - رَحِمَهُ اللهُ - أَخْبَرَهُ قَالَ: رَأَيْتُ رَجُلًا بِبُخَارَى عَلَى بَغْلَةٍ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ [وَ]يَقُولُ كَسَانِيهَا رَسُولُ اللهِ ﷺ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، اللباس، باب ما جاء في الخز، ح:٤٠٣٨ من حديث عبدالرحمن بن عبدالله بن سعد به * سعد بن عثمان الدشتكي لم يوثقه غير ابن حبان وصح عن رسول الله ﷺ أنه اعتم بعمامة سوداء.

Comments:

Imām At-Tirmidhī wanted to inform by reporting this chain that the grandfather of 'Abdur-Raḥmān was a *Tābi'ī*.

Chapter 70. Regarding *Sūrat Sa'ala Sā'il* [1]

(المعجم ٧٠) - [بَابٌ:] وَمِنْ سُورَةِ سَأَلَ سَائِلٌ (التحفة ٦٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3322. Abū Sa'eed narrated from the Prophet ﷺ regarding Allāh's saying: Like *Al-Muhl*[2] – he said: "Like boiling oil, such that when it is brought close to one's face the skin of his face will fall off into it."[3] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Rishdīn (a narrator in the chain).

(١) - ٣٣٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿كَالْمُهْلِ﴾ [٨] قَالَ: «كَعَكَرِ الزَّيْتِ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ.

تخريج: [**ضعيف**] تقدم: ٢٥٨١.

[1] *Al-Ma'ārij* (70)

[2] *Al-Ma'ārij* 70:8.

[3] This preceded under no. 2581.

Comments:

The sky will get dissolved on the Last Day and it will be like the residue of oil, it will be so hot that the facial skin of the people will fall into it.

Chapter 72. Regarding *Sūrat Al-Jinn*

(المعجم ٧٢) - [بَابٌ:] وَمِنْ سُورَةِ الْجِنِّ (التحفة ٦٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3323. Ibn 'Abbās [may Allāh be pleased with them] said: the Messenger of Allāh ﷺ did not recite for the jinns nor did he see them. The Messenger of Allāh ﷺ went out with a group of his Companions towards the 'Ukāẓ market. Something had been intervening between the Shayāṭīn and the news from the heavens, and shooting stars had been sent upon them, so the Shayāṭīn returned to their people and they said to them: 'What is wrong with you?' They replied: 'Something has been intervening between us and the news of the heavens. And shooting stars have been sent down upon us.' They said: 'Nothing intervened between us and between the news of the heavens except that something has happened. So travel east and west in the earth and look for what is it that intervenes between you and between the news of the heavens.'" He said: "So they went traveling east and west on the earth, seeking whatever it was that had been intervening between them and the news of the heavens. A group of those who were traveling

(١) - ٣٣٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: مَا قَرَأَ رَسُولُ اللهِ ﷺ عَلَى الْجِنِّ وَلَا رَآهُمْ، انْطَلَقَ رَسُولُ اللهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ وأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مالَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، فَقَالُوا: مَا حَالَ بَيْنَنَا وبَيْنَ خَبَرِ السَّمَاءِ إِلَّا مِنْ حَدَثٍ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ ومَغَارِبَهَا فَانْظُرُوا ما هٰذَا الَّذِي حَالَ بَيْنَكُمْ وبَيْن خَبَرِ السَّمَاءِ، قَالَ: فانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هٰذَا الَّذِي حَالَ بَيْنَهُمْ وبَيْنَ خَبَرِ السَّمَاءِ، فَانْصَرَفَ أُولَئِكَ النَّفَرُ الَّذِينَ تَوَجَّهُوا [إِلَى] نَحْوِ تِهَامَةَ إِلَى رَسُولِ اللهِ ﷺ، وَهُوَ بِنَخْلَةَ عَامِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ اسْتَمَعُوا لَهُ

towards Tihāmah headed in the direction of the Messenger of Allāh ﷺ, while he was at Nakhlah, enroute to the 'Ukāẓ market. He was performing *Ṣalāt Al-Fajr* with his Companions. When they heard the Qur'ān they listened to it, and they said: 'By Allāh! This is what has been intervening between us and the news of the heavens.'" He said: "Then they returned to their people and said: 'O our people! Verily we heard a wonderful Recitation! It guides to the Right Path, and we have believed therein, and we shall never join anything with our Lord.'[1] So Allāh, Blessed is He and Most High, revealed to His Prophet ﷺ: Say: 'It has been revealed to me that a group of the jinn listened.'[2] So the saying of the jinns was only revealed to him."

[He said:] With this chain, from Ibn 'Abbās, who said: "The jinns said to their people: When the worshipper stood up invoking Him in prayer, they just made round him a dense crowd as if sticking one over the other."[3] He said: "When they saw him performing *Ṣalāt*, and his Companions were performing *Ṣalāt*, and they were prostraing along with his prostrations." He said: "They were amazed at how his Companions obeyed him so they said to their people: When the worshipper

فَقَالُوا: هَذَا وَاللهِ الَّذِي حَالَ بَيْنَكُمْ وبَيْنَ خَبَرِ السَّمَاءِ، قَالَ: فَهُنَالِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ○ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾ [١، ٢] فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ وإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الجِنِّ [قَالَ:] وبِهَذَا الإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُ الْجِنِّ لِقَوْمِهِمْ ﴿لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ قَالَ: لَمَّا رَأَوْهُ يُصَلِّي وَأَصْحَابُهُ يُصَلُّونَ بِصَلَاتِهِ ويَسْجُدُونَ بِسُجُودِهِ قَالَ: تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ قَالُوا لِقَوْمِهِمْ: ﴿لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ [١٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Jinn* 72:1,2.
[2] *Al-Jinn* 72:1.
[3] *Al-Jinn* 72:19.

stood up invoking Him in prayer, they just made round Him a dense crowd as if sticking one over the other." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الجهر بقراءة صلاة الصبح، ح:٧٧٣ ومسلم، ح:٤٤٩ من حديث أبي عوانة الوضاح به.

Comments:

The literal meaning: *Libad* means something sticking one over the other densely.

Even the jinn's listening to the Qur'ān has been mentioned in this *Ḥadīth*. They were impressed so much by the effectiveness, beauty and wisdom of the Qur'ān. They value it honorably; they accepted it and also invited their people to it.

(2). 3324. Ibn 'Abbās said: "The jinns used to ascend through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allāh ﷺ that they were prevented from their places. So they mentioned that to *Iblīs* – and the stars were not shot at them before that. So *Iblīs* said to them: 'This is naught but an event that has occurred in the earth.' So he sent out his armies, and they found the Messenger of Allāh ﷺ standing in *Ṣalāt* between two mountains" – I think he said "in Makkah" – "So they (returned) to meet with him (Iblīs), and informed him. He said: 'This is the event that has happened on the earth.'" (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - **٣٣٢٤** - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَصْعَدُونَ إِلَى السَّمَاءِ يَسْتَمِعُونَ الْوَحْيَ فَإِذَا سَمِعُوا الْكَلِمَةَ زَادُوا فِيهَا تِسْعًا، فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا وَأَمَّا مَا زَادَ فَيَكُونُ بَاطِلًا، فَلَمَّا بُعِثَ رَسُولُ اللهِ ﷺ مُنِعُوا مَقَاعِدَهُمْ، فَذَكَرُوا ذَلِكَ لِإِبْلِيسَ وَلَمْ تَكُنِ النُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ، فَقَالَ لَهُمْ إِبْلِيسُ: مَا هٰذَا إِلَّا مِنْ أَمْرٍ قَدْ حَدَثَ فِي الْأَرْضِ، فَبَعَثَ جُنُودَهُ فَوَجَدُوا رَسُولَ اللهِ ﷺ قَائِمًا يُصَلِّي بَيْنَ جَبَلَيْنِ - أُرَاهُ قَالَ - بِمَكَّةَ فَلَقُوهُ فَأَخْبَرُوهُ فَقَالَ: هٰذَا الْحَدَثُ الَّذِي حَدَثَ فِي الْأَرْضِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:١١٦٢٩ من حديث إسرائيل به ورواه سماك عن سعيد بن جبير به (أحمد:١/ ٣٢٣) وللحديث شواهد.

Comments:

Before the advent of the Messenger of Allāh ﷺ with the mission of Prophet hood, the jinn were totally banned from listening to anything from the talks of the heaven, due to which they felt something unusual is happening. Nakhlah is a place situated between Makkah and Tā'if.

Chapter 74. Regarding *Sūrat Al-Mudath-thir*

(المعجم ٧٤) - [بَابٌ:] وَمِنْ سُورَةِ الْمُدَّثِّرِ (التحفة ٧٠)

(1). 3325. Jābir bin 'Abdullāh [may Allāh be pleased with them] said: "I heard the Messenger of Allāh ﷺ – and he was narrating about the pause in Revelation – so he said in his narration: "I was walking, when I heard a voice from the heavens. So I raised my head, and there was an angel, the one that had come to me at *Ḥirā'*, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned and said: 'Wrap me up! Wrap me up!' So they covered me." Then Allāh, Most High, revealed: 'O you who are wrapped up! Arise and warn.' up to His saying: 'And keep away from the *Rujz*!'[1] before the *Ṣalāt* was made obligatory." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Yaḥyā bin Abī Kathīr also reported it from Abū Salamah bin 'Abdur-Raḥmān [from Jābir. And Abū Salamah's name is 'Abdullāh].

(١) - ٣٣٢٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ - وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ - فَقَالَ فِي حَدِيثِهِ: «بَيْنَمَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ فَجُئِثْتُ مِنْهُ رُعْبًا فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي»، فَأَنْزَلَ اللهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ﴾ إِلَى قَوْلِهِ ﴿وَٱلرُّجْزَ فَٱهْجُرْ﴾ [١-٥] قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَيْضًا [عَنْ جَابِرٍ أَبُو سَلَمَةَ، اسْمُهُ عَبْدُ اللهِ].

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وثيابك فطهر﴾، ح:٤٩٢٥ ومسلم، ح:١٦١ من حديث عبدالرزاق به.

[1] *Al-Mudath-thir* 74:1-5.

Comments:

This is the first *Āyah* revealed after the break in the Revelation; in which the Prophet ﷺ was ordered to declare the Highness and Oneness of Allāh openly leaving no stone unturned for his mission, without caring for any type of opposition, obstacles, crucial circumstances and odd conditions. The Oneness of Allāh was laid as the foundation of his mission, and he was commanded to maintain the highest standard of purification and cleanliness.

(2). 3326. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "*Aṣ-Ṣa'ūd* is a mountain of fire, a disbeliever will be raised upon it for seventy autumns, and then similarly he will fall down it, forever."[1] ***(Ḍa'īf)***

[He said:] This *Ḥadīth* is *Gharīb*, we only know of it being *Marfū'* through the narration of Ibn Lahī'ah. Something from this has been reported from 'Aṭiyyah, from Abū Sa'eed [as his saying] in *Mauqūf* form.

(٢) - ٣٣٢٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الحَسَنُ بْنُ مُوسَى عَنِ ابْنِ لَهِيعَةَ، عَنْ دَرَّاجٍ، عَنْ أَبِي الهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَتَصَعَّدُ فِيهِ [الكَافِرُ] سَبْعِينَ خَرِيفًا ثُمَّ يَهْوِي بِهِ كَذَلِكَ [فِيهِ] أَبَدًا» [قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مَرْفُوعًا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ. وَقَدْ رُوِيَ شَيْءٌ مِنْ هٰذَا عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [قَوْلُهُ]: مَوْقُوفٌ.

تخريج: [ضعيف] تقدم: ٢٥٧٦ وحديث عطية العروفي: رواه الطبري: ١٤/ ١٥٥ جزء: ٢٩ وابن أبي حاتم: ١٠/ ٣٣٨٣، ح: ١٩٠٣٤ وسنده ضعيف.

Comments:

The word '*Ṣa'ūd*' is mentioned in Verse seventeen of *Sūrat Al-Muddath-thir*: "I shall force him to climb a difficult height." *Ṣa'ūd* is such a mountain or a mountain pass that crossing through it is hardest.

(3). 3327. Jābir [bin 'Abdullāh] said: "Some people from the Jews said to some people among the Companions of the Prophet ﷺ: 'Does your Prophet know how many keepers are there in *Jahannam*?' They said: 'We do not know until we ask our Prophet.' So a man went to the Prophet ﷺ and said: 'O Muḥammad! Your Companions were defeated today.' He said: 'In what were they

(٣) - ٣٣٢٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ [ابْنِ عَبْدِ اللهِ] قَالَ: قَالَ نَاسٌ مِنَ اليَهُودِ لِأُنَاسٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! غُلِبَ أَصْحَابُكَ اليَوْمَ، قَالَ: «وَبِمَ غُلِبُوا؟» قَالَ: سَأَلَهُمْ يَهُودُ هَلْ

[1] This preceded under no. 2576.

يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ، قَالَ: «فَمَا قَالُوا»؟ قَالَ: قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، قَالَ: «أَفَغُلِبَ قَوْمٌ سُئِلُوا عَمَّا لَا يَعْلَمُونَ فَقَالُوا: لَا نَعْلَمُ حَتَّى نَسْأَلَ نَبِيَّنَا، لَكِنَّهُمْ قَدْ سَأَلُوا نَبِيَّهُمْ فَقَالُوا: أَرِنَا اللهَ جَهْرَةً، عَلَيَّ بِأَعْدَاءِ اللهِ إِنِّي سَائِلُهُمْ عَنْ تُرْبَةِ الْجَنَّةِ وَهِيَ الدَّرْمَكُ»، فَلَمَّا جَاءُوا قَالُوا: يَا أَبَا الْقَاسِمِ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالَ: «هٰكَذَا، وَهٰكَذَا» فِي مَرَّةٍ عَشَرَةٌ وَفِي مَرَّةٍ تِسْعٌ، قَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ ﷺ: «مَا تُرْبَةُ الْجَنَّةِ؟» قَالَ: فَسَكَتُوا هُنَيْهَةً ثُمَّ قَالُوا: خُبْزَةٌ يَا أَبَا الْقَاسِمِ؟ فَقَالَ النَّبِيُّ ﷺ: «الْخُبْزُ مِنَ الدَّرْمَكِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ مُجَالِدٍ.

defeated?' He said: 'Some Jews asked them if their Prophet knew how many keepers are there in *Jahannam.*' He said: 'So what did they say?' He said: 'They said: "We do not know until we ask our Prophet."' He said: 'Are a people defeated who are asked about something that they do not know, merely because they said, "We do not know until we ask our Prophet?!" Rather, these (people) did ask their Prophet, they said: "Show us Allāh plainly." I should ask the enemies of Allāh about the dirt in Paradise, and it is *Ad-Darmak.*'[1] So when they came to him they said: 'O Abūl-Qāsim! How many keepers are there in *Jahannam?*' He said: 'This and that many.' One time ten, and one time nine. They said: 'Yes.' He said to them: 'What is the dirt of Paradise?'" He said: "They were silent for a while, then they said: 'Is it bread O Abūl-Qāsim?' So the Prophet ﷺ said: 'The bread is made of *Ad-Darmak.*'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] We only know of this *Ḥadīth* through this route, from the narration of Mujālid.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٣٦١ من حديث سفيان بن عيينة به * مجالد ضعيف مشهور.

Comments:

He means: it is not fair for those who asked their Prophet [Mūsā] unreasonable questions to ask this type of questions from the Companions.

(٤) - ٣٣٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنَا

(4). 3328. Anas bin Mālik narrated that the Messenger of

[1] A fine powdery dust.

Allāh ﷻ said regarding this *Āyah*: "He is the One deserving of the *Taqwā*, and He is the One Who forgives.[1] – he said: 'Allāh, Blessed is He and Most High, said: "I am the most worthy to have *Taqwā* of, so whoever has *Taqwā* of Me, not having any god besides Me, then I am most worthy that I forgive him." (*Ḍa'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, Suhail (a narrator in the chain) is not strong in *Ḥadīth*. Suhail is alone in narrating this *Ḥadīth* from Thābit.

سُهَيْلُ بْنُ عَبْدِ اللهِ القُطَعِيُّ - وهُوَ أَخُو حَزْمِ ابْنِ أَبِي حَزْمٍ القُطَعِيِّ - عَنْ ثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الآيَةِ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ [٥٦] قَالَ: «قَالَ اللهُ تَبَارَكَ وتَعَالَى: أَنَا أَهْلٌ أَنْ أُتَّقَى فَمَنِ اتَّقَانِي فَلَمْ يَجْعَلْ مَعِي إِلَهًا، فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَسُهَيْلٌ لَيْسَ بِالْقَوِيِّ فِي الحَدِيثِ، وقَدْ تَفَرَّدَ سُهَيْلٌ بِهٰذَا الحَدِيثِ عَنْ ثَابِتٍ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيامة، ح: ٤٢٩٩ من حديث زيد بن حباب به * سهيل بن عبدالله: ضعيف تقدم.

Comments:

The message is that it is only Allāh's right that the people should fear Him, His law must be abided, He only has the authority to forgive the people's mistakes and sins.

Chapter 75. Regarding *Sūrat Al-Qiyāmah*

(المعجم ٧٥) - [بَابٌ:] وَمِنْ سُورَةِ الْقِيَامَةِ (التحفة ٧١)

In the Name of Allāh, the Mericful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3329. Ibn 'Abbās said: "When the Qur'ān was being revealed to the Messenger of Allāh ﷺ, he would move his tongue in attempt to memorize it. So Allāh, Blessed is He and Most High, revealed: Move not your tongue concerning it to make haste therewith."[2] He said: "So he would move his two lips." And Sufyān (a sub-narrator) would

(١) - **٣٣٢٩ - حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ ﷺ إِذَا نَزَلَ عَلَيْهِ الْقُرْآنُ يُحَرِّكُ بِهِ لِسَانَهُ يُرِيدُ أَنْ يَحْفَظَهُ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ

[1] *Al-Mudaththir* 74:56.

[2] *Al-Qiyāmah* 75:16.

move his two lips. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī bin Al-Madīnī said: "Yaḥyā bin Sa'eed Al-Qaṭṭān said: 'Sufyān Ath-Thawrī would say good statements of praise about Mūsā bin Abī 'Āishah (a narrator in the chain).'"

بِهِۦٓ﴾ [١٦] قَالَ: فَكَانَ يُحَرِّكُ بِهِ شَفَتَيْهِ وَحَرَّكَ سُفْيَانُ شَفَتَيْهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ: كَانَ سُفْيَانُ الثَّوْرِيُّ يُحْسِنُ الثَّنَاءَ عَلَى مُوسَى ابْنِ أَبِي عَائِشَةَ خَيْرًا.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿لا تحرك به لسانك لتعجل به﴾، ح:٤٩٢٧ من حديث سفيان بن عيينة ومسلم، ح:٤٤٨ من حديث موسى بن أبي عائشة به.

Comments:

The Prophet ﷺ was instructed in this Verse not to hasten and not to be anxious when the Revelation came to him, because when the Revelation would come, he would hasten to memorise it while it was still being revealed.

(2). 3330. Thuwair narrated: "I heard Ibn 'Umar say: 'The Messenger of Allāh ﷺ said, "Indeed the least of the people of Paradise in rank, is the one who shall look at his gardens, his wives, his servants, and his beds from the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night." Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. It has been reported through more than one route from Isrā'īl, from Thuwair, similarly in *Marfū'* form. 'Abdul-Mālik bin Abjar reported it from Thuwair,

(٢) - ٣٣٣٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي شَبَابَةُ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إِلَى جِنَانِهِ وَأَزْوَاجِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وأَكْرَمُهُمْ عَلَى اللهِ عَزَّ وَجَلَّ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وعَشِيَّةً»، ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ○ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [٢٢، ٢٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ إِسْرَائِيلَ مِثْلَ هٰذَا مَرْفُوعًا، وروَى عَبْدُ الْمَلِكِ بْنُ أَبْجَرَ عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ، وَرَوَى الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثُوَيْرٍ، عَنْ

[1] *Al-Qiyāmah* 75:22-23. This narration preceded – with the very same chain of narrators – under *Ḥadīth* no. 2553 but there he mentioned the addition: "his bounties" before "his servants."

مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ وَمَا نَعْلَمُ أَحَدًا ذَكَرَ فِيهِ عَنْ مُجَاهِدٍ غَيْرَ الثَّوْرِيِّ. [حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ. ثُوَيْرٌ يُكْنَى أَبَا جَهْمٍ، وأَبُو فَاخِتَةَ اسْمُهُ: سَعِيدُ بْنُ عَلَاقَةَ].

تخريج: [ضعيف] تقدم: ٢٥٥٣.

from Ibn 'Umar, as his saying, without narrating it in *Marfū'* form. Al-Ashja'ī reported it from Sufyān, from Thuwair, from Mujāhid from Ibn 'Umar as his statement without it being *Marfū'*. And we do not know of anyone who mentioned "from Mujāhid" in it, other than Ath-Thawrī.

[This was narrated to us by Abū Kuraib (he said): "Ubaidullāh Al-Ashja'ī reported to us: 'From Sufyān.'" Thuwair's *Kunyah* is Abū Jahm. Abū Fākhitah's name is Sa'eed bin 'Ilāqah].

Comments:

The understanding of true concept and reality of the favors of Paradise is impossible, in this life. Similarly, the condition and reality of Allāh's Appearance is beyond the scope of intellect and comprehension. But we have Faith in the unseen that seeing Allāh will be possible in the hereafter. The real concept will be observed after entering into Paradise, because the Faith of manifest observance will be therein.

Chapter 80. Regarding *Sūrat 'Abasa*

(المعجم ٨٠) - [بَابٌ:] وَمِنْ سُورَةِ عَبَسَ (التحفة ٧٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(١) - ٣٣٣١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدٍ الأُمَوِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: هٰذَا مَا عَرَضْنَا عَلَى هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُنْزِلَ ﴿عَبَسَ وَتَوَلَّىٰ﴾ [١] فِي ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى، أَتَى رَسُولَ اللهِ ﷺ فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي وَعِنْدَ رَسُولِ اللهِ ﷺ رَجُلٌ مِنْ عُظَمَاءِ

(1). 3331. 'Āishah narrated: "He frowned and turned away"[1] was revealed about Ibn Umm Maktūm the blind man. He came to the Messenger of Allāh ﷺ saying: 'O Messenger of Allāh! Guide me.' At that time, there was a revered man from the idolaters with the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ turned away

[1] *'Abasa* 80:1.

from him, and faced the other man, saying: 'Do you think that there is something wrong with what I am saying?' He said: 'No.' So it was about this that it was revealed." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported this *Ḥadīth* from Hishām bin 'Urwah, from his father, who said: "He frowned and turned away was revealed about Ibn Umm Maktūm" and he did not mention 'Āishah in it.

الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ ﷺ يُعْرِضُ عَنْهُ وَيُقْبِلُ عَلَى الآخَرِ وَيَقُولُ: «أَتَرَى بِمَا أَقُولُ بَأْسًا»؟ فَيَقُولُ: لَا، فَفِي هٰذَا أُنْزِلَ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أُنْزِلَ ﴿عَبَسَ وَتَوَلَّىٰٓ﴾ فِي ابْنِ أُمِّ مَكْتُومٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ.

تخريج: **[إسناده صحيح]** وأخرجه الحاكم: ٢/ ٥١٤ من حديث سعيد بن يحيى به وصححه على شرط الشيخين وقال: "أرسله جماعة عن هشام بن عروة" فقال الذهبي: "هو الصواب" وهذه ليست بعلة قادحة وللحديث شواهد.

Comments:

The aim of this Verse is that the preacher and reformer should have the focal attention on such people who have the quest for reform and change, and they attend the spiritual gathering of knowledge eagerly and enthusiastically. Pursue not much the ones who are careless, and show pride and boastfulness.

(2). 3332. Ibn 'Abbās narrated that the Prophet ﷺ said: "You will be gathered barefoot, naked and uncircumcised." "A woman said: "Will we see" or "look at each other's nakedness?" He said: "O so-and-so! Every man among them on that Day will have enough to make him careless of others."[1] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been related through more than one route from Ibn 'Abbās [Sa'eed bin Jubair reported it as well, and there is something about it from 'Āishah, may Allāh be pleased with her].

(٢) - ٣٣٣٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا». فَقَالَتِ امْرَأَةٌ: أَيُبْصِرُ أَوْ يَرَى بَعْضُنَا عَوْرَةَ بَعْضٍ؟ قَالَ: «يَا فُلَانَةُ ﴿لِكُلِّ ٱمْرِيٍٕ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾» [٣٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عَبَّاسٍ [رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ أَيْضًا وفِيهِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا].

[1] *'Abasa* 80:37.

تخريج: [إسناده حسن] ورواه النسائي في الكبرى، ح:١١٦٤٧ من حديث ابن عباس به وصححه الحاكم على شرط الشيخين: ٢/ ٢٥١، ٢٥٢ ووافقه الذهبي، ورواه عبدالرحمن بن سليمان عن عكرمة به * وفيه عن عائشة [والنسائي: ٤/ ١١٤، ح: ٢٠٨٥، والحاكم: ٤/ ٥٦٤].

Comments:

People will rise up on the Day of Judgement in the same condition as they were born. But the situation will be so disastrous that no one will raise the sight to others, every individual will be worried about oneself.

Chapter 81. Regarding *Sūrat Idhāsh-Shamsi Kuwwirat*[1]

(المعجم ٨١) - [بَابٌ:] وَمِنْ سُورَةِ إِذَا الشَّمْسُ كُوِّرَتْ (التحفة ٧٣)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3333. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: 'When the sun *Kuwwirat*'[2] and 'When the heaven is cleft asunder (*Infaṭarat*)[3] and 'When the heaven is split asunder.'"[4] (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb.*

Hishām bin Yūsuf and others reported this *Ḥadīth*, with this chain and he said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: 'When the sun *Kuwwirat*.'" And he did not mention: 'When the heaven is cleft asunder (*Infaṭarat*)' and 'When the heaven is split asunder'.

(١) - ٣٣٣٣ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِالعَظِيمِ العَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ بَحِيرٍ عَنْ عَبْدِ الرَّحْمٰنِ - وهُوَ ابْنُ يَزِيدَ الصَّنْعَانِيُّ - قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ القِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾ و﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾ و﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَرَوَى هِشَامُ بْنُ يُوسُفَ وغَيْرُهُ هٰذَا الحَدِيثَ بِهٰذَا الإِسْنَادِ وقَالَ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ القِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾ ولَمْ يَذْكُرْ و﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾ و﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾.

[1] *At-Takwīr* (81)
[2] *At-Takwīr* 81:1.
[3] *Al-Infiṭār* 82:1.
[4] *Al-Inshiqāq* (84)

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٢٧ عن عبدالرزاق به وصححه الحاكم: ٢/ ٥١٥، ٤/ ٥٧٦ ووافقه الذهبي.

Comments:

These three *Sūrah* have a full picture of the horrors and conditions of the Last Day. The commotions of the Last Day that will affect the heavens, earth, the world between them, and the apparent and hidden parts of human life, have been pictured clearly as if one is seeing them with open eyes.

Chapter 83. Regarding *Sūrat Wail Lil-Muṭaffifīn*

(المعجم ٨٣) - [بَابٌ:] وَمِنْ سُورَةِ وَيْلٌ لِّلْمُطَفِّفِينَ (التحفة ٧٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3334. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Verily, when the slave (of Allāh) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it cover his entire heart. And that is the '*Rān*' which Allāh mentioned: Nay, but on their hearts is the *Rān* which they used to earn.[1] (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣāḥīḥ*.

(١) - ٣٣٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ وهُوَ الرَّانُ الَّذِي ذَكَرَ اللهُ ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾» [١٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٦٥٨ عن قتيبة، وابن ماجه، ح: ٤٢٤٤ من حديث ابن عجلان به وصححه البوصيري وابن حبان، ح: ١٧٧١، ٢٤٤٨ والحاكم على شرط مسلم: ٢/ ٥١٧ ووافقه الذهبي * ابن عجلان: عنعن وللحديث شواهد.

Comments:

When mankind does not use its natural talents properly and the faculty of the intellect and the heart, and he becomes a habitual perpetrator of sins by obeying his desires, then the dirt of all of his deeds gradually begins to cover the heart and after sometime it encompasses his entire heart; there remains no place for anything good in the heart. The person becomes a slave of sins.

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[1] *Al-Muṭaffifīn* 83:14.

(2). 3335. Ḥammād bin Zaid narrated from Ayyūb, from Nāfi', from Ibn 'Umar: The Day when mankind will stand before the Lord of all that exists?[1] he said: "They will be standing in sweat up to the middle of their ear." – Ḥammād said: To us it is *Marfū'* –. (*Ṣaḥīḥ*)

(٢) - ٣٣٣٥ - حَدَّثَنَا يَحْيَى بْنُ دُرُسْتَ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ - حَمَّادٌ: هُوَ عِنْدَنَا مَرْفُوعٌ - ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ [٦] قَالَ: يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ.

تخريج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب: في صفة يوم القيامة أعاننا الله على أهواله، ح:٢٨٦٢ من حديث حماد بن زيد والبخاري، ح:٤٩٣٨ من حديث نافع به.

(3). 3336. Ibn 'Umar narrated from the Prophet ﷺ: 'The Day when mankind will stand before the Lord of all that exists.'[2] He (ﷺ) said: "One of them will be standing in sweat up to the middle of his ears." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. There is something about it from Abū Hurairah.

(٣) - ٣٣٣٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ قَالَ: «يَقُومُ أَحَدُهُمْ فِي الرَّشْحِ إِلَى أَنْصَافِ أُذُنَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ، وَفِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب قول الله تعالى: ﴿ألا يظن أولئك أنهم مبعوثون ليوم عظيم . . .﴾ إلخ، ح:٦٥٣١ ومسلم، ح:٢٨٦٢ من حديث عيسى بن يونس به * وفيه عن أبي هريرة، البخاري، ح:٦٥٣٣ ومسلم، ح:٢٨٦٣.

Chapter 84. Regarding *Sūrat Idhas-Samā'un Shaqqat*[3]

(المعجم ٨٤) - [بَابٌ:] وَمِنْ سُورَةِ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ (التحفة ٧٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3337. 'Āishah said: "I heard that the Messenger of Allāh ﷺ saying: 'Whoever is interrogated

(١) - ٣٣٣٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ

[1] *Al-Muṭaffifīn 83:6.*
[2] *Al-Muṭaffifīn 83:6.*
[3] *Al-Inshiqāq* (84).

during the reckoning, then he will ruined.' I said: 'O Messenger of Allāh! Allāh, Blessed is He and Most High, said: 'As for him who will be given his record in his right hand..." up to His saying: '...an easy reckoning.'[1] He said: 'That is (only) the presentation.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[(Another chain) with similar].

(Another chain) from 'Āishah from the Prophet ﷺ, with similar.

الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نُوقِشَ الحِسَابَ هَلَكَ»، قُلْتُ: يَا رَسُولَ اللهِ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ﴾ إِلَى قَوْلِهِ ﴿يَسِيرًا﴾ [٧، ٨] قَالَ: «ذَٰلِكَ العَرْضُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ المُبَارَكِ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ بِهٰذَا الإِسْنَادِ نَحْوَهُ].

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانٍ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب من نوقش الحساب عذب، ح:٦٥٣٦ عن عبيدالله بن موسى ومسلم، ح:٢٨٧٦ من حديث عثمان بن الأسود به.

Comments:

Munāqashah is an investigation and inquiry about the deeds; why one did such deeds. The person will have no answer to this. So he will be ruined i.e., he will have to face chastisement. But if the book of deeds is granted and no inquiry regarding the deeds is made, they will become free easily. 'Aishah understood only one meaning of *Munāqashah* and *Muhāsabah*, which created confusion in her mind.

Muhāsabah here means '*Munāqashah* i.e. inquiry and investigation.

(2). 3338. Anas narrated that the Prophet ﷺ said: "Whoever is reckoned with, he will be punished." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Gharīb* as a narration of Qatādah from Anas. We do not know of it as a narration of Qatādah, from Anas from the Prophet ﷺ, except through this route.

(٢) - ٣٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حُوسِبَ عُذِّبَ» [قَالَ: و]هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ، لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هٰذَا الْوَجْهِ.

[1] *Al-Inshiqāq* 84:7,8.

تخريج: [صحيح] وأخرجه ابن عدي: ١٨٢٨/٥ من حديث محمد بن عبيد به والحديث السابق شاهد له * علي ابن أبي بكر هو الرازي.

Chapter 85. Regarding *Sūrat Al-Burūj*

(المعجم ٨٥) - [بَابٌ:] وَمِنْ سُورَةِ الْبُرُوجِ (التحفة ٧٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3339. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "*Al-Yawmul-Maw'ūd* (the Promised Day) is the Day of Resurrection, and *Al-Yawmul-Mashhūd* (the Attended Day) is the Day of *'Arafah*, and *Ash-Shāhid* (the witness) is Friday." He said: "The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allāh for good, except that Allāh answers it for him, and he does not seek Allāh's aid for something, except that He aids him in it." (*Hasan*)

(١) - ٣٣٣٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَعُبَيْدُ اللهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِاللهِ بْنِ رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ، وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ، وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ». قَالَ: «وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللهُ لَهُ وَلَا يَسْتَعِيذُ مِنْ شَيْءٍ إِلَّا أَعَاذَهُ اللهُ مِنْهُ».

[Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb*]. We do not know of it except as a narration of Mūsā bin 'Ubaidah. Mūsā bin 'Ubaidah was graded weak in *Hadīth*. Yahyā bin Sa'eed and others graded him weak because of his memory. Shu'bah, Sufyān Ath-Thawrī and others among the *A'immah* reported from Mūsā bin 'Ubaidah.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ. وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ. وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ عَنْ مُوسَى بْنِ عُبَيْدَةَ.

'Alī bin Hujr narrated to us (he said): "Qurrān bin Tammām Al-Asadī narrated to us, from Mūsā bin 'Ubaidah" similarly with this chain. And (he said) "Mūsā bin

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا قُرَّانُ بْنُ تَمَّامٍ الأَسَدِيُّ عَنْ مُوسَى بْنِ عُبَيْدَةَ بِهٰذَا الإِسْنَادِ نَحْوَهُ. و مُوسَى بْنُ عُبَيْدَةَ الرَّبَذِيُّ

'Ubaidah Ar-Rabadhī's *Kunyah* is Abū 'Abdul-'Azīz. Yaḥyā bin Sa'eed Al-Qaṭṭān and others criticized him due to his memory."

يُكْنَى أَبَا عَبْدِالعَزِيزِ، وَقَدْ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [حسن] وأخرجه البيهقي: ٣/ ١٧٠ من حديث روح بن عبادة به وسنده ضعيف وله شاهد موقوف عند الحاكم: ٢/ ٥١٩ وصححه على شرط الشيخين ووافقه الذهبي وللحديث شواهد.

Comments:

The Day of Judgement is the promised day by Allāh ﷻ. The Day of *'Arafah* is attended by the pilgrims; and Friday is a witness for those who attend it, and this is the best day of the week, the discussion about the time in which the supplication is granted has passed in the chapters of Friday prayer.

(2). 3340. Ṣuhaib narrated: "When the Messenger of Allāh ﷺ had performed *'Aṣr*, *Hamasa* (he began mumbling)" – and *Al-Hams* according to some of them, is moving the lips as if he is speaking – "It was said to him: 'O Messenger of Allāh! After you performed *'Aṣr*, you were mumbling?' He said: 'There was a Prophet among the Prophets, he was amazed with his people, so he said: "Who can stand against these people?" Then Allāh revealed to him, that they must choose between some of them suffering from wrath, and between enemies of theirs assaulting them. They chose the wrath. So death was inflicted upon them such that seventy-thousand of them died in one day."'

He said: And when he[1] would narrate this *Ḥadīth*, he would also narrate another: "There was a king

(٢) - ٣٣٤٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - المَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى العَصْرَ هَمَسَ - وَالْهَمْسُ فِي قَوْلِ بَعْضِهِمْ تَحَرُّكُ شَفَتَيْهِ كَأَنَّهُ يَتَكَلَّمُ - فَقِيلَ لَهُ: إِنَّكَ يَا رَسُولَ اللهِ! إِذَا صَلَّيْتَ العَصْرَ هَمَسْتَ، قَالَ: «إِنَّ نَبِيًّا مِنَ الأَنْبِيَاءِ كَانَ أُعْجِبَ بِأُمَّتِهِ فَقَالَ: مَنْ يَقُومُ لِهٰؤُلَاءِ، فَأَوحَى اللهُ إِلَيْهِ أَنْ خَيِّرْهُمْ بَيْنَ أَنْ أَنْتَقِمَ مِنْهُمْ وبَيْنَ أَنْ أُسَلِّطَ عَلَيْهِمْ عَدُوَّهُمْ فَاخْتَارُوا النِّقْمَةَ، فَسَلَّطَ عَلَيْهِمُ المَوْتَ فَمَاتَ مِنْهُمْ فِي يَوْمٍ سَبْعُونَ أَلْفًا» قَالَ: وَكَانَ إِذَا حَدَّثَ بِهٰذَا الحَدِيثِ حَدَّثَ بِهٰذَا الحَدِيثِ الآخَرِ قَالَ: «كَانَ مَلِكٌ مِنَ المُلُوكِ وَكَانَ لِذٰلِكَ المَلِكِ كَاهِنٌ يَكْهَنُ لَهُ،

[1] It appears that it is Ma'mar (a narrator in the chain); he is mention similarly below. The narrator from him is 'Abdur-Razzāq. Similar is recorded through this route by others.

among the kings, and that king had a fortune-teller (*Kāhin*) who would see for him. The fortune-teller said: 'Search for a boy for me, he must be understanding" or he said: "clever and quick, so that I can teach him this knowledge of mine. For verily, I fear that I shall die, and this knowledge will be removed from you, and there will be no one among you who knows it."' He said: "They looked for a boy fitting his description. (After finding one) they ordered him to tend to that fortune-teller, and to continue visiting him. So he began his frequent visits, and on the boy's route, there was a monk at his hermitage." – Ma'mar said: "I think that during that time, the people at the hermitage were Muslims" – He said: "The boy began asking that monk questions each time he passed him, and he would not leave him until he informed him, so he said: 'I only worship Allāh."' He said: "So the boy began spending more time with the monk and arriving late to the fortune-teller. The fortune-teller sent a message to the boy's family saying: 'He hardly ever attends me.' The boy told that to the monk, so the monk said to him: 'When the fortune-teller asks you where you've been, tell him: "I was with my family." And when your family asks you where you've been, then tell them that you were with the fortune-teller."' He said: "One day, the boy passed by a large group of people being held back by a beast."

فَقَالَ الكَاهِنُ: انْظُرُوا لِي غُلَامًا فَهِمًا - أَوْ قَالَ: فَطِنًا - لَقِنًا فأُعَلِّمَهُ عِلْمِي هٰذَا، فَإِنِّي أَخَافُ أَنْ أَمُوتَ فَيَنْقَطِعَ مِنْكُمْ هٰذَا العِلْمُ وَلَا يَكُونُ فِيكُمْ مَنْ يَعْلَمُهُ. قَالَ: فَنَظَرُوا لَهُ عَلَى مَا وَصَفَ، فأَمَرُوهُ أَنْ يَحْضُرَ ذَلِكَ الْكَاهِنَ وَأَنْ يَخْتَلِفَ إِلَيْهِ. فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الغُلَامِ رَاهِبٌ فِي صَوْمَعَةٍ» ـ قَالَ مَعْمَرٌ: أَحْسِبُ أَنَّ أَصْحَابَ الصَّوَامِعِ كَانُوا يَوْمَئِذٍ مُسْلِمِينَ ـ قَالَ: فَجَعَلَ الغُلَامُ يَسْأَلُ ذَلِكَ الرَّاهِبَ كُلَّمَا مَرَّ بِهِ، فَلَمْ يَزَلْ بِهِ حَتَّى أَخْبَرَهُ فَقَالَ: إِنَّمَا أَعْبُدُ اللهَ، قَالَ: «فَجَعَلَ الغُلَامُ يَمْكُثُ عِنْدَ الرَّاهِبِ وَيُبْطِىءُ عَلَى الْكَاهِنِ، فَأَرْسَلَ الْكَاهِنُ إِلَى أَهْلِ الغُلَامِ إِنَّهُ لَا يَكَادُ يَحْضُرُنِي، فَأَخْبَرَ الغُلَامُ الرَّاهِبَ بِذَلِكَ، فَقَالَ لَهُ الرَّاهِبُ: إِذَا قَالَ لَكَ الْكَاهِنُ أَيْنَ كُنْتَ؟ فَقُلْ: عِنْدَ أَهْلِي، وَإِذَا قَالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ؟ فَأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الْكَاهِنِ، قَالَ: فَبَيْنَمَا الغُلَامُ عَلَى ذَلِكَ إِذْ مَرَّ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٍ قَدْ حَبَسَتْهُمْ دَابَّةٌ - فَقَالَ بَعْضُهُمْ: إِنَّ تِلْكَ الدَّابَّةَ كَانَتْ أَسَدًا - قَالَ: فَأَخَذَ الغُلَامُ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فَأَسْأَلُكَ أَنْ أَقْتُلَهُ، [قَالَ:] ثُمَّ رَمَى فَقَتَلَ الدَّابَّةَ، فَقَالَ النَّاسُ: مَنْ قَتَلَهَا؟ قَالُوا: الغُلَامُ، فَفَزِعَ النَّاسُ فَقَالُوا: قَدْ عَلِمَ هٰذَا الغُلَامُ عِلْمًا لَمْ يَعْلَمْهُ أَحَدٌ، قَالَ: فَسَمِعَ بِهِ أَعْمَى فَقَالَ لَهُ: إِنْ أَنْتَ رَدَدْتَ بَصَرِي فَلَكَ

Some of them said, it was a lion. He said: "So the boy took a rock and said: 'O Allāh, if what the monk says is true, then I ask you to kill it.'" [He said:] "Then he threw the rock, killing the beast. The people began asking who killed it, and some of them replied: 'It was the boy.' They were terrified and said: 'This boy has learned a knowledge that no one else has learned.'" He said: "A blind man heard about him, so he said to him: 'If you can return my sight, I shall give you this and that.' He said to him: 'I do not want this from you. However, if your sight is returned to you, would you believe in the One who gave it back to you?' He said: 'Yes.'" He said: "So he supplicated to Allāh, and He returned his sight to him, and the blind man believed. His case was conveyed to the king, so he sent for him to be brought before him. He said: 'I shall kill each of you in a manner different than his comrade was killed.' He called for the monk and the man who used to be blind. He placed a saw upon the forehead of one of them and killed him. Then he killed the other one by a different means. Then he gave orders for the boy, he said: 'Take him to this or that mountain, and throw him from its peak.' They brought him to that mountain, and when they reached the place from where they intended to cast him off, they began tumbling off of that mountain, and all of them fell down until none of them remained

كَذَا وكَذَا، قَالَ [لَهُ]: لَا أُرِيدُ مِنْكَ هٰذَا وَلٰكِنْ أَرَأَيْتَ إِنْ رَجَعَ إِلَيْكَ بَصَرُكَ أَتُؤْمِنُ بِالَّذِي رَدَّهُ عَلَيْكَ؟ قَالَ: نَعَمْ قَالَ: فَدعَا اللهَ فَرَدَّ عَلَيْهِ بَصَرَهُ فَآمَنَ الأَعْمَى، فَبَلَغَ المَلِكَ أَمْرُهُمْ، فَبَعَثَ إِلَيْهِمْ فَأُتِيَ بِهِمْ فَقَالَ: لأَقْتُلَنَّ كُلَّ وَاحِدٍ مِنْكُمْ قِتْلَةً لَا أَقْتُلُ بِهَا صَاحِبَهُ، فَأَمَرَ بِالرَّاهِبِ والرَّجُلِ الَّذِي كَانَ أَعْمَى، فَوَضَعَ المِنْشَارَ عَلَى مَفْرِقِ أَحَدِهِمَا فَقَتَلَه وَقَتَلَ الآخَرَ بِقِتْلَةٍ أُخْرَى، ثُمَّ أَمَرَ بِالْغُلَامِ فَقَالَ: انْطَلِقُوا بِهِ إِلَى جَبَلِ كَذَا وكَذَا فأَلْقُوهُ مِنْ رَأْسِهِ، فانْطَلَقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا انْتَهَوْا بِهِ إِلَى ذَلِكَ المَكَانِ الَّذِي أَرَادُوا أَنْ يُلْقُوهُ مِنْهُ جَعَلُوا يَتَهَافَتُونَ مِنْ ذَلِكَ الجَبَلِ، ويَتَرَدَّوْنَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا الغُلَامُ. قَالَ: ثُمَّ رَجَعَ فَأَمَرَ بِهِ المَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى البَحْرِ فَيُلْقُونَهُ فِيهِ فَانْطُلِقَ بِهِ إِلَى البَحْرِ فَغَرَّقَ اللهُ الَّذِينَ كانُوا مَعَهُ وَأَنْجَاهُ، فَقَالَ الغُلَامُ لِلْمَلِكِ: إِنَّكَ لَا تَقْتُلُنِي حَتَّى تَصْلُبَنِي وتَرْمِيَنِي وَتَقُولَ إِذَا رَمَيْتَنِي: بِسْمِ اللهِ رَبِّ هٰذَا الغُلَامِ، قَالَ: فَأَمَرَ بِهِ فَصُلِبَ ثُمَّ رَمَاهُ فَقَالَ: بِسْمِ اللهِ رَبِّ هٰذَا الغُلَامِ. قَالَ: فوَضَعَ الغُلَامُ يَدَهُ عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ، فَقَالَ النَّاسُ: لَقَدْ عَلِمَ هٰذَا الغُلَامُ عِلْمًا مَا عَلِمَهُ أَحَدٌ، فَإِنَّا نُؤْمِنُ بِرَبِّ هٰذَا الغُلَامِ، قَالَ: فَقِيلَ لِلْمَلِكِ: أَجَزِعْتَ أَنْ خَالَفَكَ ثَلَاثَةٌ فَهٰذَا العَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ، قَالَ: فَخَدَّ أُخْدُودًا، ثُمَّ أَلْقَى فِيهَا الْحَطَبَ وَالنَّارَ، ثُمَّ

except for the boy." He said: "Then he returned and the king ordered that he be brought out to sea and cast into it. So he was brought out to sea, but Allāh drowned those who were with him, and He saved him. Then the boy said to the king: 'You will not kill me until you tie me to the trunk of a tree and shoot me, and when you shoot me, you say: "In the Name of Allāh, the Lord of this boy."' He said: "So he ordered that he be tied, then when he shot him, he said: 'In the Name of Allāh, the Lord of this boy.' The boy placed his hand upon his temple where he was shot, then he died. The people said: 'This boy had knowledge that no one else had! Verily we believe in the Lord of this boy!'" He said: It was conveyed to the king "Your efforts have been thwarted by the opposition of these three, now all of these people have opposed you."

He said: "So he had ditches dug, then fire wood was filled into it and a fire was lit. Then he (the king) had all of the people gathered and he said: 'Whoever leaves his religion, then we shall leave him. And whoever does not leave, we shall cast him into this fire.' So he began casting them into that ditch." He said: "Allāh, Blessed is He and Most High, said about that: 'Cursed were the People of the Ditch. Of fire fed with fuel...' until he reached: '...The Almighty, Worthy of all praise!'"[1]

جَمَعَ النَّاسَ فَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ تَرَكْنَاهُ وَمَنْ لَمْ يَرْجِعْ أَلْقَيْنَاهُ فِي هَذِهِ النَّارِ، فَجَعَلَ يُلْقِيهِمْ فِي تِلْكَ الأُخْدُودِ، قَالَ: يَقُولُ اللهُ تَبَارَكَ وتَعَالَى فِيهِ: ﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ○ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ﴾ حَتَّى بَلَغَ ﴿ٱلْعَزِيزِ ٱلْحَمِيدِ﴾ [٤-٨]. قَالَ: فَأَمَّا الغُلَامُ فَإِنَّهُ دُفِنَ، قَالَ: فَيُذْكَرُ أَنَّهُ أُخْرِجَ فِي زَمَنِ عُمَرَ بْنِ الخَطَّابِ وَإِصْبَعُهُ عَلَى صُدْغِهِ كَمَا وَضَعَهَا حِينَ قُتِلَ.

[**قَالَ أَبُو عِيسَى:**] هَٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[1] *Al-Burūj* 85:4-8.

He said: "As for the boy, he was buried." He said: "It has been mentioned, that he was excavated during the time of 'Umar bin Al-Khaṭṭāb, and his finger was at his temple, just as he had placed it when he was killed." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: وأخرجه مسلم، الزهد، باب: قصة أصحاب الأخدود والساحر والراهب والغلام، ح:٣٠٠٥ من حديث ثابت البناني به وهو في مصنف عبدالرزاق، ح:٩٧٥١.

Comments:

This *Ḥadīth* expresses the irresistible and perfect Power of Allāh, thus He creates amazing and remarkable human power. He ﷻ enables mankind to bear all types of tribulations and hardships in matters of Religion, and He grants them steadfastness. He manifests apparently unbelievable incidents about which the modern commentators say these incidents are unreliable. This narration is reported in more details. *Ṣaḥīḥ Muslim* along with Imām Nawawī's explanation, Book of *Zuhd*, chapter regarding the story of the People of the Ditch.]

Chapter 88. Regarding *Sūrat Al-Ghāshiyah*

(المعجم ٨٨) - [بَابٌ:] وَمِنْ سُورَةِ الْغَاشِيَةِ (التحفة ٧٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3341. Jābir narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say: '*Lā Ilāha Illallāh*'. So when they say that, their blood and their wealth are safe from me, except for a right, and their reckoning is for Allāh." Then he recited: So remind them – you are only one who reminds. You are not a dictator over them.[1]

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ» ثُمَّ قَرَأَ: «﴿إِنَّمَا أَنتَ مُذَكِّرٌ ۝ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾» [٢١، ٢٢].

[1] *Al-Ghāshiyah* 88:21,22.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

The duty of the noble Prophet ﷺ — and now of the scholars, who are his heirs — is just to convey the message, to give reminder, advice and to preach. They have no responsibility for placing Faith and Certainty in the people's hearts. They are not responsible for people's Faith; if the people do not believe, then they will not be held accountable for them.

Chapter 89. Regarding *Sūrat Al-Fajr*

(المعجم ٨٩) - [بَابٌ:] وَمِنْ سُورَةِ الْفَجْرِ (التحفة ٧٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3342. 'Imrān bin Ḥuṣain narrated that the Prophet ﷺ was asked about *Ash-Shaf'i*, so he said: "It is *Aṣ-Ṣalāt*, some of it is *Shaf'* (even) and some of it is *Witr* (odd)." ***(Ḍa'īf)***

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Qatādah. Khālid bin Qais [Al-Ḥuddānī] has also reported it from Qatādah.

(١) - ٣٣٤٢ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو ابْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَ أَبُو دَاوُدَ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِمْرَانَ بْنِ عِصَامٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الشَّفْعِ [فَـ]قَالَ: «هِيَ الصَّلَاةُ بَعْضُهَا شَفْعٌ وَبَعْضُهَا وَتْرٌ».

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ قَتَادَةَ. وَقَدْ رَوَاهُ خَالِدُ بْنُ قَيْسٍ [الْحُدَّانِيُّ] أَيْضًا عَنْ قَتَادَةَ.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٤/ ٤٣٧ عن أبي داود الطيالسي به وله لون آخر عند الحاكم: ٢/ ٥٢٢ * قتادة عنعن.

Comments:

It is in *Sūrat Al-Fajr*: 'And the even and the odd." [*Al-Fajr*: 3]. The Prophet ﷺ explained this Verse saying: 'The Even' means the prayers which have an even number of *Rak'ah*; and 'the Odd' means the prayers which have an odd number of *Rak'ah*, as the *Maghrib* and *Witr* prayer.

Chapter 91. Regarding *Sūrat Wash-Shamsi Wa-Ḍuḥāhā*

(المعجم ٩١) - [بَابٌ :] وَمِنْ سُورَةِ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ (التحفة ٧٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3343. 'Abdullāh bin Zam'ah said: "One day, I heard the Prophet ﷺ while he was mentioning the she-camel and the one who killed her. He said: 'When their most wicked went forth.'[1] A strong and mighty man who was invincible among his tribe, like Zam'ah, went forth for her.' Then I heard him mentioning the women, so he said: 'One of you should not lash his wife as a slave is lashed, for perhaps he will lay with her at the end of the day.'" He said: "Then he advised against laughing when passing gas, he ﷺ said: 'One of you should not laugh at what he himself does.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٤٣ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَوْمًا يَذْكُرُ النَّاقَةَ وَالَّذِي عَقَرَهَا فَقَالَ: ﴿إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا﴾ [١٢] «انْبَعَثَ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ». ثُمَّ سَمِعْتُهُ يَذْكُرُ النِّسَاءَ فَقَالَ: «إِلَى مَا يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ العَبْدِ ولَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ». قَالَ: ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحًا﴾، ح:٣٣٧٧ ومسلم، ح:٢٨٥٥ من حديث هشام بن عروة به.

Chapter 92. Regarding *Sūrat Wal-Laili Idhā Yaghshā*

(المعجم ٩٢) - [بَابٌ :] وَمِنْ سُورَةِ ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾ (التحفة ٨٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3344. 'Alī [may Allāh be pleased with him] said: "We were

(١) - ٣٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

[1] *Ash-Shams* 91:12.

at a funeral at Al-Baqī' when the Prophet ﷺ came and sat. So we sat with him. He had a stick with which he was scratching the ground. Then he raised his head toward the heavens, and said: 'There is not a single soul except that his place of entry has been decreed.' The people said: 'O Messenger of Allāh! Shall we not then rely upon what has been written upon us? For whoever is to be among the people of bliss, then he shall do the acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?' He said: 'Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery; then verily he is facilitated to do the acts that lead to misery.' Then he recited: As for him who has *Taqwā*. And believes in *Al-Ḥusnā*. We will make smooth for him the path of ease. But he who is greedy and thinks himself self-sufficient, and denies *Al-Ḥusnā*. We will make smooth for him the path to evil. And what will his wealth avail him when he goes down?"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: كُنَّا فِي جَنَازَةٍ فِي الْبَقِيعِ فَأَتَى النَّبِيُّ ﷺ فَجَلَسَ وَجَلَسْنَا مَعَهُ، وَمَعَهُ عُودٌ يَنْكُتُ بِهِ فِي الأَرْضِ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا قَدْ كُتِبَ مَدْخَلُهَا» فَقَالَ الْقَوْمُ: يَا رَسُولَ اللهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَهُوَ يَعْمَلُ لِلسَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ؟ قَالَ: «بَلِ اعْمَلُوا فَكُلٌّ مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ مُيَسَّرٌ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ مُيَسَّرٌ لِعَمَلِ الشَّقَاءِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ○ وَصَدَّقَ بِالْحُسْنَىٰ ○ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ○ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ○ وَكَذَّبَ بِالْحُسْنَىٰ ○ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾ [٥-١٠].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجنائز، باب موعظة المحدث عند القبر وقعود أصحابه حوله، ح:١٣٦٢ ومسلم، ح:٢٦٤٧ من حديث منصور به.

[1] *Al-Lail* 92:5-10.

Comments:

The destination of every person in Paradise or Hell has been predestined, and this predestined judgement is according to human deeds. As the knowledge of Allāh is from ever and forever, He has the knowledge of everything before it happens; likewise He is already aware of the deeds of a person even before his birth. Allāh knows whether he will do the deeds of righteous people, or he will commit evil like the wretched ones. Therefore depending on this, his destination has been predestined; so people do deeds according to their destinations. As Allāh's knowledge is never opposite the occurring events.

Chapter 93. Regarding *Sūrat Aḍ-Ḍuḥa*

(المعجم ٩٣) - [بَابٌ:] وَمِنْ سُورَةِ وَالضُّحَى (التحفة ٨١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3345. Jundab Al-Bajalī said: "I was with the Prophet ﷺ in a battle when one of his fingers bled, so the Prophet ﷺ said: 'Are you but a finger that bleeds – In the cause of Allāh is what you have met.'"

He said: "Jibrīl [peace be upon him] was delayed, so the idolaters said: 'Muḥammad has been forsaken.' So Allāh, Blessed is He and Most High revealed: Your Lord has neither forsaken you, nor hates you."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Shu'bah and Ath-Thwarī have (also) reported it from Al-Aswad bin Qais (a narrator in the chain).

(١) - ٣٣٤٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبٍ الْبَجَلِيِّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ فَدَمِيَتْ إِصْبَعُهُ فَقَالَ النَّبِيُّ ﷺ:

هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيتِ
وَفِي سَبِيلِ اللهِ مَا لَقِيتِ

قَالَ: وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ الْمُشْرِكُونَ: قَدْ وُدِّعَ مُحَمَّدٌ فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ [٣]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنِ الأَسْوَدِ بْنِ قَيْسٍ.

تخريج: وأخرجه مسلم، الجهاد، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، ح:١٧٩٦، ١٧٩٧ من حديث سفيان بن عيينة به وتابعه شعبة (البخاري، ح:٤٩٥١ ومسلم) وسفيان الثوري (البخاري، ح:١١٢٤، ١١٢٥، ٤٩٨٣ ومسلم).

[1] *Aḍ-Ḍuḥa* 93:3.

Comments:

The meaning is: If Jibrīl's visit to you is delayed, it does not mean at all that your Lord has forsaken you or He is displeased with you; rather Jibrīl pays visit to you according to Allāh's wisdom.

Chapter 94. Regarding *Sūrat Alam Nashraḥ*

(المعجم ٩٤) - [بَابٌ:] وَمِنْ سُورَةِ أَلَمْ نَشْرَحْ (التحفة ٨٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3346. Anas bin Mālik narrated from Mālik bin Ṣa'ṣa'ah – a man among his people – that the Prophet of Allāh ﷺ said: "While I was at the House, between sleeping and being awake, I heard someone saying: 'The one in the middle of the three.' I was brought a vessel of gold containing Zamzam water, so my chest was split, to here.'" – Qatādah said: "I said to Anas: 'What does that mean?' He said: 'To the lowest part of his stomach.'" – He said: "So my heart was removed, and washed with Zamzam water, then returned to its place. Then I was filled with Faith and wisdom."

There is a long story with this *Ḥadīth*. **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Hishām Ad-Dastawārī and Hammām (also) reported it from Qatādah. There is something about this from Abū Dharr.

(١) - ٣٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ و ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ [بْنِ أَبِي عَرُوبَةَ] عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ مالِكِ بْنِ صَعْصَعَةَ - رَجُلٌ مِنْ قَوْمِهِ - أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «بَيْنَمَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدٌ بَيْنَ الثَّلَاثَةِ. فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءُ زَمْزَمَ فَشُرِحَ صَدْرِي إِلَى كَذَا وَكَذَا»، قَالَ قَتَادَةُ: قُلْتُ لأَنَسٍ: مَا يَعْنِي؟ قَالَ: «إِلَى أَسْفَلِ بَطْنِي»، قَالَ: «فَاسْتُخْرِجَ قَلْبِي فَغُسِلَ قَلْبِي بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً» وَفِي الحديثِ قِصَّةٌ طَوِيلَةٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ هِشَامٌ الدَّسْتَوَائِيُّ وَهَمَّامٌ عَنْ قَتَادَةَ، وفِيهِ عَنْ أَبِي ذَرٍّ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح:١٦٤ من حديث محمد بن أبي عدي والبخاري، ح:٣٢٠٧ من حديث سعيد ابن أبي عروة به * وفيه عن أبي ذر [البخاري، ح:٣٤٩ ومسلم، ح:١٦٣ مطولاً].

Chapter 95. Regarding *Sūrat At-Tīn*

(المعجم ٩٥) - [بابٌ:] ومِنْ سُورَةِ وَالتِّينِ (التحفة ٨٣)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3347. Ismā'īl bin Umayyah said: "I heard a Bedouin man saying: 'I heard Abū Hurairah saying: "Whoever recited *Sūrat* 'By *At-Tīn* and *Az-Zaitūn*'[1] then he recited: 'Is not Allāh the best of judges?'[2] then let him say: 'Of course, and I am a witness to that."' (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* was only reported with this chain, from this Bedouin, from Abū Hurairah, and he was not named.

(١) - ٣٣٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: سَمِعْتُ رَجُلًا بَدَوِيًّا أَعْرَابِيًّا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَرْوِيهِ يَقُولُ: مَنْ قَرَأَ سُورَةَ ﴿وَالتِّينِ وَالزَّيْتُونِ﴾ [١] فَقَرَأَ ﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ﴾ [٨] فَلْيَقُلْ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ إِنَّمَا يُرْوَى بِهَذَا الإِسْنَادِ عَنْ هَذَا الأَعْرَابِيِّ عَنْ أَبِي هُرَيْرَةَ وَلَا يُسَمَّى.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب مقدار الركوع والسجود، ح: ٨٨٧ من حديث سفيان بن عيينة به * رجل بدوي: مجهول (المجموع شرح المهذب: ٤/ ٦٧ وغيره) وللحديث طرق كلها معلولة راجع مسند الحميدي بتحقيقي، ح: ١٠٠١ وروي موقوفًا بإسناد ضعيف.

Comments:

Allāh's being the best of judges is such a great attribute of His, which can never be denied. So it must be recognised and affirmed; and the reader should declare so saying the words mentioned in the narration.

Chapter 96. Regarding *Sūrat Iqra' Bismi Rabbika*

(المعجم ٩٦) - [بابٌ: ومِنْ] سُورَةِ اقْرَأْ بِاسْمِ رَبِّكَ (التحفة ٨٤)

(1). 3348. 'Ikrimah narrated from Ibn 'Abbās [may Allāh be pleased with them] regarding: We will call on the guards of Hell.[3] He said:

(١) - ٣٣٤٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

[1] *At-Tīn* (95).
[2] *At-Tīn* 95:8.
[3] *Al-'Alaq* 96:18.

عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] ﴿سَنَدْعُ ٱلزَّبَانِيَةَ﴾ [١٨]. قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي لَأَطَأَنَّ عَلَى عُنُقِهِ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

"Abū Jahl said: 'If I see Muḥammad praying, then I shall stomp upon his neck.' So the Prophet ﷺ said: 'If he does, he will be visibly seized by the angels.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، التفسير، باب قوله تعالى: ﴿كلا لئن لم ينته لنسفعًا بالناصية ۝ ناصية كاذبة خاطئة﴾، ح:٤٩٥٨ من حديث عبدالرزاق به.

(٢) - ٣٣٤٩ - حَدَّثَنَا [أَبُو سَعِيدٍ] الْأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هٰذَا؟ أَلَمْ أَنْهَكَ عَنْ هٰذَا؟ أَلَمْ أَنْهَكَ عَنْ هٰذَا؟ فَانْصَرَفَ النَّبِيُّ ﷺ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرَ مِنِّي، فَأَنْزَلَ اللهُ تَبَارَكَ وتَعَالَى: ﴿فَلْيَدْعُ نَادِيَهُۥ ۝ سَنَدْعُ ٱلزَّبَانِيَةَ﴾ [١٧، ١٨]. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذَتْهُ زَبَانِيَةُ اللهِ. قَالَ: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَفِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ].

(2). 3349. Ibn 'Abbās narrated: "The Prophet ﷺ was performing *Ṣalāt* when Abū Jahl came to him and said: 'Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?' The Prophet ﷺ turned and scolded him. So Abū Jahl said: 'You know that no one has more to call for assistance than me.' So Allāh, Blessed is He and Most High, revealed: Then let him call upon his council. We will call out the guards of Hell."[1] So Ibn 'Abbās said: "By Allāh, if he had called his council, then the guards of Hell would have seized him." (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and there is something about it from Abū Hurairah [may Allāh be pleased with him].

تخريج: [**صحيح**] وأخرجه النسائي في الكبرى، ح:١١٦٨٤ عن أبي سعيد الأشج به ورواه وهيب (أحمد:١/٣٢٩ مختصرًا) وعلي بن مسهر (تفسير الطبري:٣٠/١٦٤) * وفيه عن أبي هريرة [مسلم، ح:٢٢٩٧].

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[1] *Al-'Alaq* 96:17,18.

Comments:

The meaning is that if a stubborn person stops someone from prostrating to Allāh, and threatens of his party being in majority; you should not be bothered with his threat; because none has the power to stop you from Allāh's cause; in case one dared to do so, you should seek Allāh's refuge from his evil.

Chapter 97. Regarding *Sūrat Lailatil-Qadr*

(المعجم ٩٧) - [بَابٌ:] وَمِنْ سُورَةِ لَيْلَةِ الْقَدْرِ (التحفة ٨٥)

(1). 3350. Al-Qāsim bin Al-Faḍl Al-Ḥuddānī narrated from Yūsuf bin Sa'd, who said: "A man stood up in front of Al-Ḥasan bin 'Alī, after he pledged to Mu'āwiyah, so he said: 'You have made fools of the believers.' – or: 'O you who has made fools of the believers' – So he said: 'Do not scold me so, may Allāh have mercy upon you, for indeed the Prophet ﷺ had a dream in which he saw Banu Umayyah upon his *Minbar*. That distressed him, so (the following) was revealed: Verily We have granted you *Al-Kauthar* (O Muḥammad) meaning a river in Paradise, and (the following) was revealed: 'Verily We have sent it down on the Night of *Al-Qadr*. And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months, in which Banū Umayyah rules after you O Muḥammad." Al-Qāsim said: "So we counted them, and found that they were one-thousand months, not a day more nor less." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except through this route, as a

(١) - ٣٣٥٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ عَنْ يُوسُفَ بْنِ سَعْدٍ قَالَ: قَامَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا بَايَعَ مُعَاوِيَةَ فَقَالَ: سَوَّدْتَ وُجُوهَ الْمُؤْمِنِينَ - أَوْ يَا مُسَوِّدَ وُجُوهِ الْمُؤْمِنِينَ - فَقَالَ: لَا تُؤَنِّبْنِي رَحِمَكَ اللهُ، فَإِنَّ النَّبِيَّ ﷺ أُرِيَ بَنِي أُمَيَّةَ عَلَى مِنْبَرِهِ فَسَاءَهُ ذَلِكَ، فَنَزَلَتْ: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾ يَا مُحَمَّدُ يَعْنِي نَهْرًا فِي الْجَنَّةِ، وَنَزَلَتْ: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ○ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ○ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾ [١-٣] يَمْلِكُهَا بَعْدَكَ بَنُو أُمَيَّةَ يَا مُحَمَّدُ.

قَالَ الْقَاسِمُ: فَعَدَدْنَاهَا فَإِذَا هِيَ أَلْفُ شَهْرٍ لَا تَزِيدُ يَوْمًا وَلَا تَنْقُصُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ الْقَاسِمِ ابْنِ الْفَضْلِ. وَقَدْ قِيلَ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ، عَنْ يُوسُفَ بْنِ مَازِنٍ، والقاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ - هُوَ ثِقَةٌ - وَثَّقَهُ يَحْيى بْنُ سعِيدٍ وعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَيُوسُفُ بْنُ

سَعْدٍ رَجُلٌ مَجْهُولٌ، وَلَا نَعْرِفُ هٰذَا الْحَدِيثَ عَلَى هٰذَا اللَّفْظِ إِلَّا مِنْ هٰذَا الْوَجْهِ.

narration of Al-Qāsim bin Al-Faḍl, and it is (also) narrated: "From Al-Qāsim bin Al-Faḍl, from Yūsuf bin Māzin." Al-Qāsim bin Al-Faḍl Al-Ḥuddānī – he is trustworthy – Yaḥyā bin Sa'eed and 'Abdur-Raḥmān bin Mahdī graded him trustworthy. Yūsuf bin Sa'd is an unknown person, and we do not know of this *Hadīth* with this wording except through this route.

تخريج: [ضعيف] وأخرجه الطبراني في الكبير: ٩/٣، ح: ٢٧٥٤ من حديث الطيالسي به وصححه الحاكم: ٣/١٧٠، ١٧١ ولم يوافقه الذهبي وضعفه المزي وابن كثير وغيرهما وفي سماع يوسف بن سعد من الحسن ابن علي نظر.

Comments:

The contents of this *Hadīth* are the proof, were Banū Umayyah so bad he (ﷺ) would not have married from them, he would not have entrusted the task of scribing revelation to Mu'āwiyah; and Mu'āwiyah's reign of caliphate would not have been so peaceful and harmonious, and a factor of Islamic victories over other lands.

(٢) - ٣٣٥١ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ وعَاصِمٍ [هُوَ ابْنُ بَهْدَلَةَ] سَمِعَا زِرَّ بْنَ حُبَيْشٍ [وَ زِرُّ ابْنُ حُبَيْشٍ يُكْنَى أَبَا مَرْيَمَ] يَقُولُ: قُلْتُ لِأُبَيِّ ابْنِ كَعْبٍ: إِنَّ أَخَاكَ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ، فَقَالَ: يَغْفِرُ اللهُ لِأَبِي عَبْدِالرَّحْمٰنِ لَقَدْ عَلِمَ أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلٰكِنَّهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ، ثُمَّ حَلَفَ لَا يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. قَالَ: قُلْتُ لَهُ: بِأَيِّ شَيْءٍ تَقُولُ ذٰلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللهِ ﷺ أَو بِالْعَلَامَةِ: «أَنَّ الشَّمْسَ تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا».

(2). 3351. Zirr bin Ḥubaish [and Zirr bin Ḥubaish's *Kunyah* is Abū Mariam] said: "I said to Ubayy bin Ka'b: 'Your brother 'Abdullāh bin Mas'ūd says: "Whoever stands (in voluntary prayer) the whole year, then he will have reached the Night of *Al-Qadr*."' So he said: 'May Allāh forgive Abū 'Abdur-Raḥmān. He knows that it is during the last ten (nights) of Ramaḍān, and that it is the night of the twenty-seventh. But he wanted the people to not rely upon that.' Then he uttered an oath, that without exception it is on the night of the twenty-seventh." He said: "I said to him: 'Why is it that you say that O Abū Al-Mundhir?' He said: "By the sign or indication which the Messenger of Allāh ﷺ informed us

of: 'That the sun rises on that day having no beams with it.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب الندب الأكيد إلى قيام ليلة القدر ... إلخ، ح:٧٦٢ من حديث عبدة بن أبي لبابة به.

Comments:

The authentic *Aḥādīth* guide that no night should be specified and singled out for *Lailatul-Qadr*; however it is agreed that it is one of the odd nights during the last ten days of Ramaḍān.

Chapter 98. Regarding *Sūrat Lam Yakun*[1]

(المعجم ٩٨) - [بَابٌ:] وَمِنْ سُورَةِ لَمْ يَكُنْ (التحفة ٨٦)

(1). 3352. Anas bin Mālik narrated that a man said to the Prophet ﷺ: "O best of creatures!" So he said: "That is Ibrāhīm." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا خَيْرَ الْبَرِيَّةِ، قَالَ: «ذَاكَ إِبْرَاهِيمُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب: من فضائل إبراهيم الخليل ﷺ، ح:٢٣٦٩ من حديث ابن مهدي به.

Comments:

The Prophet ﷺ said this to show humbleness and humility for the respect and dignity of his great grandfather Ibrāhīm ﷺ; otherwise he ﷺ is the chief of the children of Ādam, and he is the best of the creatures; because he is most superior in the degree of Faith and good deeds.

Chapter 99. Regarding *Sūrat Idhā Zulzilatil-Arḍ*

(المعجم ٩٩) - [بَابٌ: وَمِنْ] سُورَةِ إِذَا زُلْزِلَتِ الْأَرْضُ (التحفة ٨٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3353. Abū Hurairah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ

(١) - ٣٣٥٣ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ

[1] *Al-Bayyinah* (98).

recited this *Āyah*: 'That Day it will declare its information.'[1] he said: "Do you know what its information is?" They said: "Allāh and His Messenger know better." He said: "That it testifies about what every male or female slave (of Allāh) did upon its surface. It says: 'He did this and that on this day.' This is its information." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

أَبِي أَيُّوبَ عَنْ يَحْيَى بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ هَذِهِ الآيَةَ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ [٤] قَالَ: «أَتَدْرُونَ مَا أَخْبَارُهَا»؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا، تَقُولُ: عَمِلَ يَوْمَ كَذَا، كَذَا وكَذَا فَهَذِهِ أَخْبَارُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [ضعيف] تقدم: ٢٤٢٩ وصححه ابن حبان، ح: ٢٥٨٦ والحاكم: ٢/ ٥٣٢ فتعقبه الذهبي بقوله: "يحيى هذا منكر الحديث قاله البخاري".

Comments:

Whatever a person do anywhere, there will be testimony about it. In these modern days, it has become easy to understand the witnessing by the earth.

Chapter 102. Regarding *Sūrat Alhākumut-Takāthur*

(المعجم ١٠٢) - [بَابٌ:] وَمِنْ سُورَةِ أَلْهَاكُمُ التَّكَاثُرُ (التحفة ٨٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3354. Muṭarrif bin 'Abdullāh bin Ash-Shikh-khīr reported from his father, that he went to the Prophet ﷺ and he was reciting: 'The mutual rivalry (for piling up worldly things) diverts you.'[2] He said: "The son of Ādam says: 'My wealth, my wealth.' And do you own anything except what you give

(١) - ٣٣٥٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ يَقْرَأُ: ﴿أَلْهَاكُمُ التَّكَاثُرُ﴾ قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا

[1] *Az-Zalzalah* 99:4.

[2] *At-Takāthūr* 102:1.

in charity, such that you've spent it, or what you eat, such that you've finished it, or you wear, such that you've worn it out?" (*Sahīh*)

(Another chain)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٥٨ من حديث شعبة به.

Comments:

The real wealth of a person is that which he used for himselfs the property which he earned and left for the heirs is not his. The best and more beneficial of the used wealth, for him, is that which he gave in charity for the cause of Allāh, and He preserved it for the Hereafter.

(2). 3355. Zirr bin Hubaish reported from 'Ali [may Allāh be pleased with him] that he said: "We were still in doubt corcerning the torment of the grave, until 'the mutual rivalry diverts you" was revealed'." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

(٢) - ٣٣٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ، عَنِ الحَجَّاجِ، عَنِ المِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: مَا زِلْنَا نَشُكُّ فِي عَذَابِ القَبْرِ حَتَّى نَزَلَتْ: ﴿أَلْهَـٰكُمُ ٱلتَّكَاثُرُ﴾. قَالَ أَبُو كُرَيْبٍ - مَرَّةً -: عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ [هُوَ رَازِيٌّ وعَمْرُو بْنُ قَيْسٍ المُلَائِيُّ كُوفِيٌّ] عَنِ ابْنِ أَبِي لَيْلَى، عَنِ المِنْهَالِ [بْنِ عَمْرٍو].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن أبي حاتم والطبري: ٣٠/ ١٨٤ من حديث حكام به * حجاج بن أرطاة ضعيف مدلس وابن أبي ليلى ضعيف أيضًا.

Comments:

'Alī ﷺ meant that "Nay! You shall come to know soon" indicates regarding the punishment in the grave; and "Again nay! You shall come to know soon" is an indication towards the punishment of the Last Day. The former Verse is not for the emphasis on the latter one. Both tell about the different punishments.

(3). 3356. 'Abdullāh bin Az-Zubair bin Al-'Awwām narrated from his father who said: "When

(٣) - ٣٣٥٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ مُحَمَّدِ بْنِ عَمْرٍو

the following was revealed: Then on that Day, you shall be asked about the delights!'[1] Az-Zubair said: 'O Messenger of Allāh! Which are the delights that we will be asked about, when they (delights) are but the two black things: dates and water?'[2] He said: 'But it is what shall come.'"[3] **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

ابْنِ عَلْقَمَةَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ [٨] قَالَ الزُّبَيْرُ: يَا رَسُولَ اللهِ! وَأَيُّ النَّعِيمِ نُسْأَلُ عَنْهُ وإِنَّمَا هُمَا الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ؟ قَالَ: «أَمَا إِنَّهُ سَيَكُونُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب معيشة أصحاب النبي ﷺ، ح: ٤١٥٨ عن محمد بن أبي عمر به وهو مخرج في مسند الحميدي، ح: ٦١.

(4).3357. Abū Hurairah said: "When this *Āyah* was revealed: 'Then on that Day, you shall be asked about the delights!'[4] the people said: 'O Messenger of Allāh! About which delights shall we be asked? For they are only the two black things, while the enemy is present and our swords are (at the ready) upon our shoulders?" He said: 'But it is what shall come.'" **(*Ḥasan*)**

[Abū 'Eīsā said:] To me, the narration of Ibn 'Uyainah from Muḥammad bin 'Amr (no. 3356) is more correct than this. Sufyān bin 'Uyainah was better at remembering and more correct in

(٤) - ٣٣٥٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ قَالَ النَّاسُ: يَا رَسُولَ اللهِ، عَنْ أَيِّ النَّعِيمِ نُسْأَلُ؟ فَإِنَّمَا هُمَا الأَسْوَدَانِ وَالْعَدُوُّ حَاضِرٌ وَسُيُوفُنَا عَلَى عَوَاتِقِنَا؟ قَالَ: «إِنَّ ذٰلِكَ سَيَكُونُ».

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ ابْنِ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عِنْدِي أَصَحُّ مِنْ هٰذَا. سُفْيَانُ بْنُ عُيَيْنَةَ أَحْفَظُ وَأَصَحُّ حَدِيثًا مِنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ.

[1] *At-Takāthūr* 102:8.

[2] That is, they understood *Na'īm* to refer to these delights.

[3] "This carries two possible meanings: One of them is that the delights you are to be asked about are yet to come. The second is that the questioning that is yet to come will be about the two black things, for they are indeed two blessings among the blessings of Allāh Most High." (*Tuḥfat Al-Aḥwadhī*).

[4] *At-Takāthūr* 102:8.

narrating than Abū Bakr bin 'Ayyāsh.

تخريج: [حسن] انظر الحديث السابق.

Comments:

They meant that they were constantly in danger and at risk, they had the fear of the enemy, they were armed at all times, in these circumstances, these two things are not such a great favor that they would be questioned about. Upon this, the Prophet ﷺ answered as mentioned in the *Hadīth*.

(5). 3358. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed the first of what will be asked about on the Day of Judgement – meaning the slave (of Allāh) being questioned about the favors – is that it will be said to him: 'Did We not make your body healthy, and give you of cool water to drink?'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. Ad-Dahhāk is Ibn 'Abdur-Rahmān bin 'Arzab, and it is said that he is Ibn 'Arzam. Ibn 'Arzam is more correct.

(٥) - ٣٣٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا شَبَابَةُ عَنْ عَبْدِ اللهِ بْنِ الْعَلَاءِ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَمٍ الأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ - يَعْنِي الْعَبْدَ مِنَ النَّعِيمِ - أَنْ يُقَالَ [لَهُ]: أَلَمْ نُصِحَّ لَكَ جِسْمَكَ وَنُرْوِيكَ مِنَ الْمَاءِ الْبَارِدِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، وَالضَّحَّاكُ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ وَيُقَالُ: ابْنُ عَرْزَمٍ وَابْنُ عَرْزَمٍ أَصَحُّ.

تخريج: [إسناده صحيح] وأخرجه الطبري: ٣٠/١٨٦ من حديث شبابة بن سوار به وصححه ابن حبان، ح: ٢٥٨٥ والحاكم: ٤/١٣٨ ووافقه الذهبي.

Comments:

Health and physical fitness is a great favor of Allāh. It is said, 'health is wealth'; if one does not enjoy good health and he is a victim to sickness most times, thus no worldly favor can be enjoyable, and a person gets fed up of life. Cold and fresh water in summer is also a great favor, which a person drinks again and again in hot weather; if it is not cold, one does not like to drink it; it is uncomfortable to live without it.

Chapter 108. Regarding *Sūrat Al-Kauthar*

(المعجم ١٠٨) - [بَابٌ:] وَمِنْ سُورَةِ الْكَوْثَرِ (التحفة ٨٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3359. Anas narrated [regarding Allāh, Most High's,

(١) - ٣٣٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ

saying] 'Verily We have granted you *Al-Kauthar*'[1] that the Prophet ﷺ said: "It is a river in Paradise." He said: "The Prophet ﷺ said: 'I saw a river in Paradise, whose banks had tents were made of pearl. I said: "What is this O Jibrīl?"' He said: "This is *Al-Kauthar* which Allāh has granted you." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنَسٍ [فِي قَوْلِهِ تَعَالَى]: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾ أَنَّ النَّبِيَّ ﷺ قَالَ: «هُوَ نَهْرٌ فِي الْجَنَّةِ» قَالَ: فَقَالَ النَّبِيُّ ﷺ: «رَأَيْتُ نَهْرًا فِي الْجَنَّةِ حَافَتَيْهِ قِبَابُ اللُّؤْلُؤِ، قُلْتُ: مَا هٰذَا يَا جِبْرِيلُ؟ قَالَ: هٰذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:١١٥٣٣ من حديث عبدالرزاق، والبخاري، ح:٤٩٦٤ من حديث قتادة به.

Comments:

Kauthar is the superlative degree from *Kathura*, which means 'wealth and affluence'; so *Al-Kauthar* means affluence, blessed and richness; or the abundance of goodness, river of Paradise, a pond of the Last Day that will have water coming in from the river of Paradise; all this is a part of the abundance of goodness which he ﷺ has been granted. So he ﷺ interpreted *Al-Kauthar* as a river of Paradise.

(2). 3360. Anas narrated that the Messenger of Allāh ﷺ said: "While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: 'What is this?' He said: 'This is *Al-Kauthar*, which Allāh has granted you.'" He said: "Then he put his hand in the clay, and removed musk from it, then I was raised up to *Sidrat Al-Muntaha* so I saw a magnificent light at it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Anas.

(٢) - ٣٣٦٠ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِالْمَلِكِ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عُرِضَ لِي نَهْرٌ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ، قُلْتُ لِلْمَلَكِ مَا هٰذَا؟ قَالَ: هٰذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ، قَالَ: ثُمَّ ضَرَبَ بِيَدِهِ إِلَى طِينَةٍ فَاسْتَخْرَجَ مِسْكًا، ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ.

تخريج: وأخرجه البخاري، الرقاق، باب: في الحوض، ح:٦٥٨١ من حديث قتادة به.

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[1] *Al-Kawthar* 108:1.

Comments:

On banks of the river are tents made of pearls. Its ground on which the water runs is musk, that increases its charm and attraction.

(3). 3361. 'Abdullāh bin 'Umar narrated that the Messenger of Allāh ﷺ said: "*Al-Kauthar* is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk." (***Hasan***)

[Abu 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(٣) - ٣٣٦١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الكَوْثَرُ نَهْرٌ فِي الجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ ومَجْرَاهُ عَلَى الدُّرِّ وَاليَاقُوتِ، تُرْبَتُهُ أَطْيَبُ مِنَ المِسْكِ، وَمَاؤُهُ أَحْلَى مِنَ العَسَلِ وَأَبْيَضُ مِنَ الثَّلْجِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح:٤٣٣٤ من حديث محمد ابن فضيل بن غزوان به * عطاء اختلط وله شواهد كثيرة.

Comments:

The banks of the river *Al-Kauthar* will be of gold having tents made of pearls. Its water will run over pearls and diamonds; its soil will be stronger in smell than musk; that is why in some *Ahādīth* it is interpreted as musk.

Chapter 110. Regarding *Sūrat Al-Fath*[1]

(المعجم ١١٠) - [بَابٌ:] وَمِنْ سُورَةِ الْفَتْحِ (التحفة ٩٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3362. Ibn 'Abbās said: " 'Umar used to ask me questions in front of the Companions of the Prophet ﷺ. So 'Abdur-Rahmān bin 'Awf said to him: 'Why do you ask him, while we have children like him?'" He said: "Umar said to him: 'It is because of what you know (about him).' So he asked

(١) - ٣٣٦٢ - حَدَّثَنَا عَبْدُ بنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بنُ دَاوُدَ عَن شُعْبَةَ، عَن أَبِي بِشْرٍ، عَن سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: أَتَسْأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ؟ قَالَ: فَقَالَ لَهُ عُمَرُ: إِنَّهُ مِنْ

[1] *An-Nasr* (110).

him about this *Āyah*: 'When there comes the help of Allāh and the Conquest.'[1] I said: "It is only regarding the (end of the) life-span of the Messenger of Allāh ﷺ, informing him of it." Then he recited the *Sūrat* until its end. So 'Umar said to him: "By Allāh! I know not about it, but what you know." (*Ṣaḥīḥ*)

حَيْثُ تَعْلَمُ، فَسَأَلَهُ عَنْ هَذِهِ الآيَةِ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ فَقُلْتُ: إِنَّمَا هُوَ أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلَى آخِرِهَا، فَقَالَ لَهُ عُمَرُ: وَاللهِ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(Another route) with this chain, similarly, except that he said: "So 'Abdur-Raḥmān bin 'Awf said to him: 'Do you ask him while we have sons like him?'" This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ بِهَذَا الإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَتَسْأَلُهُ وَلَنَا ابْنٌ مِثْلُهُ؟ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٢٧ من حديث شعبة به.

Comments:

The Prophet ﷺ has been indicated in this *Sūrat*, as you have achieved victory and triumph over your enemies with Allāh's help; disbelief has bowed before Islam such that it would never raise its head again. The mission of your Prophet hood ﷺ has completed, you have fulfilled your duty perfectly. Therefore, now this is a time for you to glorify and praise your Lord, ask pardon for your mistakes and prepare for the Hereafter.

Chapter 111. Regarding *Sūrat Tabbat [Yadā]*

(المعجم ١١١) - [بَابٌ:] وَمِنْ سُورَةِ تَبَّتْ [يَدَا] (التحفة ٩١)

In the Name of Allāh, the Merficul, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3363. Ibn 'Abbās narrated: "One day the Messenger of Allāh ﷺ ascended *Aṣ-Ṣafā* and called out: 'O people! Come at once!' So the Quraish gathered before him.

(١) - ٣٣٦٣ - حَدَّثَنَا هَنَّادٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ

[1] *An-Naṣr* 110:1.

He said: 'I am a warner for you before the coming of a severe punishment. Do you think that if I informed you that the enemy was preparing to attack you in the evening, or in the morning, would you believe me?' So Abū Lahab said: 'Is it for this that you gathered us? May you perish!' So Allāh, Blessed is He and Most High, revealed: Perish the hands of Abū Lahab, perish he."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى: «يَا صَبَاحَاهْ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُمَسِّيكُمْ أَو مُصَبِّحُكُمْ أَكُنْتُمْ تُصَدِّقُونِي»؟ فَقَالَ أَبُو لَهَبٍ: أَلِهٰذَا جَمَعْتَنَا تَبًّا لَكَ، فَأَنْزَلَ اللهُ تَبَارَكَ وتَعَالَى: ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وتب ٥ ما أغنى عنه ماله وما كسب﴾، ح:٤٩٧٢ ومسلم، ح:٢٠٨ من حديث أبي معاوية الضرير به.

Comments:

This *Sūrat* declares clearly that Abū Lahab who is zealously opposing the Prophet ﷺ he will fail very badly, his supporters and allies will face destruction and devastation, and he himself too. Many leading chiefs of the Quraish were killed in the battle of Badr, and he did not take part in it out of his cowardice. But he died suffering from small-pox some days after the battle of Badr.

Chapter 112. Regarding *Sūrat Al-Ikhlāṣ*

(المعجم ١١٢) - [بَابٌ:] وَمِنْ سُورَةِ الْإِخْلَاصِ (التحفة ٩٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3364. Abū Al-'Āliyah narrated from Ubayy bin Ka'b: "The idolaters were saying to the Messenger of Allāh ﷺ: 'Name the lineage of your Lord for us.' So Allāh, Most High, revealed: Say: "He is Allāh, the One. Allāh *Aṣ-Ṣamad*." So *Aṣ-Ṣamad* is 'the One

(١) - ٣٣٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو سَعْدٍ - هُوَ الصَّنْعَانِيُّ - عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ ﷺ: انْسُبْ لَنَا رَبَّكَ فَأَنْزَلَ

[1] *Al-Masad* 111:1.

اللهُ تَعَالَى: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ○ ٱللَّهُ ٱلصَّمَدُ﴾ فَالصَّمَدُ الَّذِي ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ لِأَنَّهُ لَيسَ شَيْءٌ يُولَدُ إِلَّا سَيَمُوتُ، وَلَيسَ شَيْءٌ يَمُوتُ إِلَّا سَيُورَثُ، وإِنَّ اللهَ عَزَّ وجَلَّ لَا يَمُوتُ وَلَا يُورَثُ. ﴿وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾ قَالَ: «لَمْ يَكُنْ لَهُ شَبِيهٌ وَلَا عِدْلٌ ولَيسَ كَمِثْلِهِ شَيْءٌ».

Who does not beget, nor is He is begotten,' because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily, Allāh, the Mighty and Sublime, does not die, nor is He inherited from. 'And there is none comparable to Him.' He said: 'There is nothing similar to Him, nor equal to Him, nor is there anything like Him."' (*Ḍa'īf*)

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٥/ ١٣٣ عن أبي سعد محمد بن مَيَسَّر به وهو ضعيف ورمي بالإرجاء (تقريب) وصححه الحاكم: ٢/ ٥٤٠ ووافقه الذهبي وحديث أبي جعفر عن الربيع بن أنس ضعيف وللحديث شاهد ضعيف عند أبي يعلى(٢٠٤٤) وغيره.

Comments:

It has been told through this *Sūrat* that Allāh is from ever and forever. He was when there was nothing, and He will be, when there will be nothing. He is Perfect in His Being and He is Self-Sufficient, He needs nothing but everything needs Him, He is a helper and refuge for all, He is not a father of anyone, nor is anyone His father, none is His rival or equal to Him; all are in fact His slaves and under His control.

(٢) - ٣٣٦٥ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنِ الرَّبِيعِ، عَنْ أَبِي العَالِيَةِ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ آلِهَتَهُمْ فَقَالُوا: انْسُبْ لَنَا رَبَّكَ، قَالَ: فَأَتَاهُ جِبْرَئِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ السُّورَةِ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ: عَنْ أُبَيِّ بْنِ كَعْبٍ، وهٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ، وأَبُو سَعْدٍ اسْمُهُ مُحَمَّدُ بْنُ مُيَسَّرٍ.

[وأَبُو جَعْفَرٍ الرَّازِيُّ اسْمُهُ عِيسَى، وأَبُو العَالِيَةِ اسْمُهُ رُفَيْعٌ وكانَ عَبْدًا اعْتَقَتْهُ امْرَأَةٌ سَابِيَةٌ].

(2). 3365. Abū Al-'Āliyah narrated: "The Prophet ﷺ mentioned their (the idolater's) gods, so they said: 'Then name your Lord's lineage for us."' He said: "So Jibra'īl, peace be upon him, came to him with this *Sūrat*: Say: "He is Allāh, the One." So he mentioned similarly, but he did not say in it: "From Ubayy bin Ka'b." And this is more correct than the narration of Abū Sa'eed (no. 3364). Abū Sa'eed's name is Muḥammad bin Muyassar.

[Abū Ja'far Ar-Rāzī's name is 'Eīsā, and Abū Al-'Āliyah's name is Rufaī', and he was a slave, he was freed by a Sabian woman]. (*Ḍa'īf*)

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٣٠/ ٢٢١ من حديث أبي جعفر الرازي به وانظر الحديث السابق.

Chapter 113, 114. Regarding *Sūrat Al-Mu'awwidhatain*

(المعجم ١١٣، ١١٤) - [بَابٌ:] وَمِنْ سُورَةِ الْمُعَوِّذَتَيْنِ (التحفة ٩٣)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3366. 'Āishah narrated: "The Prophet ﷺ looked at the moon and he said: 'O 'Āishah! Do you seek refuge with Allāh from the evil of this? For indeed this is *Al-Ghāsiqu Idhā Waqab* (The darkening one as it darkens).'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(١) - ٣٣٦٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو [الْعَقَدِيُّ] عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى الْقَمَرِ فَقَالَ: «يَا عَائِشَةُ! اسْتَعِيذِي بِاللهِ مِنْ شَرِّ هٰذَا؟ فَإِنَّ هٰذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/ ٢١٥ عن عبدالملك بن عمرو به ورواه النسائي في عمل اليوم والليلة، ح: ٣٠٥ والكبرى، ح: ١٠١٣٧ من حديث عبدالملك بن عمرو أبي عامر وصححه الحاكم: ٢/ ٥٤٠، ٥٤١ ووافقه الذهبي.

Comments:

Ghāsiq is the moon, when it hides, the darkness and gloom spreads around; as the darkness of night gets dense, evils begin to rise up.

(2). 3367. 'Uqbah bin 'Āmir Al-Juhnī narrated that the Prophet ﷺ said: "Allāh has revealed to me *Āyāt* the likes of which have not been seen: "Say: I seek refuge in the Lord of mankind..." until the end of the *Sūrat*. "Say: I seek refuge in the Lord of *Al-Falaq*..." until the end of the *Sūrat*. (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(٢) - ٣٣٦٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسٌ - وَهُوَ ابْنُ أَبِي حَازِمٍ - عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ أَنْزَلَ اللهُ عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾» إِلَى آخِرِ السُّورَةِ «﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾» إِلَى آخِرِ السُّورَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح:٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A person is advised in these two *Sūrah*, that the slaves of Allāh should make supplication to seek the refuge of their Lord from all these evils that can be dangerous for *At-Tawhīd*, which is the foundation of the Religion. *At-Tawhīd*, [Oneness of Allāh] is mentioned in *Sūrat Al-Ikhlās*, and *Mu'awwidhatain* have been mentioned after it as a guard and protector for the treasure of *At-Tawhīd*. *Mu'awwidhatain* are matchless and unrivalled in the matter of seeking refuge from evils.

Chapter (...) Regarding The Story Of The Creation Of Ādam, The Beginning Of The *Taslīm*, The *Tashmīt*, His Rejection, And The Rejection Of His Offspring

(المعجم . . .) بَابٌ: [فِي قِصَّةِ خَلْقِ آدَمَ وَبَدْءِ التَّسْلِيمِ وَالتَّشْمِيتِ وَجَحْدِهِ وَجَحْدِ ذُرِّيَّتِهِ] (التحفة ٩٤)

3367. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allāh.' So he praised Allāh by His permission. Then his Lord said to him: 'May Allāh have mercy upon you O Ādam. Go to those angels – to that gathering of them sitting – so say: "*As-Salāmu 'Alaikum*"' They replied: '*Wa 'Alaikas-Salāmu, Wa Rahmatullāh*' Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allāh said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Ādam and his offspring in it.' So he said: 'What are these

٣٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِالرَّحْمٰنِ بْنِ أَبِي ذُبَابٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا خَلَقَ اللهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ: الْحَمْدُ للهِ، فَحَمِدَ اللهَ بِإِذْنِهِ، فَقَالَ لَهُ رَبُّهُ: يَرْحَمُكَ اللهُ يَا آدَمُ، اذْهَبْ إِلَى أُولَٰئِكَ الْمَلَائِكَةِ - إِلَى مَلَإٍ مِنْهُمْ جُلُوسٍ - فَقُلْ: السَّلَامُ عَلَيْكُمْ، قَالُوا: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ، ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ: إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيكَ بَيْنَهُمْ فَقَالَ اللهُ لَهُ: - وَيَدَاهُ مَقْبُوضَتَانِ - اخْتَرْ أَيَّهُمَا شِئْتَ، قَالَ: اخْتَرْتُ يَمِينَ رَبِّي وَكِلْتَا يَدَيْ رَبِّي يَمِينٌ مُبَارَكَةٌ، ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَذُرِّيَّتُهُ، فَقَالَ: أَيْ رَبِّ مَا هٰؤُلَاءِ قَالَ: هٰؤُلَاءِ ذُرِّيَّتُكَ، فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمْرُهُ

O my Lord?' He said: 'These are your offspring?' Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminating of them. He said: 'O Lord! Who is this?' He said: 'This is your son Dāwud, I wrote forty years for him.' He said: 'O Lord! Add to his age.' He said: 'That is what I have written for him.' He said: 'O Lord! Give him sixty of my years.' He said: 'So you shall have it.'" He said: "Then, he resided in Paradise as long as Allāh willed, then he was cast from it, so Ādam was counting for himself." He said: "So the Angel of death came to him, and Ādam said to him: 'You are hasty, one-thousand years were written for me.' He said: 'Of course! But you gave sixty years to your son Dāwud.' So he rejected, and his offspring rejected, and he forgot, and his offspring forgot." He said: "So ever since that day, what is written and witnessed has been decreed." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [Through the narration of Zaid bin Aslam, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ].

بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَأُهُمْ - أَوْ مِنْ أَضْوَئِهِمْ -. قَالَ: يَا رَبِّ مَنْ هٰذَا؟ قَالَ: هٰذَا ابْنُكَ دَاوُدُ وَقَدْ كَتَبْتُ لَهُ عُمْرَ أَرْبَعِينَ سَنَةً، قَالَ: يَا رَبِّ زِدْهُ فِي عُمْرِهِ، قَالَ: ذَاكَ الَّذِي كُتِبَ لَهُ. قَالَ: أَيْ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً، قَالَ: أَنْتَ وَذَاكَ، قَالَ: ثُمَّ أُسْكِنَ الجَنَّةَ مَا شَاءَ اللهُ ثُمَّ أُهْبِطَ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ، قَالَ: فَأَتَاهُ مَلَكُ المَوْتِ فَقَالَ لَهُ آدَمُ: قَدْ عَجِلْتَ، قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ. قَالَ: بَلَى! وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ فَنَسِيَتْ ذُرِّيَّتُهُ. قَالَ: فَمِنْ يَوْمَئِذٍ أُمِرَ بِالكِتَابِ وَالشُّهُودِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [مِنْ رِوَايَةِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:٢١٨ والكبرى، ح:١٠٠٤٦ من حديث صفوان به مختصرًا، وصححه ابن حبان (الإحسان):٦١٣٤ والحاكم:٤/ ٢٦٣ ووافقه الذهبي * رواية زيد بن أسلم: تقدمت:٣٠٧٦.

Comments:

To know the condition, shape and nature of Allāh's Hands is impossible for us. This *Ḥadīth* tells us that the practice of greeting with *'Assalāmu Alaikum'* among the children of Ādam was taught since the creation of Ādam ; also saying *'Al-Hamdu Lillāh'* (praise be to Allāh) after sneezing and the answer to it by other person with *'Yarhamuk-Allāh'* (may Allāh be merciful to you) were taught at the same time. Saying something and then to forget it and deny it is human nature, therefore it is commanded to write it down and to make witness for one's own safety.

Chapter (...) Regarding The Wisdom Of Creating The Mountains In The Earth, To Settle It After It Tremors

(المعجم . . .) - بَابٌ : [فِي حِكْمَةِ خَلْقِ الْجِبَالِ فِي الْأَرْضِ لِتَقِرَّ بَعْدَ مَيْدِهَا] (التحفة ٩٥)

3369. Anas bin Mālik narrated that the Prophet ﷺ said: "When Allāh created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountans, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than the iron?' He said: 'Yes. Fire.' So they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among Your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than the wind?' He said: 'Yes. The son of Ādam. He gives charity with his right hand, while hiding it from his left.'" (*Ḥasan*)

٣٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ اللهُ الأَرْضَ جَعَلَتْ تَمِيدُ، فَخَلَقَ الجِبَالَ فَقَالَ بِهَا عَلَيْهَا، فَاسْتَقَرَّتْ فَعَجِبَتِ المَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوا: يَا رَبِّ! هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ، الحَدِيدُ. فَقَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الحَدِيدِ؟ قَالَ: نَعَمْ، النَّارُ. [فَـ]قَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟ قَالَ: نَعَمْ المَاءُ. قَالُوا: يا رَبِّ! فَهَلْ فِي خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ المَاءِ؟ قَالَ: نَعَمْ الرِّيحُ. قَالُوا: يا رَبِّ! فَهَلْ فِي خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ. ابْنُ آدَمَ، تَصَدَّقَ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هٰذَا الْوَجْهِ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route.

تخريج: [**إسناده حسن**] وأخرجه أحمد:٣/ ١٢٤ عن يزيد بن هارون به وأورده الضياء المقدسي في المختارة: ٦/ ١٥٢-١٥٤، ح:٢١٤٨-٢١٥٠ * سليمان بن أبي سليمان وثقه ابن حبان وصحح له ابن خزيمة، ح:١٢٢٣ وهو حسن الحديث.

Comments:

The mountains keep the earth stable, iron breaks the mountains, fire makes the iron melt, water puts the fire out, wind makes the water to dry up and the charity keeps Allāh's anger cool; or it overcomes the human's nature of miserliness and stinginess. Human nature and origin has the characteristic of all creatures. So having control over human nature means control over everything.

45. The Book Of Supplications From The Messenger Of Allāh ﷺ

(المعجم ٤٥) - كِتَابُ الدَّعَوَاتِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٤١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 1. What Has Been Related About The Virtue Of The Supplication

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ الدُّعَاءِ (التحفة ١)

Comments:

The Prophet (ﷺ) taught the best supplications, and it is impossible to find better words then those of the words of the Prophet (ﷺ), therefore supplicating in the words taught by Allāh's Messenger is the best way of asking Allāh's favors.

3370. Abū Hurairah narrated that the Prophet ﷺ said: "There is nothing more honorable with Allāh [Most High] than supplication." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know it to be *Marfū'* except from the narration of 'Imrān Al-Qaṭṭān; and 'Imrān Al-Qaṭṭān is Ibn Dāwud and his *Kunyah* is Abū Al-'Awwām.

(Another chain) with similar.

٣٣٧٠ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ [وَغَيْرُ واحِدٍ قَالُوا]: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ [تَعَالَى] مِنَ الدُّعَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ، وَعِمْرَانُ الْقَطَّانُ هُوَ ابْنُ دَاوُدَ وَيُكْنَى أَبَا الْعَوَّامِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ عِمْرَانَ الْقَطَّانِ [بِهٰذَا الإِسْنَادِ] بِنَحْوِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح:٣٨٢٩ من

حديث أبي داود الطيالسي به وهو في مسنده، ح:٢٥٨٢ وصححه ابن حبان، ح:٢٣٩٧ والحاكم:١/ ٤٩٠ ووافقه الذهبي * قتادة عنعن.

Comments:

The highest status of the servants of Allāh ﷻ is submission to Him, with humility, and supplication is the essence of worship. He who supplicates with total submission and humility, his body and spirit are encircled by the mercy of Allāh ﷻ.

Chapter (...) Something Else About 'The Supplication Is The Essence Of Worship'

(المعجم . . .) - بَابٌ مِنْهُ [«الدُّعَاءُ مُخُّ الْعِبَادَةِ»] (التحفة ٢)

3371. Anas bin Mālik narrated that the Prophet ﷺ said: "The supplication is the essence of worship." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route, we do not know it except as a narration of Ibn Lahī'ah.

٣٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ لَهِيعَةَ، عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي جَعْفَرٍ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ مُخُّ العِبَادَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح:٣٢٢٠ من حديث ابن لهيعة به وقال: تفرد به * عبدالله بن لهيعة مدلس وعنعن.

Comments:

Worship is total submission with humility to Allāh ﷻ and accepting one's weaknesses and infirmity is the essence of supplication. Worship without its essence is nothing but words.

3372. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: "The supplication, is worship." Then he recited: And Your Lord said: "Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated.[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Manṣūr and Al-A'mash narrated it from Dharr, and

٣٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ العِبَادَةُ». ثُمَّ قَرَأَ: «﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾» [غافر: ٦٠].

[1] *Ghāfir* 40:60.

we do not know it except from the narration of Dharr. [He is Dharr bin 'Abdullāh Al-Hamdānī, trustworthy, the father of 'Umar bin Dharr.]

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَاهُ مَنْصُورٌ والأَعْمَشُ عَنْ ذَرٍّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ذَرٍّ [هُوَ ذَرُّ بْنُ عَبْدِ اللهِ الهَمْدَانِيُّ ثِقَةٌ وَالِدُ عُمَرَ بْنِ ذَرٍّ].

تخريج: [صحيح] تقدم: ٢٩٦٩ وحديث منصور والأعمش تقدم: ٣٢٤٧.

Comments:

Supplication is worship in itself, and for proof the Prophet (ﷺ) recited the Verse of *Sūrat Ghāfir*, "Call upon Me, I will respond to you. Verily, those who scorn My worship, they will surely enter the Hell humiliated." This Verse shows that not begging His favors is a sign of scorn. As supplication is the essence of worship, and without its essence, the supplication is nothing but lifeless utterances.

Chapter 2. From It: Whoever Does Not Ask Allāh, He Gets Angry With Him

(المعجم ٢) - بَابٌ مِنْهُ [«مَنْ لَمْ يَسْأَلِ اللهَ يَغْضَبْ عَلَيْهِ»] (التحفة ٣)

3373. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Indeed, he who does not ask Allāh, He gets angry with him." *(Ḍa'īf)*

[Abū 'Eīsā said:] Wakī' narrated this *Hadīth* from more than one narrator, from Abū Al-Malīḥ. And we do not know of it except through this route. [And Abū Al-Malīḥ's name is Ṣabīḥ, I heard Muḥammad saying it. And he said: "He is called Al-Fārisī."]

(Another chain) with similar.

٣٣٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي المَلِيحِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ مَنْ لَمْ يَسْأَلِ اللهَ يَغْضَبْ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى وَكِيعٌ عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبِي المَلِيحِ هٰذَا الحَدِيثَ وَلَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ. [وَأَبُو المَلِيحِ اسْمُهُ صَبِيحٌ سَمِعْتُ مُحَمَّدًا يَقُولُهُ، وَقَالَ: يُقَالُ لَهُ الفَارِسِيُّ]

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حُمَيْدِ بْنِ أَبِي المَلِيحِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٨ من حديث أبي المليح به وصححه الحاكم: ١/ ٤٩١ وذكر كلامًا متناقضًا لتصحيحه وللحديث شواهد، ضعيفة * أبو صالح الخوزي: لين الحديث.

Comments:

To Allāh ﷻ, the most precious and dear deed of His servant is to beg from Him, and if he does not beg from Allāh ﷻ He gets angry with him.

Chapter 3. Something Else: 'Remembrance Is The Best Of Your Deeds, And The Purest Of Them With Your Master'

(المعجم ٣) - بَابٌ: مِنْهُ [كَوْنُ الذِّكْرِ خَيْرُ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ]

(التحفة ٦)

3374. Abū Mūsā Al-Ash'arī said: "We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madinah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: 'Verily, your Lord is not deaf nor absent, He is between you and between the heads of your mounts.' Then he said: 'O 'Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Ḥawla Wa Lā Quwwatā Illā Billāh* (There is no might or power except by Allāh).'" (*Saḥīḥ*)

This is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū 'Uthmān An-Nahdī's name is 'Abdur-Raḥmān bin Mall, and Abū Na'āmah's name is 'Amr bin 'Eīsā (narrators in the chain). And the meaning of his statement "He is between you and between the heads of your mounts" is that it is His knowledge and power.]

٣٣٧٤ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمَّ وَلَا غَائِبٍ هُوَ بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ»، ثُمَّ قَالَ: «يَاعَبْدَاللهِ بْنَ قَيْسٍ! أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ» هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُالرَّحْمٰنِ بْنُ مُلٍّ وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بْنُ عِيسَى. وَمَعْنَى قَوْلِهِ: «هُوَ بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رَوَاحِلِكُمْ» إِنَّمَا يَعْنِي عِلْمَهُ وَقُدْرَتَهُ].

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة خيبر، ح:٤٢٠٢ ومسلم، ح:٢٧٠٤ من حديث أبي عثمان به ورواه النسائي في عمل اليوم والليلة، ح:٣٥٦ والكبرى، ح:١٠١٨٨ من حديث مرحوم بن عبدالعزيز به.

Comments:

This caption should have been given to narration 2377, because in this narration the superiority of the words of *"Lā Ḥawla Wa Lā Quwwata Illā Billāh* (There is no Might or Power except Allāh ﷻ.) is given, that means that

no movement or change is possible without the Will and Help of Allāh ﷻ. So saying these words with sincerity brings precious rewards from Allāh ﷻ and due to this favor the status of His servant in the Paradise is enhanced.

Chapter 4. What Has Been Related Regarding The Virtue Of Remembrance

(المعجم ٤) - بَابُ مَا جَاءَ فِي فَضْلِ الذِّكْرِ (التحفة ٤)

3375. 'Abdullāh bin Busr [may Allāh be pleased with him] narrated that a man said: "O Messenger of Allāh, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to." He said: "Let not your tongue cease to be moist with the remembrance of Allāh." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٣٧٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! إِنَّ شَرَائِعَ الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ، قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وتقدم طرفه وأخرجه ابن ماجه، الأدب، باب فضل ذكر الله، ح:٣٧٩٣ من حديث زيد بن حباب به وصححه ابن حبان، ح:٢٣١٧ والحاكم:١/ ٤٩٥ ووافقه الذهبي وله شاهد عند ابن حبان، ح:٢٣١٨ وغيره.

Comments:

It is not possible for everyone to do voluntary worship regularly, so he asked an easy alternate that could bring him better reward. The Prophet ﷺ advised him to remember and praise Allāh ﷻ all the time because it is easy and possible to do while doing anything.

Chapter 5. Something Else Concerning 'The One Who Remembers Allāh Often Is Superior To The Fighter In The Cause of Allāh'

(المعجم ٥) - بَابٌ مِنْهُ [فِي أَنَّ الذَّاكِرِينَ اللهَ كَثِيرًا أَفْضَلُ مِنَ الْغَازِي فِي سَبِيلِ اللهِ] (التحفة ٥)

3376. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ was asked: "Which of the worshippers is superior in rank with Allāh on the Day of Judgment?" He said: "Those men who remember Allāh much [and women]." He said: "I said: 'O Messenger of Allāh! What about

٣٣٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «الذَّاكِرُونَ اللهَ كَثِيرًا [وَالذَّاكِرَاتُ]» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! وَمِنَ الْغَازِي فِي سَبِيلِ

الله؟ قَالَ: «لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ اللهَ كَثِيرًا أَفْضَلَ مِنْهُ دَرَجَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَرَّاجٍ.

the fighter in the cause of Allāh?' He said: 'If he were to strike with his sword among the disbelievers and the idolaters, until it breaks, and he (or it) is dyed with blood, those who remember Allāh much would still be superior in rank." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we only know it from the narration of Darrāj.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٣/ ٧٥ من حديث ابن لهيعة به وانظر: ٢٠٣٣ لعلته.

Chapter 6. Something Else

(المعجم ٦) - بَابٌ مِنْهُ (التحفة . . .)

٣٣٧٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ - هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ زِيَادٍ مَوْلَى ابْنِ عَيَّاشٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللهِ [تَعَالَى]» [فَـ]قَالَ مُعَاذُ بْنُ جَبَلٍ [رَضِيَ اللهُ عَنْهُ]: مَا شَيْءٌ أَنْجَى مِنْ عَذَابِ اللهِ مِنْ ذِكْرِ اللهِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ مِثْلَ هٰذَا بِهٰذَا الإِسْنَادِ، وَرَوَى بَعْضُهُمْ عَنْهُ فَأَرْسَلَهُ.

3377. Abū Ad-Dardā' [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They said: "Of course." He said, "The remembrance of Allāh [Most High]." [Then] Mu'adh bin Jabal [may Allāh be pleased with him] said: "There is nothing that brings more salvation from the punishment of Allāh than the remembrance of Allāh." (***Ḥasan***)

[Abū 'Eīsā said:] Some of them reported this *Ḥadīth* from 'Abdullāh bin Sa'eed similar to this, with this chain, and some of them related it from him in *Mursal* form.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأدب، باب فضل الذكر، ح: ٣٧٩٠ من حديث عبدالله بن سعيد به وصححه الحاكم: ١/ ٤٩٦ ووافقه الذهبي.

Comments:

The most weighty, precious and rewarding remembrance of Allāh ﷻ is recitation of the Qur'ān and *Ṣalāt*. Without these two all other virtuous deeds, are futile and worthless. Remembrance of Allāh ﷻ is the primary spur for other virtuous deeds, and without it *Ṣalāt* all deeds and actions remain spiritless. *Jihād* is considered superior due to the intention of elevating the Word of Allāh ﷻ. The superiority of *Jihād* lies in it being a practical form of Allāh's remembrance.

Chapter 7. What Has Been Related Concerning The Group That Sits To Remember Allāh The Mighty And Sublime, What Virtues They Have

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْقَوْمِ يَجْلِسُونَ فَيَذْكُرُونَ اللهَ عَزَّ وَجَلَّ مَا لَهُمْ مِنَ الْفَضْلِ (التحفة ٧)

3378. Al-Agharr Abū Muslim narrated that he bears witness, from Abū Hurairah and Abū Sa'eed Al-Khudrī, that they bear witness, from the Messenger of Allāh ﷺ, that he said: "There is no group that remembers Allāh, except that the angels encompass them, mercy covers them, and tranquility descends upon them; and Allāh remembers (mentions) them before those who are with Him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

٣٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ أَبِي مُسْلِمٍ: أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَا مِنْ قَوْمٍ يَذْكُرُونَ اللهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح: ٢٧٠٠ من حديث أبي إسحاق به.

Comments:

In this narration four blessings of Allāh ﷻ have been mentioned. Those who are busy in Allāh's remembrance, angels encircle them. The mercy of Allāh ﷻ covers them, and as a result, Divine Peace encompasses them. They feel a kind of celestial serenity.

3379. Abū Sa'eed Al-Khudrī narrated the Mu'āwiyah came out to the *Masjid* and said: "What has caused you to gather for this sitting." They said: "We gathered so that we may remember Allāh." He said, "By Allāh, nothing caused you to gather for this sitting except for that?" They said, "By Allāh, nothing caused us to gather for this sitting except for that." He said: "Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allāh ﷺ who narrates less *Aḥādīth* from him than me. Indeed, the Messenger of Allāh ﷺ came out upon a circle of his Companions and said: 'What has caused you to gather for this sitting?' They said: 'We have gathered for this sitting to remember Allāh, and praise Him for His having guided us to Islam, and having bestowed blessings upon us.' So he said: 'By Allāh, nothing caused you to gather for this sitting except for that?' He said: 'Indeed, I did not ask you out of suspicion, verily Jibra'īl came to me and informed me that Allāh boasts of you to the angels.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except from this route. And Abū Na'āmah As-Sa'dī's name is 'Amr bin 'Eīsā, and Abū 'Uthmān An-Nahdī's name is 'Abdur-Raḥmān bin Mall (narrators in the chain).

٣٣٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ العَزِيزِ العَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةُ إِلَى المَسْجِدِ فَقَالَ: مَا يُجْلِسُكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ، قَالَ: آللهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: واللهِ ما أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللهِ ﷺ أَقَلَّ حَدِيثًا عَنْهُ مِنِّي، إِنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا يُجْلِسُكُمْ»؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ لِمَا هَدَانَا لِلإِسْلَامِ وَمَنَّ عَلَيْنَا بِهِ، فَقَالَ: «آللهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ»؟ قَالُوا: آللهِ مَا أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ لِتُهْمَةٍ لَكُمْ، إِنَّهُ أَتَانِي جِبْرَئِيلُ وَأَخْبَرَنِي أَنَّ اللهَ يُبَاهِي بِكُمُ المَلَائِكَةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وأَبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ عَمْرُو بْنُ عِيسَى، وأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ مَلٍّ.

تخريج: وأخرجه مسلم، أيضًا، ح: ٢٧٠١ من حديث مرحوم به.

Comments:

This narration makes it clear that sometimes one swears by Allāh to emphasize and show the importance of the act, so in such cases there should be no suspicion or mistrust. Mu'āwiyah was the a transcriber of Divine Revelation, and brother of Umm Ḥabibah, the wife of the Prophet (ﷺ). In spite of close relationship and high status he was very careful in reporting *Ḥadīth*.

Chapter 8. What Has Been Related About The Group That Sits And They Do Not Remember Allāh

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْقَوْمِ يَجْلِسُونَ وَلَا يَذْكُرُونَ اللهَ (التحفة ٨)

3380. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "No group gathers in a sitting in which they do not remember Allāh, nor send *Salāt* upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is a *Ḥasan* [*Ṣaḥīḥ*] *Ḥadīth*. It has been related from Abū Hurairah from the Prophet ﷺ, through more than one route.

٣٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]، وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ.

تخريج: [صحيح] وأخرجه أحمد:٢/ ٤٨٤ من حديث ابن مهدي به ورواه أبو داود، ح:٤٨٥٦، ٥٠٥٩ وللحديث طرق عند النسائي في الكبرى، ح:١٠٢٣٧، ١٠٦٥٤ والحاكم:١/ ٤٩٢ وأحمد:٢/ ١٢٤، ٤٣٢ وغيرهم * حديث يوسف بن يعقوب: سنده صحيح وانظر، ح:٣٣٧٨.

Comments:

An assembly of people where there is neither remembrance of Allāh ﷻ nor sending of *Salāt* upon the Prophet ﷺ, remains without the mercy of Allāh ﷻ. Such gatherings are harmful and they harden the hearts. Carelessness and negligence from the remembrance of Allāh ﷻ brings misfortune and afflictions.

Chapter 9. What Has Been Related That The Supplication Of A Muslim Is Answered

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ دَعْوَةَ الْمُسْلِمِ مُسْتَجَابَةٌ (التحفة ٩)

3381. Jābir that the Messenger of

٣٣٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ

Allāh ﷺ said: "There is none who utters a supplication, except that Allāh gives him what he asked, or prevents evil from him that is equal to it – as long as he does not supplicate for something evil, or the cutting off of ties of the womb." (*Saḥīḥ*)

There are narrations on this topic from Abū Sa'eed and 'Ubādah bin As-Ṣāmit.

عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللهُ مَا سَأَلَ أَوْ كَفَّ عَنْهُ مِنْ سُوءٍ مِثْلَهُ، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ».

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعُبَادَةَ بْنِ الصَّامِتِ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٣٦٠ عن قتيبة به وللحديث شواهد * وفي الباب عن أبي سعيد [أحمد: ٣/ ١٨ والبخاري في الأدب المفرد، ح: ٧١٠ والحاكم: ١/ ٤٩٣] وعبادة بن الصامت [انظر، ح: ٣٥٧٣].

Comments:

Whoever supplicates with sincerity, trust and belief, Allāh ﷻ gives him what he asked for or prevents evil that is equal to his prayer. Allāh ﷻ does not accept the supplication which is for something evil or cutting off the ties of kinship. Supplication brings reward and blessings of Allāh ﷻ.

3382. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٣٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ وَاقِدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَطِيَّةَ اللَّيْثِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرَبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه الطبراني ومن طريقه المزي في تهذيب الكمال: ٧/ ٢٦٦ وكذا ابن عدي: ٥/ ١٩٩٠ من حديث عبيدالله بن واقد به وهو ضعيف وله شاهد عند الحاكم: ١/ ٥٤٤ وصححه ووافقه الذهبي.

Comments:

This is a fact, that those who beg from Allāh ﷻ only during hard times and in grief, their link with Allāh (ﷻ) is weak. It shows that they do not have trust and belief in Allāh's mercy that brings the spirit to supplication. On the other hand, those who supplicate all the time, at ease, in hardship and grief, their link with Allāh (ﷻ) is strong, and they trust in His mercy, so they supplicate with belief and trust, and He accepts their supplication.

3383. Jābir bin 'Abdullāh [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "The best remembrance is: 'There is none worthy of worship except Allāh (*Lā Ilāha Illallāh*)' and the best supplication is: 'All praise is due to Allāh (*Al-Ḥamdulillāh*).'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except through the narration of Mūsā bin Ibrāhīm. 'Alī bin Al-Madīnī and others reported this *Ḥadīth* from Mūsā bin Ibrāhīm.

٣٣٨٣ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ لَا إِلٰهَ إِلَّا اللهُ وَأَفْضَلُ الدُّعَاءِ الحَمْدُ للهِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَلِيُّ بْنُ المَدِينِيِّ وغَيْرُ واحِدٍ عَنْ مُوسَى ابْنِ إِبْرَاهِيمَ هٰذَا الْحَدِيثَ.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٨٣١ عن يحيى بن حبيب به ورواه ابن ماجه، ح: ٣٨٠٠ وصححه ابن حبان (الإحسان): ٨٤٣ والحاكم: ١/ ٤٩٨ ووافقه الذهبي.

Comments:

"Lā Ilahā Illallāh" means that "There is none worthy of worship except Allāh" and *"Al-Ḥamdulillāh"* means "All Praise is due to Allāh" because He is the only One who deserves praise. When someone praises Him, He gives him more, in this world and in the Hereafter. That is why *"Al-Hamdulilāh"* is considered the best supplication.

3384. 'Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ used to remember Allāh in all of his affairs. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except from the narration of Yaḥyā bin Zakariyyā bin Abī Zā'idah, and Al-Bahī's name is 'Abdullāh (narrator in the chain).

٣٣٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ ومُحَمَّدُ بْنُ عُبَيْدٍ المُحَارِبِيُّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ البَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَذْكُرُ اللهَ عَلَى كُلِّ أَحْيَانِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَالبَهِيُّ اسْمُهُ عَبْدُ اللهِ.

تخريج: وأخرجه مسلم، الحيض، باب ذكر الله تعالى في الجنابة وغيرها، ح: ٣٧٣ عن أبي كريب به وعلقه البخاري في الأذان، باب: ١٩.

Comments:

The Messenger of Allāh, used to remember Allāh ﷻ in each and every move of his life, and at all times. He used to praise Allāh ﷻ upon every small move of his daily routine life. He would supplicate standing up, sitting down, at the time of sleeping, upon waking up, going out of the house and at the time of entering, he would praise Allāh ﷻ. The Prophet ﷺ taught supplications to Muslims for all occasions and situations small or large.

Chapter 10. What Has Been Related About The One Supplicating Should Begin with Himself

(المعجم ١٠) - بَابُ مَا جَاءَ أَنَّ الدَّاعِيَ يَبْدَأُ بِنَفْسِهِ (التحفة ١٠)

3385. Ibn 'Abbās narrated from Ubayy bin Ka'b, that whenever the Messenger of Allāh ﷺ would mention someone and supplicate for him, he would begin with himself. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and Abū Qaṭan's name is 'Amr bin Al-Haitham (a narrator in the chain).

٣٣٨٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْكُوفِيُّ: حَدَّثَنَا أَبُو قَطَنٍ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَأَبُو قَطَنٍ اسْمُهُ عَمْرُو بْنُ الْهَيْثَمِ.

تخريج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب:١، ح:٣٩٨٤ من حديث حمزة الزيات به، ورواه مسلم، ح:٢٣٨٠ مطولاً من حديث أبي إسحاق، وصححه الحاكم على شرط الشيخين: ٢/ ٥٧٤.

Comments:

When supplicating for others, one should begin with himself, because every one is in need of Allāh's mercy. Supplicating for others only gives an impression that he himself is not in need of Allāh's mercy and he is asking Allāh ﷻ to have mercy on others.

Chapter 11. What Has Been Related About Raising The Hands When Supplicating

(المعجم ١١) - بَابُ مَا جَاءَ فِي رَفْعِ الْأَيْدِي عِنْدَ الدُّعَاءِ (التحفة ١١)

3386. 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] narrated: "Whenever the Messenger of Allāh ﷺ would raise his hands in supplication, he would not lower them until he had wiped his face with them." (*Ḍa'īf*)

٣٣٨٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ عِيسَى الْجُهَنِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، عَنْ سَالِمِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] قَالَ: كانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحُطَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ. قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى فِي حَدِيثِهِ: لَمْ يَرُدَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ.

Muhammad bin Al-Muthanna said in his narration: "He would not return them until he had wiped his face with them."

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [صَحِيحٌ] غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ عِيسَى وَقَدْ تَفَرَّدَ بِهِ وَهُوَ قَلِيلُ الحَدِيثِ وقَدْ حَدَّثَ عَنْهُ النَّاسُ، وَحَنْظَلَةُ بْنُ أَبِي سُفْيَانَ الْجُمَحِيُّ [هُوَ] ثِقَةٌ وَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ṣaḥīḥ*] *Gharīb*, we do not know of it except as a narration of Ḥammād bin 'Eīsā, he is alone in relating it, and he narrates little. People have reported from him, and Ḥanẓalah bin Abī Sufyān Al-Jumaḥī is trustworthy, Yaḥya bin Sa'eed Al-Qaṭṭān graded him trustworthy.

تخريج: [**إسناده ضعيف**] وأخرجه عبد بن حميد، ح: ٣٩ عن حماد بن عيسى به.

Chapter 12. What Has Been Related About 'Whoever Is Hasty In His Supplication'

(المعجم ١٢) - بَابُ مَا جَاءَ فِيمَنْ يَسْتَعْجِلُ فِي دُعَائِهِ (التحفة ١٢)

٣٣٨٧ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ ما لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

3387. Abū Hurairah narrated that the Prophet ﷺ said: "One of you will be responded to, so long as he is not hasty, saying: 'I supplicated, and I was not responded to.'" (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وأَبُو عُبَيْدٍ اسْمُهُ سَعْدٌ وهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ أَزْهَرَ ويُقَالُ: مَوْلَى عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ [وعَبْدُ الرَّحْمٰنِ بْنُ أَزْهَرَ هُوَ ابْنُ عَمِّ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Ubaid's name is Sa'd, he is the freed slave of 'Abdur-Raḥmān bin Azhar, and it is said that he is the freed slave of 'Abdur-Raḥmān bin 'Awf. ['Abdur-Raḥmān bin Azhar is the cousin of 'Abdur-Raḥmān bin 'Awf.]

وَفِي الْبَابِ عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ].

There is something on this topic from Anas [may Allāh be pleased with him].

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب: يستجاب للعبد ما لم يعجل، ح: ٦٣٤٠ ومسلم، ح: ٢٧٣٥ من حديث مالك به وهو في الموطإ: ١/ ٢١٣ * وفي الباب عن أنس [أحمد: ٣/ ١٩٣، ٢١٠].

Comments:

Man should always beg from Allāh ﷻ with confidence that He will hear him and grant his supplication as He is most merciful and kind to His servants.

Chapter 13. What Has Been Related About Supplication In The Morning And The Evening

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الدُّعَاءِ إِذَا أَصْبَحَ وَإِذَا أَمْسَى (التحفة ١٣)

3388. Abān bin 'Uthmān said: "I heard 'Uthmān bin 'Affan [may Allāh be pleased with him] saying: 'The Messenger of Allāh ﷺ said: "There is no worshipper who says, in the morning of every day, and the evening of every night: 'In the Name of Allāh, Who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (*Bismillāh, Alladhī Lā Yaḍurru Ma' Ismihi Shai'un Fil-Arḍi Wa Lā Fis-Samā', Wa Huwas-Samī'ul-'Alīm*)'– three times, (except that) nothing shall harm him."

And Abān had been stricken with a type of semi-paralysis, so a man began to look at him, so Abān said to him, "What are you looking at? Indeed the *Ḥadīth* is as I reported it to you, but I did not say it one day, so Allāh brought about His decree upon me." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ وهُوَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ: عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ العَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ يَضُرَّهُ شَيْءٌ».

وكَانَ أَبَانُ قَدْ أَصَابَهُ طَرَفُ فَالِجٍ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانُ: مَا تَنْظُرُ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا حَدَّثْتُكَ، ولَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيُمْضِيَ اللهُ عَلَيَّ قَدَرَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، ح:٣٨٦٩ عن محمد بن بشار به وهو في مسند الطيالسي، ح:٧٩ ورواه أبو داود، ح:٥٠٨٨ من حديث أبان وصححه الحاكم: ١/ ٥١٤ ووافقه الذهبي.

Comments:

For everyone at the end of night dawn appears, and with the end of the day night comes again, so the laps of life are wrapped up one by one. Therefore, it is necessary that according to the teachings of the Prophet ﷺ everyone

should renew his relationship with his Creator. This relationship between a slave and his Master can be strengthened by praising Him, confessing one's faults and shortcomings, by asking for His mercy and humbling oneself before Him.

3389. Thawbān, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said: 'Whoever says when he reaches the evening: "I am pleased with Allāh as (my) Lord, with Islam as (my) religion, and with Muḥammad as (my) Prophet (*Raḍītu Billāhi Rabban Wabil-Islāmi Dīnan Wa Bi-Muḥammadin Nabīyan* it is a duty upon Allāh to please him."'

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٣٨٩ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ أَبِي سَعْدٍ سَعِيدِ بْنِ الْمَرْزُبَانِ، عَنْ أَبِي سَلَمَةَ، عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يُمْسِي: رَضِيتُ بِاللهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللهِ أَنْ يُرْضِيَهُ». [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه الطبراني في الدعاء، ح:٣٠٤ من حديث أبي سعد البقال سعيد بن المرزبان به وهو ضعيف وللحديث شاهد حسن عند أبي داود، ح:٥٠٧٢ وحسنه الحافظ ابن حجر.

Comments:

Repeating this supplication three times in the morning and in the evening is a renewal of his bond of leading the life in accordance with Islamic Principles and remaining obedient to Allāh ﷻ and His Messenger. He who does so every morning and evening, Allāh ﷻ gives him tidings of His blessings that he will be made happy on the Day of Judgment.

3390. 'Abdullāh said: "When he reached the evening, the Prophet ﷺ used to say, 'We have reached the evening, and the Dominion has reached the evening, while belonging to Allāh. And all praise belongs to Allāh. None has the right to be worshipped but Allāh, alone, without partner. (*Amsaīnā Wa Amsal-Mulkullāh, Wal-Ḥamdulillāh, Wa Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu*)' – I think he said [in it]: – 'To Him belongs the Dominion, and to Him is the praise, and He is capable of

٣٣٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ ابْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ للهِ والْحَمْدُ للهِ ولَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ» - أُرَاهُ قَالَ [فِيهَا] -: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَسْأَلُكَ خَيْرَ مَا فِي هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وأَعُوذُ بِكَ مِنْ شَرِّ

all things. I ask You for the good that is in this night, and the good of what is after it, and I seek refuge in You from the evil of this night, and the evil of what is after it, and I seek refuge in You from laziness and helpless old age. And I seek refuge in You from the punishment of the Fire and the punishment of the grave (*Lahul-Mulku Wa Lahul-Ḥamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr. Asa'luka Khaira Mā Fī Hadhihil-Lailah, Wa Khaira Mā Ba'dahā, Wa A'ūdhu Bika Min Sharri Hadhihil-Lailah Wa Sharri Mā Ba'dahā. Wa A'ūdhu Bika Minal-Kasali Wa Sūw'il-Kibar, Wa A'ūdhu Bika Min 'Adhābin-Nāri Wa 'Adhābil-Qabr*).' And when he reached morning, he would say, 'We have reached the morning, and the Dominion has reached the morning, while belonging to Allāh. And all praise belongs to Allāh (*Aṣbaḥnā Wa Aṣbaḥal-Mulkullāh, Wal-Ḥamdulillāh*)'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Shu'bah reported it with this chain, from Ibn Mas'ūd, and he did not narrate it in *Marfū'* form.

هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، وأَعُوذُ بِكَ مِنَ الكَسَلِ وَسُوءِ الكِبَرِ، وأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ القَبْرِ»، وإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ المُلْكُ للهِ والْحَمْدُ للهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ شُعْبَةُ بِهٰذَا الإِسْنَادِ عَنِ ابْنِ مَسْعُودٍ ولَمْ يَرْفَعْهُ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح:٢٧٢٣ من حديث جرير به.

Comments:

In this supplication it is admitted and acknowledge that Allāh ﷻ is the only Master of the universe and whatever is in it, and He is the only who deserves praise. Polytheism and infidelity is strongly condemned in this supplication, and refuge in Allāh ﷻ has been sought.

3391. Abū Hurairah said: The Messenger of Allāh ﷺ used to teach his Companions, saying:

٣٣٩١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُاللهِ بْنُ جَعْفَرٍ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبي

صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُ أَصْحَابَهُ يَقُولُ: «إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ، وَإِذَا أَمْسَى فَلْيَقُلِ: اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ».

هٰذَا حَدِيثٌ حَسَنٌ.

"When one of you reaches the morning, then let him say: 'O Allāh, by You we enter the morning, and by You we enter the evening, and by You we live, and by You we die, and to You is the Return (*Allāhumma Bika Aṣbaḥnā Wa Bika Amsainā Wa Bika Naḥyā Wa Bika Namūtu Wa Ilaikal-Maṣīr*).' And when he reaches the evening let him say: 'O Allāh, by You we enter the evening, and by You we enter the morning, and by You we live, and by You we die, and to You is the Resurrection (*Allāhumma Bika Amsainā Wa Bika Aṣbaḥnā Wa Bika Naḥyā Wa Bika Namūtu Wa Ilaikan-Nushur*).'" (*Ṣaḥīḥ*)

This is a *Ḥasan Ḥadīth*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٦٨ من حديث سهيل به وصححه ابن حبان، ح:٢٣٥٤، ٢٣٥٥ والحافظ في نتائج الأفكار.

Comments:

As the time and the cycle of the day and night is in Allāh's control, likewise our life and death is also in His control. On the Day of Judgment we have to appear before Him to account for our deeds, therefore, we should not spend our life in carelessness and heedlessness regarding our duties to Allāh (ﷻ).

Chapter 14. Something Else, The Supplication "O Allāh, Knower Of The Unseen And The Seen, Originator Of The Heavens And The Earth"

(المعجم ١٤) - بَابٌ مِنْهُ [دُعَاء: «اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ...»] (التحفة ١٤)

٣٣٩٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ الثَّقَفِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! مُرْنِي بِشَيْءٍ

3392. Abū Hurairah, may Allāh be pleased with him, said: "Abū Bakr said: 'O Messenger of Allāh, command me with something that I may say when I reach morning and evening.' He said: 'Say: "O Allāh Knower of the Unseen and the

أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «قُلِ: اللَّهُمَّ عَالِمَ الغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ والأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وشِرْكِهِ». قَالَ: «قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship except You, I seek refuge in You from the evil of my soul and from the evil of *Shaiṭān* and his *Shirk* (*Allāhumma 'Ālimal-Ghaibi Wash-Shahādati Fāṭiras-Samāwāti Wal-Arḍ, Rabba Kulli Shai'in Wa Malīkahu, Ashhadu An Lā Ilāha Illā Anta, A'ūdhu Bika Min Sharri Nafsī Wa Min Sharrish-Shaiṭāni Washirkihi*).'" He said: 'Say it when you reach morning, and evening, and when you go to bed.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، أيضًا، ح:٥٠٦٧ من حديث يعلى به وهو في مسند أبي داود الطيالسي، ح:٩، ٢٥٨٣ وصححه ابن حبان، ح:٢٣٤٩ والحاكم:١/ ٥١٣ ووافقه الذهبي.

Comments:

In this narration it has been commanded that one should bear witness every morning and evening that only Allāh ﷻ is Knower of the unseen and seen, Originator of the heavens and earth, Lord and Possessor of everything and he should bear witness that there is none worthy of worship except Allāh ﷻ. One should seek refuge in Him from the evil of his soul and from the evil of Satan and his *Shirk*.

Chapter 15. Something Else: 'The Chief Of Supplications For Forgiveness'

(المعجم ١٥) - بَابٌ مِنْهُ [دُعَاءُ سَيِّدِ الاسْتِغْفَارِ] (التحفة ١٥)

٣٣٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ رَبِيعَةَ، عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَدُلُّكَ عَلَى سَيِّدِ الاسْتِغْفَارِ؟ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا

3393. Shaddād bin Aws narrated that the Prophet ﷺ said to him: "Should I not direct you to the chief of supplications for forgiveness? 'O Allāh, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am

adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit to my sins. So forgive me, for there is none who can forgive sins except You (*Allāhumma Anta Rabbī Lā Ilāha Illa Anta Khalaqtanī Wa Ana 'Abduka Wa Ana 'Alā 'Ahdika Wa Wa'dika Mā-staṭa'tu. A'ūdhu Bika Min Sharri Mā Ṣana'tu Wa Abuw'u Laka Bini'matika 'Alayya Wa A'tarifu Bidhunūbī, Faghfirlī Dhunūbī Innahu Lā Yaghfirudh-Dhunūba Illā Ant*).' None of you says it when he reaches the evening, and a decree[1] comes upon him before he reaches morning, except that Paradise becomes obligatory upon him. And none says it when he reaches the morning, and a decree comes upon him before he reaches evening, except that Paradise becomes obligatory for him." (*Ṣaḥīḥ*)

[He said:] And there are narrations on this topic from Abū Hurairah, Ibn 'Umar, Ibn Mas'ūd, Ibn Abza, and Buraidah, may Allāh be pleased with them.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And 'Abdul-'Azīz bin Abū Ḥāzim is Ibn Abū Ḥāzim Az-Zāhid. [And this *Ḥadīth* has been reported from other than this route, from Shaddād bin Aws, may Allāh be pleased with him.]

أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ وأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وأَعْتَرِفُ بِذُنُوبِي، فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، لَا يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُصْبِحَ إِلَّا وَجَبَتْ لَهُ الجَنَّةُ وَلَا يَقُولُهَا حِينَ يُصْبِحُ، فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُمْسِي إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وابْنِ عُمَرَ وابْنِ مَسْعُودٍ وابْنِ أَبْزَى وَبُرَيْدَةَ رَضِيَ اللهُ عَنْهُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَعَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ هُوَ ابْنُ أَبِي حَازِمٍ الزَّاهِدُ. [وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ، عَنْ شَدَّادِ ابْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ].

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[1] Meaning "death." (*Tuḥfat Al-Aḥwadhī*).

تخريج: [صحيح] ورواه البخاري، الدعوات، باب أفضل الاستغفار، ح:٦٣٠٦ من حديث شداد بن أوس به.

Comments:

The secret of superiority of the 'Chief of Supplications' is that in every word of this supplication there is a confession of one's humility and being a slave to Allāh ﷻ and testimony of His Oneness.

Chapter 16. What Has Been Related About Supplicating When One Goes To His Bed

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الدُّعَاءِ إِذَا أَوَى إِلَى فِرَاشِهِ (التحفة ١٦)

3394. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to him: "Should I not teach you some words to say when you go to your bed, so if you die, you will die upon the *Fiṭrah*, and if you reach the morning, you will reach it in good? You say: 'O Allāh, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Innī Aslamtu Nafsī Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Fawwaḍtu Amrī Ilaika, Raghbatan Wa Rahbatan Ilaika Wa Alja'tu Ẓahrī Ilaika, Lā Malja' [Wa Lā Manjā] Minka Illā Ilaik. Āmantu Bikitābikal-ladhī Anzalta Wa Binabīyykal-ladhī Arsalt*).'" Al-Bara' said: "So I said: 'And in Your Messenger whom You have sent.'" He said: "So he ﷺ struck his hand upon my chest, then said: "And in Your Prophet whom You have sent. (*Wa Binabīykal-ladhī Arsalt*)."' (*Ṣaḥīḥ*)

٣٣٩٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَإِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ وَإِنْ أَصْبَحْتَ أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، لَا مَلْجَأَ [وَلَا مَنْجَا] مِنْكَ إِلَّا إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ» - قَالَ الْبَرَاءُ: فَقُلْتُ -: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: فَطَعَنَ بِيَدِهِ فِي صَدْرِي ثُمَّ قَالَ: «وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، وَفِي [الْبَابِ] عَنْ رَافِعِ بْنِ خَدِيجٍ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ الْبَرَاءِ وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ عَلَى وُضُوءٍ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*, and there are narrations on this topic from Rāfi' bin Khadīj, and it has been reported through more than one route from Al-Barā.' Mansūr bin Al-Mu'tamir narrated it from Sa'd bin 'Ubaidah, from Al-Barā' from the Prophet ﷺ, and it is similar except that he said: "When you go to your bed and you have *Wudū'*."

تخريج: متفق عليه، أخرجه البخاري، التوحيد، باب قوله: ﴿أنزله بعلمه والملائكة يشهدون﴾، ح:٧٤٨٨ ومسلم، ح:٢٧١٠ من حديث أبي إسحاق به * حديث منصور: يأتي: ٣٥٧٤ وفي الباب عن رافع بن خديج [يأتي: ٣٣٩٥].

Comments:

This supplication shows complete faith and trust in Allāh ﷻ and also renews the trust and faith in the Book and the Messenger of Allāh ﷻ. This narration also shows that making a change in the words of supplication is not appropriate, because the words used by the Prophet ﷺ are the best selected words. No one in this world can choose better words then the words of the Prophet ﷺ.

3395. Rāfi' bin Khadīj narrated that the Prophet ﷺ said: "When one of you lies down on his right side, then says: 'O Allāh, I have submitted myself to You, and I have turned my face to You, and I lay myself down relying upon You, and I have entrusted my affair to You, there is no refuge [nor escape] from You except to You. I believe in Your Book and Your Messengers (*Allāhumma Innī Aslamtu Nafsī Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Alja'tu Zahrī Ilaika, Wa Fawwadtu Amrī Ilaika, Lā Malja' [Wa Lā Manjā] Minka Illā Ilaik, Ūminu Bikitābika Wa Birasūlika*)' – then if he dies that night, he shall enter Paradise." (*Da'īf*)

٣٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ أَخِي رَافِعِ بْنِ خَدِيجٍ [رَضِيَ اللهُ عَنْهُ] عَنْ رَافِعِ بنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اضْطَجَعَ أَحَدُكُمْ عَلَى جَنْبِهِ الأَيْمَنِ ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ [ولَا مَنْجَى] مِنْكَ إِلَّا إِلَيْكَ أُومِنُ بِكِتَابِكَ وَبِرُسُلِكَ فَإِنْ مَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ رَافِعِ بْنِ

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* through this route as a narration of Rāfi' bin Khadīj [may Allāh be pleased with him].

خَدِيجٍ [رَضِيَ اللهُ عَنْهُ].

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٧١ من حديث عثمان بن عمر به أورده الضياء في المختارة يحيى بن أبي كثير مدلس وعنعن.

3396. Anas bin Malik [may Allāh be pleased with him] narrated that when he went to his bed, the Messenger of Allāh ﷺ used to say: "All praise is due to Allāh, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge (*Al-Hamdulillāhi Alladhī Aṭ'amanā Wa Saqānā Wa Kafānā Wa Āwānā. Fakam Mimman Lā Kāfiya Lahu Wa Lā Mu'wiy*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

٣٣٩٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ [بْنُ سَلَمَةَ] عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللهُ عَنْهُ]: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٥ من حديث حماد ابن سلمة به.

Comments:

These narrations show that our all necessities are given to us by Allāh ﷻ, the Cherisher and Sustainer of the worlds. Our living, our food, our clothes, and even every smallest thing, is given to us by Allāh ﷻ. Our own personal skills have nothing to do with it, we get everything as a favor of Allāh ﷻ.

Chapter 17. Something Else: The Supplication: "I Seek Forgiveness From Allāh The One Whom There Is None Worthy Of Worship Except For Him, And He Is The Living, The Sustainer"

(المعجم ١٧) - بَابٌ مِنْهُ [دُعَاءُ: «أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ»] (التحفة ١٧)

3397. Abū Sa'eed [may Allāh be pleased with him] narrated that the

٣٣٩٧ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ:

Prophet ﷺ said: "Whoever says, when he goes to his bed: 'I seek forgiveness from Allāh, [the Magnificent] the One whom there is none worthy of worship except for Him, the Living, the Sustainer, and I repent to Him (*Astaghfirullāha [Al-'Aẓīm] Alladhī Lā Ilāha Illā Huw, Al-Ḥayyul-Qayyūm, Wa Atūbu Ilaihi*)' three times, Allāh shall forgive him his sins if they are like the foam of the sea, even if they were the number of the leaves of the trees, even if they were the number of sand particles of 'Alij,[1] even if they were the number of the days of the world." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it from this route except as a narration of 'Ubaidullāh bin Al-Walīd Al-Waṣṣāfī.

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْوَصَّافِيِّ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ: أَسْتَغْفِرُ اللهَ [الْعَظِيمَ] الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ، غَفَرَ اللهُ لَهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ، وَإِنْ كَانَتْ عَدَدَ وَرَقِ الشَّجَرِ، وَإِنْ كَانَتْ عَدَدَ رَمْلِ عَالِجٍ، وَإِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٣/ ١٠ عن أبي معاوية الضرير به وصرح بالسماع
* ورواه عصام بن قدامة عن عطية عند البخاري في التاريخ، وعطية العوفي ضعيف مدلس.

Comments:

In this narration the attributes of Allāh ﷻ 'the Living, the Sustainer (of all)' have been acknowledged and with the recognition of His Attributes, forgiveness is asked from Him. Allāh ﷻ the Most Merciful forgives those who beg with these words.

Chapter 18. Something Else: The Supplication: "O Allāh, Safeguard Me from Your Punishment the Day that You Gather Your Slaves"

(المعجم ١٨) - بَابٌ مِنْهُ [دُعَاءُ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ»] (التحفة ١٨)

3398. Hudhaifah bin Al-Yamān [may Allāh be pleased with him]

٣٣٩٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ

[1] Meaning a place where sand mounds into dunes, and it is also said that is one of the places that is called that. See *Lisān Al-'Arab*.

narrated that when the Prophet ﷺ would sleep, he would put his hand under his head then say: "O Allāh, safeguard me from Your Punishment the Day You gather [Your slaves] (*Allāhumma Qinī 'Adhābaka Yawma Tajma'u ['Ibādak]*)" or[1] "You resurrect Your slaves (*Tab'athu 'Ibādak*)." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

ابْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ [عِبَادَكَ] أَوْ تَبْعَثُ عِبَادَكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ٣٨٢ والحميدي، ح: ٤٤٥ عن سفيان بن عيينة به وصرح بالسماع وللحديث شواهد عند أبي داود، ح: ٥٠٤٥ وابن ماجه، ح: ٣٨٧٧ وغيرهما.

Comments:

When a person goes to sleep, his relation with this world is suspended and he goes in the hands of the death. That is why the Prophet ﷺ, before going to sleep, would remember death and the Day of Judgment.

3399. Al-Barā' bin 'Āzib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ used to lay his head upon his right hand when going to sleep, then say: "My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (*Rabbī Qinī 'Adhābaka Yawma Tab'athu 'Ibādak*)." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. Ath-Thawrī reported this *Hadīth* from Abū Ishāq, from Al-Barā', but he did not mention anyone between them. Shu'bah reported it from Abū Ishāq, from Abū 'Ubaidah and another man, from Al-Barā'. Isrā'īl reported it from Abū Ishāq, from 'Abdullāh bin Yazīd, from Al-Barā,' and (he also reported it)

٣٣٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [هُوَ السَّلُولِيُّ] عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وَرَوَى الثَّوْرِيُّ هٰذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ لَمْ يَذْكُرْ بَيْنَهُمَا أَحَدًا، وَرَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ وَرَجُلٍ آخَرَ، عَنِ الْبَرَاءِ، وَرَوَاهُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ، وَعَنْ أَبِي

[1] Indicating doubt on behalf of one of the narrators. See *Tuhfatul-Ahwadhī*.

from Abū Ishaq, from Abū 'Ubaidah, from 'Abdullāh from the Prophet ﷺ with similar.

إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح:٧٥٨ من حديث إسحاق بن منصور به * أبو إسحاق صرح بالسماع عند النسائي في الكبرى، ح:١٠٥٩٤ وأبي الشيخ في أخلاق النبي ﷺ، ص:١٦٧ وغيرهما وصححه ابن حبان، ح:٢٣٥٠ والحافظ في الفتح * حديث الثوري عند النسائي في الكبرى، ح:٧٥٣ وأحمد:٤/ ٢٩٠، ٢٩٨، ٣٠٣ وحديث شعبة عند النسائي في الكبرى، ح:٧٥٤ وغيره وحديث شريك عند الترمذي في الشمائل، ح:٢٥٢ وحديث أبي عبيدة عن عبدالله عند ابن ماجه، ح:٣٨٧٧.

Chapter 19. Something Else: The Supplication: "O Allāh, Lord Of The Heavens And Lord Of The Earths"

(المعجم ١٩) - بَابٌ مِنْهُ [دُعَاءُ: «اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرَضِينَ...»] (التحفة ١٩)

3400. Abū Hurairah [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ used to order that when one of us went to sleep, he should say: 'O Allāh, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the *Tawrāh* and the *Injīl* and the Qur'ān, I seek refuge in You from the evil of every evil thing that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zāhir, there is nothing above you, and Al-Bāṭin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwāti Wa Rabbal-Arḍīna Wa Rabbanā, Wa Rabba Kulli Shai'in, Fāliqal-Ḥabbi Wan-Nawā, Wa Munzilat-Tawrāti Wal-Injīli Wal-*

٣٤٠٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ: «اللَّهُمَّ رَبَّ السَّمٰوَاتِ وَرَبَّ الأَرَضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Qur'ān. A'ūdhu Bika Min Sharri Kulli Dhi Sharrin Anta Ākhidhun Bināṣiyatihi, Antal-Awwalu Falaisa Qablaka Shai'un, Wa Antal-Ākhiru Falaisa Ba'daka Shai'un, Waẓ-Ẓāhiru Falaisa Fawqaka Shai'un, Wal-Bāṭinu Falaisa Dūnaka Shai'un, Iqḍi 'Annīd-daina Wa Aghninī Minal-Faqr)."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح:٢٧١٣ من حديث خالد به.

Comments:

In this narration, first of all it has been confessed that Allāh ﷻ is the only owner of the whole universe and everything in it, and then by acknowledging His Attributes of unfolding and giving birth and growth to everything, and accepting the truth of His Revelation, refuge has been sought in Him from all evils, and in the end it has been begged that Allāh ﷻ may relieve the begger from debt and enrich him from poverty.

Chapter 20. Something Else: The Supplication: "In Your Name, My Lord, I Lay Myself Down"

(المعجم ٢٠) - بَابٌ مِنْهُ [دُعَاءُ: «بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي. . .»] (التحفة ٢٠)

3401. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "When one of you leaves his bed then returns to it, then let him brush it off with the edge of his *Izār* three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshippers (*Bismika Rabbī Waḍa'tu Janbī Wa Bika Arfa'uhu,*

٣٤٠١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ فَلْيَنْفُضْهُ بِصَنِفَةِ إِزَارِهِ ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ بَعْدَهُ، فَإِذَا اضْطَجَعَ فَلْيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ، فَإِذَا اسْتَيْقَظَ، فَلْيَقُلْ: الْحَمْدُ للهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ

رُوحِي وَأَذِنَ لِي بِذِكْرِهِ».

[قَالَ:] وفِي الْبَابِ عَنْ جَابِرٍ وَعَائِشَةَ.

[قَالَ:] وحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ.

[ورَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ وَقَالَ: فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ].

Fa'in Amsakta Nafsī Fārḥamhā Wa In Arsaltahā Fāḥfaẓhā Bimā Taḥfaẓu Bihi 'Ibādakaṣ-Ṣāliḥīn.)' And when he awakens, let him say: All praise is due to Allāh, Who healed me in my body, and returned to me my soul, and permitted me to remember Him '(*Al-Ḥamdulillāh Alladhī 'Āfānī Fī Jasadī Wa Radda 'Alayya Rūḥī Wa Adhina Lī Bidhikrih*).'"

[He said:] And there are narrations on this topic from Jābir and 'Āishah.

[He said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ḥadīth*. [Some of them related this *Ḥadīth* and said, "Then let him brush it off with the inside of his *Izār*."] (*Ṣaḥīḥ*)

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:١٠٧٢٧ من حديث ابن عجلان به وعلقه البخاري، ح:٦٣٢٠ وللحديث طرق عند البخاري ومسلم:٢٧١٤/ ٦٤ وغيرهما * وفي الباب عن جابر [لعله يشير إلى حديث النسائي في الكبرى، ح:١٠٦٨٩-١٠٦٩١ وصححه ابن حبان، ح:٢٣٦٢ والحاكم:١/٥٤٨ على شرط مسلم ووافقه الذهبي] وعائشة [لعله يشير إلى الحديث الآتي أو ما أخرجه النسائي في الكبرى، ح:١٠٦٢٥، ١٠٧٠٠ وأبو داود، ح:٥٠٦١].

Comments:

The bed should be brushed off as a precaution, because there may be a harmful or injurious thing which had crept in it, and for the safety of the hand it has been suggested to use the cloth.

(المعجم ٢١) - بَابُ مَا جَاءَ فِيمَنْ يَقْرَأُ مِنَ الْقُرْآنِ عِنْدَ الْمَنَامِ (التحفة ٢١)

Chapter 21. What Has Been Related About: Whoever Recites The Qur'an When Going To Sleep

٣٤٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا

3402. 'Āishah narrated that every night, when the Prophet ﷺ would go to his bed, he would join his hands, then blow in them, as[1] he

[1] As interpreted in the commentaries, see *Tuḥfat Al-Aḥwadhī* and *Fatḥ Al-Bārī*.

recited in them: "Say: He is Allāh, the One."[1] and "Say: I seek refuge in the Lord of *Al-Falaq*"[2] and "Say: I seek refuge in the Lord of mankind."[3] Then he would wipe as much as he was able to of his body with them, beginning with them first on his head and face, and the front of his body. He would do this three times. (*Sahih*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح:٥٠١٧ وعن قتيبة به.

Comments:

Sūrat Al-Ikhlaṣ contains and explains the subject of the Unity of Allāh ﷻ which is the central theme of the Qur'ān and last two *Sūrat Al-Falaq* and *An-Nās* fill all other gaps and openings from where the Oneness of Allāh ﷻ can be attacked.

Chapter 22. Something Else: Concerning the Recitation of the *Sūrat*: *Al-Kāfirūn*, *As-Sajdah*, *Al-Mulk*, *Az-Zumar*, *Banī Isrā'īl*, and *Al-Mūsabbihāt*

(المعجم ٢٢) - بَابٌ مِنْهُ [فِي قِرَاءَةِ سُوَرِ: الْكَافِرُونَ وَالسَّجْدَةُ وَالْمُلْكُ وَالزُّمَرُ وَبَنِي إِسْرَائِيلَ وَالْمُسَبِّحَاتِ] (التحفة ٢٢)

3403. Farwah bin Nawfal, may Allāh be pleased with him, narrated that he came to the Prophet ﷺ and said: "O Messenger of Allāh, teach me something that I may say when I go to my bed." So he said: "Recite: Say: 'O you disbelievers'[4] for verily it is a disavowal of *Shirk*."

Shu'bah said: "Sometimes he would say: 'One time' and sometime he would not say it. (*Hasan*)

٣٤٠٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي، فَقَالَ: «اقْرَأْ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ».

قَالَ شُعْبَةُ أَحْيَانًا يَقُولُ: «مَرَّةً» وَأَحْيَانًا لَا

[1] *Al-Ikhlāṣ* 112.
[2] *Al-Falaq* 113.
[3] *An-Nās* 114.
[4] *Al-Kāfirūn* 109.

يَقُولُهَا.

(Another chain) from Farwah bin Nawfal, from his father: "That he came to the Prophet ﷺ" then he mentioned similar in meaning. And this is more correct.

حَدَّثَنَا مُوسَى بْنُ حِزَامٍ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ، وهٰذَا أَصَحُّ.

[Abū 'Eīsā said:] And Zuhair reported this *Hadīth* from Ishāq, from Farwah bin Nawfal, from his father from the Prophet ﷺ, with similar. This is more appropriate and more correct than the narration of Shu'bah. The companions of Abū Ishāq were confused in the narration of this *Hadīth*. This *Hadīth* has been reported through routes other than this. 'Abdur-Rahmān bin Nawfal reported it from his father from the Prophet ﷺ. 'Abdur-Rahmān is the brother of Farwah bin Nawfal.

[قَالَ أَبُو عِيسَى:] وَرَوَى زُهَيْرٌ هٰذَا الحَدِيثَ عَنْ إِسْحَاقَ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وهٰذَا أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ شُعْبَةَ. وَقَدِ اضْطَرَبَ أَصْحَابُ أَبِي إِسْحَاقَ فِي هٰذَا الحَدِيثِ، وَقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ هٰذَا الوَجْهِ، قَدْ رَوَاهُ عَبْدُ الرَّحْمٰنِ بْنُ نَوْفَلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، وَعَبْدُ الرَّحْمٰنِ هُوَ أَخُو فَرْوَةَ بْنِ نَوْفَلٍ.

تخريج: [حسن] ورواه أبو داود، الأدب، باب ما يقول عند النوم، ح:٥٠٥٥ من حديث أبي إسحاق عن فروة عن أبيه، وعلقه البخاري في النكاح: ﴿وربائبكم اللآتي في حجوركم﴾ وصححه ابن حبان، ح:٢٣٦٣، ٢٣٦٤ والحاكم: ١/ ٥٦٥، ٢/ ٥٣٨ ووافقه الذهبي * حديث زهير عند أبي داود، ح:٥٠٥٥ وعبدالرحمن بن نوفل عند ابن أبي شيبة: ٩/ ٧٤، ١٠/ ٢٤٩، ٢٥٠.

Comments:

At the time of sleeping recitation of *Sūrat Al-Kāfirūn* shows a disavowel from *Shirk* and a declaration of the Unity of Allāh ﷻ.

3404. Jābir said: "The Prophet ﷺ would not sleep until he recited *Tanzīl as-Sajdah*[1] and *Tabārak*."[2] (***Hasan***)

٣٤٠٤ - حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الكُوفِيُّ: حَدَّثَنَا المُحَارِبِيُّ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ [بـ] تَنْزِيلِ السَّجْدَةِ وَ[بـ] ﴿تَبَارَكَ﴾».

[Abū 'Eīsā said:] This is how [Sufyān] Ath-Thawrī and more than one report this *Hadīth*; from Laith, from Abū Az-Zubair, from Jābir from the Prophet ﷺ, with similar. Zuhair reported this

[قَالَ أَبُو عِيسَى:] هٰكَذَا رَوَى [سُفْيَانُ] الثَّوْرِيُّ وغَيْرُ وَاحِدٍ هٰذَا الحَدِيثَ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ،

[1] *As-Sajdah* 32.
[2] *Al-Mulk* 67.

Hadīth from Abū Az-Zubair, saying: "I said to him, 'Did you hear it from Jābir?' He said: 'I did not hear it from Jābir. I heard it from Ṣafwān or Ibn Ṣafwān." And Shababah narrated it from Mughīrah bin Muslim, from Abū Az-Zubair, from Jābir, and it is similar to the narration of Laith.

نَحْوَهُ. وَرَوَى زُهَيْرٌ هٰذَا الحَدِيثَ عَنْ أَبِي الزُّبَيْرِ قَالَ: قُلْتُ لَهُ سَمِعْتَهُ مِنْ جَابِرٍ؟ قَالَ: لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّمَا سَمِعْتُهُ مِنْ صَفْوَانَ أَوِ ابْنِ صَفْوَانَ، وقَدْ رَوَى شَبَابَةُ عَنْ مُغِيرَةَ ابْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ.

تخريج: [حسن] تقدم: ٢٨٩٢.

Comments:

These *Sūrat* and supplications recited before sleeping demand that they should be understood in depth, and special efforts and arrangements should be made to recite them regularly. However, it does not mean that he who does not know the meanings should not recite them. He should try to understand the meanings.

3405. 'Āishah [may Allāh be pleased with her] said: "The Prophet ﷺ would to not sleep until he recited *Az-Zumar* and *Banū Isrā'īl*."

Muhammad bin Ismā'īl informed me: "This Abū Lubābah's (a narrator in the chain) name is Marwān, the freed slave of 'Abdur-Rahmān bin Ziyād. He heard from 'Āishah, and Hammād bin Zaid heard from him."

٣٤٠٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وبَنِي إِسْرَائِيلَ.

أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَبُو لُبَابَةَ هٰذَا، اسْمُهُ مَرْوَانُ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ وَسَمِعَ مِنْ عَائِشَةَ سَمِعَ مِنْهُ حَمَّادُ بْنُ زَيْدٍ.

تخريج: [حسن] تقدم: ٢٩٢٠.

Comments:

The Prophet ﷺ would recite various *Sūrat* and supplications before sleeping at night. Every Muslim should try to recite some of these regularly before sleeping at night. Reciting more of them is better. Ignoring the supplication before sleeping is a great loss.

3406. Al-'Irbāḍ bin Sāriyah [may Allāh be pleased with him] narrated that the Prophet ﷺ would not sleep until he had recited *Al-Mūṣabbiḥāt*, and he would say: "In them is an *Āyah* that is better than a thousand *Āyah*." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is

٣٤٠٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا بَقِيَّةُ بْنُ الوَلِيدِ عَنْ بحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بِلَالٍ، عَنِ العِرْبَاضِ بْنِ سَارِيَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ المُسَبِّحَاتِ

Ḥasan Gharīb.

وَيَقُولُ: «فِيهَا آيَةٌ خَيْرٌ مِنْ أَلْفِ آيَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] تقدم: ٢٩٢١.

Comments:

It means those *Sūrat* which begin with word "*Sabbaḥa*" or '*Yusabbiḥ*". See also no. 2921 where this preceded.

Chapter 23. Something Else: The Supplication: "O Allāh, I Ask You For Steadfastness In The Matter"

(المعجم ٢٣) - بَابٌ مِنْهُ [دُعَاءُ:
«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ...»] (التحفة ٢٣)

3407. A man from Banū Ḥanẓalah said: "I accompanied Shaddād bin Aws [may Allāh be pleased with him] on a journey, so he said: 'Should I not teach you what the Messenger of Allāh ﷺ used to teach us? That you say: "O Allāh, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (*Allāhumma Innī As'alukath-thabāta Fīl-amri Wa As'aluka 'Azīmatar-rushdi Wa As'aluka Shukra Ni'matika, Wa Hūsna 'Ibādatika, Wa As'aluka Lisānan Ṣādiqan Wa Qalban Salīman, Wa A'ūdhu Bika Min Sharri Mā Ta'lamu, Wa As'aluka Min Khairi Mā Ta'lamu, Wastaghfiruka Mimmā Ta'lamu Innaka Anta*

٣٤٠٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشِّخِّيرِ، عَنْ رَجُلٍ مِنْ بَنِي حَنْظَلَةَ قَالَ: صَحِبْتُ شَدَّادَ بْنَ أَوْسٍ [رَضِيَ اللهُ عَنْهُ] فِي سَفَرٍ فَقَالَ: أَلَا أُعَلِّمُكَ مَا كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا؟ أَنْ تَقُولَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الأَمْرِ وأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وحُسْنَ عِبَادَتِكَ، وأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا، وأَعُوذُ بِكَ مِن شَرِّ مَا تَعْلَمُ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ» قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةً مِنْ كِتَابِ اللهِ إِلَّا وكَّلَ اللهُ مَلَكًا فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهُبَّ مَتَى هَبَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ. [والجُرَيْرِيُّ هُوَ: سَعِيدُ بْنُ إِيَاسٍ أَبُو مَسْعُودٍ الْجُرَيْرِيُّ] وَأَبُو الْعَلَاءِ: اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللهِ بْنِ الشِّخِّيرِ.

'Allāmul-ghuyūb).'" He said: 'The Messenger of Allāh ﷺ said: "There is no Muslim who lays down to sleep while reciting a *Sūrat* from Allāh's Book, except that Allāh entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens." (*Hasan*)

[Abū 'Eīsā said:] We only know of this *Hadīth* through this route. [And Al-Jurairī is Sa'eed bin Iyās Abī Ibn Mas'ūd Al-Jurairī.] Abū Al-'Alā's name is Yazīd bin 'Abdullāh bin Ash-Shikh-khīr.

تخريج: [حسن] وأخرجه أحمد (٤/ ١٢٥) من حديث الجريري به وللحديث شواهد عند الحاكم (١/ ٥٠٨) وغيره انظر المسند الجامع بتحقيقي (٧/ ٣٥١ ح٥١٨١).

Comments:

In this narration every good and beneficial thing has been begged from Allāh ﷻ and refuge has been sought from every evil. In the end it has been advised to remember Allāh ﷻ before going to sleep.

Chapter 24. What Has Been Related About: *At-Tasbīh*, *At-Takbīr*, And *At-Tahmīd*[1] When Going To Sleep

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ عِنْدَ الْمَنَامِ (التحفة ٢٤)

3408. 'Alī [may Allāh be pleased with him] said: "Fātimah complained to me about her hands blistering from grinding flour. So I said: 'If you were to approach your father and ask him for a servant?' So he (the Prophet ﷺ) said: 'Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of *At-Tahmīd*, *At-Tasbīh*, and *At-Takbīr*." (*Sahīh*)

٣٤٠٨ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: شَكَتْ إِلَيَّ فَاطِمَةُ مَجْلَ يَدَيْهَا مِنَ الطَّحِينِ فَقُلْتُ: لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِمًا؟ فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنَ الْخَادِمِ؟ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا تَقُولَانِ ثَلَاثًا وثَلَاثِينَ وَثَلَاثًا وَثَلَاثِينَ، وأَرْبَعًا وَثَلَاثِينَ، مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ».

[1] Saying: "*Subhān Allāh*," "*Allāhu Akbar*," and "*Al-Hamdulillāh*."

There is a story with the *Hadīth*.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Ibn 'Awn. This *Hadīth* has been reported through more than one route from 'Alī.

وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَوْنٍ، وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عَلِيٍّ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٩١٧٢ عن زياد بن يحيى به.

Comments:

The Prophet (ﷺ) made them realize that a servant is a transient human being and remembrance of Allāh (ﷻ) is everlasting, or it may also mean that these words of remembrance of Allāh (ﷻ) give enough energy and power that one has no need of a servant.

3409. 'Alī [may Allāh be pleased with him] said: "Fātimah went to the Prophet ﷺ complaining of her hands blistering, so he ordered her to say *At-Tasbīh*, *At-Takbīr*, and *At-Tahmīd*." (*Sahīh*)

٣٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ تَشْكُو مَجْلَ يَدَيْهَا فَأَمَرَهَا بِالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 25. Something Else: Regarding The Virtue Of *At-Tasbīh*, *At-Tahmīd*, And *At-Takbīr* At The End Of The Prayers And When Going To Sleep

(المعجم ٢٥) - بَابٌ مِنْهُ [فِي فَضْلِ التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ فِي دُبُرِ الصَّلَوَاتِ وَعِنْدَ النَّوْمِ] (التحفة ٢٥)

3410. 'Abdullāh bin 'Amr [may Allāh be pleased with both of them] said: "The Messenger of Allāh ﷺ said: 'There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allāh at the end of every prayer ten times (saying *Subhān Allāh*) and praises Him ten times saying (*Al-Hamdulillāh*) and extols His greatness ten times

٣٤١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، أَلَا وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا». قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللهِ

(saying *Allāhu Akbar*).'"

He said: "And I have seen the Messenger of Allāh ﷺ counting them with his hand. He said: 'So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you performs two thousand and five hundred evil deeds in a single day and night?' They said: 'How could we not guard over them?' He said: '*Shaiṭān* comes to one of you when he is in his *Ṣalāt* and says: "Remember such and such, remember such and such" until he turns and perhaps he will not do it.[1] And he comes to him and he is lying down and makes him sleepy until he falls asleep.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Shu'bah and Ath-Thawrī reported this *Hadīth* from 'Aṭā' bin As-Sā'ib, and Al-A'mash reported this *Hadīth* from 'Aṭā' bin As-Sā'ib in shorter form. There are narrations on this topic from Zaid bin Thābit, Anas, and Ibn 'Abbās [may Allāh be pleased with him].

ﷺ يَعْقِدُها بِيَدِهِ قَالَ: «فَتِلْكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي المِيزَانِ، وَإِذَا أَخَذْتَ مَضْجَعَكَ تُسَبِّحُهُ وَتُكَبِّرُهُ وَتَحْمَدُهُ مِائَةً فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَالأَلْفُ فِي المِيزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي اليَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ»؟ قَالُوا: فَكَيْفَ لَا نُحْصِيهَا؟ قَالَ: يَأْتِي أَحَدَكُمُ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ أَنْ لَا يَفْعَلَ، وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ ابْنِ السَّائِبِ هٰذَا الحَدِيثَ وَرَوَى الأَعْمَشُ هٰذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ السَّائِبِ مُخْتَصَرًا، وفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَأَنَسٍ وابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُ].

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الأدب، باب: في التسبيح عند النوم، ح:٥٠٦٥ وابن ماجه، ح:٩٢٦ والنسائي، ح:١٣٤٩ من حديث عطاء بن السائب وصححه ابن حبان، ح:٥٣٩، ٥٤٠، ٢٣٤٣، ٢٣٤٤ * وفي الباب عن زيد بن ثابت [يأتي:٣٤١٣] وأنس [لعله يشير إلى الحديث المتقدم: ٤٨١ أو ما أخرجه ابن سعد: ٨/٤٢٦ وأبو يعلى، ح:١٥٣٧ والبزار (كشف الأستار): ٤/٢١، ح:٣٠٩٦] وابن عباس [تقدم: ٤١٠].

[1] Meaning so that he might lose count of what he has prayed.

Comments:

Every virtuous deed works as expiation of sins, and the reward of every virtue is multiplied ten times. Saying *'Subhān Allāh'* ten times, *'Al-Humdulillāh'* ten times and *'Allāhu Akbar* ten times after every prayer makes it thirty times, and five times a day make one hundred and fifty 150 x10 = 1500, before going to sleep at night add one hundred which means 100 x10 =1000, in this way it will be 2500 altogether and these will become an expiation for sins.

3411. 'Abdullāh bin 'Amr [may Allāh be pleased with him] said: "I saw the Messenger of Allāh ﷺ counting *At-Tasbīḥ*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Al-A'mash.

٣٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ عَنِ الأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهُ] قَالَ: «رَأَيْتُ رَسُولَ اللهِ ﷺ يَعْقِدُ التَّسْبِيحَ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الأَعْمَشِ.

تخريج: [**صحيح**] بهذا اللفظ له وأخرجه النسائي، السهو، باب عقد التسبيح، ح:١٣٥٦ عن محمد بن عبدالأعلى، وأبو داود، ح:١٥٠٢ من حديث عثام به ورواه شعبة عن عطاء عند الحاكم: ١/٥٤٧ وغيره وقال الذهبي: "صحيح".

3412. Ka'b bin 'Ujrah narrated that the Prophet ﷺ said: "There are *Mu'aqqibāt*,[1] he who says them shall not be miserable. Glorify Allāh at the end of every prayer thirty-three times, and praise him thirty-three times, and extol His greatness thirty-four times." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This is a *Ḥasan Ḥadīth*. 'Amr bin Qais (a narrator in the chain) is trustworthy, and has a good memory. Shu'bah narrated this *Ḥadīth* from Al-Ḥakam, but he did not narrate it in *Marfū'* form. Manṣūr bin Al-

٣٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الأَحْمَسِيُّ الكُوفِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ المُلَائِيُّ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ تُسَبِّحُ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَعَمْرُو بْنُ قَيْسٍ المُلَائِيُّ ثِقَةٌ حَافِظٌ، وَرَوَى

[1] Literally, something that comes before that which comes before it. They are called that either because of their coming after the prayer or because of their coming one after the other. See *Tuḥfat Al-Aḥwadhī*.

Mu'tamir narrated it from Al-Hakam, and he did narrate it in *Marfū'* form.

شُعْبَةُ هٰذَا الحَدِيثَ عَنِ الْحَكَمِ وَلَمْ يَرْفَعْهُ، وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنِ الحَكَمِ فَرَفَعَهُ.

تخريج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة، وبيان صفته، ح:٥٩٦ من حديث أسباط بن محمد به واستدركه الدارقطني على مسلم والصواب مع مسلم * شعبة، اختلف عنه ورواه مرفوعًا أيضًا كما رواه ابن منده ومن طريقه ابن حجر في نتائج الأفكار/ منصور، رواه النسائي في الكبرى (تحفة الأشراف:٨/ ١١١١٥ ورواه منصور موقوفًا أيضًا (النسائي في الكبرى، ح:٩٩٨٤).

3413. [Zaid bin Thābit [may Allāh be pleased with him] said: "We were ordered to say the *Tasbīh* at the end of every *Salāt* thirty-three times, and to say the *Takbīr* thirty-four times." He said: "Then a man from the *Ansār* had a dream in which someone said: 'The Messenger of Allāh ﷺ ordered you to say the *Tasbīh* at the end of every *Salāt* thirty-three times, and to say the *Tahmīd* thirty-three times, and to say the *Tabkīr* thirty-four times?' He said: 'Yes.' He said: 'Then make them twenty-five and add the *Tahlīl* (Saying *Lā Ilāha Illallāh*) to them.' The next day he went to the Prophet ﷺ and informed him, so he said: "Do it."] (***Hasan***)

[Abū 'Eīsā said: This *Hadīth* is *Sahīh*.]

٣٤١٣ - [حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، [رَضِيَ اللهُ عَنْهُ] قَالَ: أُمِرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ، قَالَ: فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمْ رَسُولُ اللهِ ﷺ أَنْ تُسَبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا اللهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا خَمْسًا وَعِشْرِينَ، وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ، فَغَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: افْعَلُوا].

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ].

تخريج: [حسن] وأخرجه النسائي: ٣/ ٧٦، ح:١٣٥١ (السهو، باب نوع آخر من عدد التسبيح) من حديث هشام ابن حسان به وصححه ابن حبان، ح:٢٣٤٠ وابن خزيمة: ١/ ٣٧٠، ح:٧٥٢ وله شاهد عند النسائي في المجتبى، ح:١٣٥٢ وهذا الحديث لم يذكره المزي في تحفة الأشراف.

Comments:

Saying the *Tahlīl; 'Lā Illaha Illallāh'* means 'There is none worthy of worship except Allāh'. Keeping in view the meaning and spiritual significance of the *Tahlil*, the Prophet ﷺ considered it the most superior and most loved statement by Allāh ﷻ therefore, saying of the *Tahlīl* should be made a habit.

Chapter 26. What Has Been Related About Supplicating When One Awakens During The Night

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الدُّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ (التحفة ٢٦)

3414. 'Ubādah bin Aṣ-Ṣāmit, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: "Whoever wakes up in the night and says, 'None has the right to be worshipped but Allāh, alone, without partner, to Him belongs the Dominion, and to Him is the praise, and He has power over all things. And Glory is to Allāh, and all the praise is to Allāh, and 'None has the right to be worshipped but Allāh, and Allāh is the greatest, and there is no might nor power except by Allāh (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr. Wa Subḥān Allāh, Wal-Ḥamdulillāh, Wa Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāh.*)' – then he said: 'O my Lord, forgive me (*Rabbighfirlī*)' – or he said – 'then he supplicates, he shall be responded to. So if he makes a firm determination, then performs *Wuḍū'*, then he performs *Ṣalāt*, his *Ṣalāt* shall be accepted." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ العَزِيزِ بْنِ أَبِي رِزْمَةَ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنِي عُبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وسُبْحَانَ اللهِ والحَمْدُ للهِ ولَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي» أَوْ قَالَ: «ثُمَّ دَعَا اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ وتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه البخاري، التهجد، باب فضل من تعار من الليل فصلى، ح:١١٥٤ من حديث الوليد بن مسلم به.

Comments:

This narration shows that he who wakes up from sleep in the night and says *Tahlil, 'Lā Ilahā Illallāh'* and *Taḥmīd 'Al-Ḥamdulillāh'* and shows his humility before Allāh ﷻ, and admits that without his help and mercy nothing is possible, and asks Allāh ﷻ to forgive him, Allāh will accept his supplication,

and if he offers prayer after making *Wuḍū'* his prayer will be accepted.

3415. Maslamah bin 'Amr said: " 'Umair bin Hāni' used to perform a thousand prostrations every day and recite a thousand *Tasbīḥat* every day." (***Ḍa'īf***)

٣٤١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا مَسْلَمَةُ بْنُ عَمْرٍو قَالَ: كَانَ عُمَيْرُ بْنُ هَانِيءٍ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةٍ وَيُسَبِّحُ مِائَةَ أَلْفِ تَسْبِيحَةٍ.

تخريج: [إسناده ضعيف] * مسلمة بن عمرو: مجهول (تقريب).

Chapter 27. Something Else: The Supplication: "Allāh Hears The One Who Praises Him"

(المعجم ٢٧) - **بَابٌ مِنْهُ [دُعَاءُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ. . .»]** (التحفة ٢٧)

3416. Rabī'ah bin Ka'b Al-Aslamī said: "I used to spend the night at the door of the Prophet ﷺ, so that I may give him his water for *Wuḍū'*, and I would hear him, for a long period of the night, saying: 'Allāh hears the one who praises Him (*Sami' Allāhu Liman Ḥamidah*).' And I would hear him, for a long period saying: 'All praise is due to Allāh, Lord of the all that exists. (*Al-Ḥamdulillāhi Rabbil-'Ālamīn*).'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ وَ أَبُو عَامِرٍ الْعَقَدِيُّ و عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالُوا: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَبِيتُ عِنْدَ بَابِ النَّبِيِّ ﷺ فَأُعْطِيهِ وَضُوءَهُ فَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ». وَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: «الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي (٣/ ٢٠٩ ح: ١٦١٩) من حديث يحيى بن أبي كثير به وأصله عند مسلم (٤٨٩).

Comments:

The Prophet (ﷺ) would say these words after waking up at night (*Tuḥfat Al-Aḥwadhī* v.4. p.234.)

Chapter 28. Something Else: The Supplication: "All Praise Is Due To Allāh Who Revived My Soul"

(المعجم ٢٨) - بَابٌ مِنْهُ [دُعَاءُ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي...»] (التحفة ٢٨)

3417. Hudhaifah bin Al-Yamān [may Allāh be pleased with him] narrated that when the Prophet ﷺ wanted to sleep, he would say: "O Allāh, in Your Name I die and I live (*Allāhumma Bismika Amūtu Wa Aḥyā*)." And when he would wake, he would say: "All praise is due to Allāh who revived my soul after causing its death and to Him is the resurrection (*Al-Ḥamdulillāh, Alladhī Aḥyā Nafsī Ba'da Mā Amātahā Wa Ilaihin-Nushūr*)." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤١٧ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ [رَضِيَ اللهُ عَنْهُمَا]: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا»، وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ النُّشُورُ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح:٦٣١٢ من حديث عبدالملك ابن عمير به.

Comments:

In this narration sleep has been equated with death and waking up from sleep with life. In this way mentioning death and again life after death, makes one remember the Day of Judgment and life after death.

Chapter 29. What Has Been Related About What To Say When Standing For Prayer In The Night

(المعجم ٢٩) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا قَامَ مِنَ اللَّيْلِ إِلَى الصَّلَاةِ (التحفة ٢٩)

3418. 'Abdullāh bin 'Abbās [may Allāh be pleased with them] narrated, that when the Messenger of Allāh ﷺ would stand for prayer during the middle of the night, he would say: "O Allāh, to You is the Praise, You are the Light of the heavens and the earth, and to You is the Praise, You are the Sustainer of the heavens and the earth, and to You is the Praise, You are the

٣٤١٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ الْيَمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَاوَاتِ

Lord of the heavens and the earth, and those in them, You are the truth, and Your Promise is the truth, and Your meeting is true, and Paradise is true, and the Fire is true, and the Hour is true, O Allāh, to You have I submitted, and in You have I believed, and in You have I relied, and to You have I turned, and by You have I argued, and to You have I referred for judgment. So forgive me what I have done before and after, and that which I have hidden and that which I have done openly, You are my Deity, no has the right to be worshipped but You (*Allāhumma Lakal-Ḥamd, Anta Nurus-Samāwāti Wal-Arḍ, Wa Lakal-Ḥamd, Anta Qayyamus-Samāwāti Wal-Arḍ, Wa Lakal-Ḥamd, Anta Rabbus-Samāwāti Wal-Arḍ, Wa Man Fīhin, Antal-Ḥaqq, Wa Wa'dukal-Ḥaqq, Wa Liqā'uka Ḥaqq, Wal-Jannatu Ḥaqq, Wan-Nāru Ḥaqq, Was-Sā'atu Ḥaqq, Allāhumma Laka Aslamtu Wa Bika Āmantu, Wa 'Alaika Tawakkaltu Wa Ilaika Anabtu, Wa Bika Khāṣamtu Wa Ilaika Ḥākamtu, Fāghfirlī Mā Qaddamtu Wa Mā Akhartu, Wa Mā Asrartu Wa Mā A'lantu, Anta Ilahī Lā Ilāha Illā Ant*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one route from Ibn 'Abbās from the Prophet ﷺ.

والأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، ولِقَاؤُكَ حَقٌّ، والْجَنةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وإِلَيْكَ حَاكَمْتُ، فاغْفِرْ لِي مَا قَدَّمْتُ وما أَخَّرْتُ وَمَا أَسْرَرْتُ ومَا أَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح:٧٦٩ من حديث مالك به وهو في الموطإ:١/ ٢١٥، ٢١٦.

Comments:

Allāh ﷻ is Light of heaven and the earth. It means that Allāh ﷻ has made the

heaven and the earth shining and radiant and He alone guides His creation, and everything is decorated with His command. 2.) Allāh ﷻ is the Sustainer of the heaven and earth. It means that everything in the heaven and the earth is controlled and sustained by Him. 3.) Allāh ﷻ is the Lord of the heaven and the earth. It means that everything is in His control and He is the Master of everything in the heaven and the earth. 4.) Truth means a thing which is proved by its existence and explicit proof.

Chapter 30. Something Else: The Supplication: "O Allāh, I Ask You Of Your Mercy"

(المعجم ٣٠) - بَابٌ مِنْهُ [دُعَاءُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ . . .»]

(التحفة ٣٠)

3419. Ibn 'Abbās said: "One night, when he (ﷺ) exited his *Salāt*, I heard the Messenger of Allāh ﷺ saying: 'O Allāh, I ask You of Your mercy, that You guide by it my heart, and gather by it my affair, and bring together, that which has been scattered of my affairs, and correct with it, that which is hidden from me, and raise by it, that which is apparent from me, and purify by it my actions, and inspire me by it, with that which contains my guidance, and protect me by it, from that which I seek protection, and protect me by it from every evil. O Allāh give me faith and certainty after which there is no disbelief, and mercy, by which I may attain the high level of Your generosity in the world and the Hereafter. O Allāh, I ask You for success [in that which You grant, and relief] in the Judgment, and the positions of the martyrs, and the provision of the successful, and aid against the enemies. O Allāh, I leave to You my need, and my opinion falls short, and my actions are weak, I am in need of Your

٣٤١٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ابْنُ أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ - هُوَ ابْنُ عَبْدِ اللهِ بْنِ عَبَّاسٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا أَمْرِي، وَتَلُمُّ بِهَا شَعَثِي، وتُصْلِحُ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُزَكِّي بِهَا عَمَلِي، وَتُلْهِمُنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا أُلْفَتِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ، اللَّهُمَّ أَعْطِنِي إِيمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الفَوْزَ [فِي العَطَاءِ ويُرْوَي] فِي القَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ والنَّصْرَ عَلَى الأَعْدَاءِ، اللَّهُمَّ إِنِّي أُنْزِلُ بِكَ حَاجَتِي وَإِنْ قَصُرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ، فَأَسْأَلُكَ يا قَاضِيَ الأُمُورِ، وَيَا

mercy, so I ask You, O Decider of the affairs, and O Healer of the chests, as You separate between the seas, separate me from the punishment of the blazing flame, and from seeking destruction, and from the trial of the graves. O Allāh, whatever my opinion has fallen short of, and my intention has not reached it, and my request has not encompassed it, of good that You have promised to anyone from Your creation, or any good You are going to give to any of Your slaves, then indeed, I seek it from You and I ask You for it, by Your mercy, O Lord of the Worlds. O Allāh, Possessor of the strong rope, and the guided affair, I ask You for security on the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate, who fulfill the covenants, You are Merciful, Loving, and indeed, You do what You wish. O Allāh, make us guided guiders and not misguided misguiders, an ally to Your friends, an enemy to Your enemies. We love due to Your love, those who love You, and hate, due to Your enmity those who oppose You. O Allāh, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You is the reliance. O Allāh, appoint a light in my heart for me, and a light in my grave, and light in front of me, and light behind me, and light on my right, and light on

شَافِيَ الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ الْبُحُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ. اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نِيَّتِي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَهُ بِرَحْمَتِكَ رَبَّ الْعَالَمِينَ، اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرُّكَّعِ السُّجُودِ، الْمُوفِينَ بِالْعُهُودِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ. اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سِلْمًا لأَوْلِيَائِكَ وَعَدُوًّا لأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ، اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ، اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشَرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْطِنِي نُورًا وَاجْعَلْ لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَبِسَ الْمَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ،

my left, and light above me, and light below me, and light in my hearing, and light in my vision, and light in my hair, and light in my skin, and light in my flesh, and light in my blood, and light in my bones. O Allāh, magnify for me light, and grant me a light, and appoint for me a light. Glory is to the One who is enveloped in Might, and speaks with it. Glory is to the One who wears Glory and grants by it, Glory is to the One for Whom glorification is not fitting except for Him, the Possessor of Honor and Bounties, Glory is to the Possessor of Glory and Generosity, Glory is to the Possessor of Majesty and Honor' (*Allāhumma Innī As'aluka Raḥmatan Min 'Indika Tahdī Bihā Qalbī, Wa Tajma'u Bihā Amrī, Wa Talummu Bihā Sha'athī, Wa Tuṣliḥu Bihā Ghā'ibī, Wa Tarfa'u Bihā Shāhidī, Wa Tuzakkī Bihā 'Amalī, Wa Tulhimunī Bihā Rushdī, Wa Taruddu Bihā Ulfatī, Wa Ta'ṣimunī Bihā Min Kulli Sww'in, Allāhumma A'ṭinī Īmānan Wa Yaqīnan Laisa Ba'dahu Kufr, Wa Raḥmatan Anālu Bihā Sharafa Karāmatika Fīd-Dunyā Wal-Ākhirah, Allāhumma Innī As'alukal-Fawza [Fīl-'Aṭā'i Wa Yurwī] Fīl-Qaḍā'i Wa Nuzulash-Shuhadā'i Wa 'Aishas-Su'adā'i Wan-Naṣra 'Alal-A'dā', Allāhumma Innī Unzilu Bika Ḥājatī Wa In Qaṣura Ra'īy Wa Ḍa'ufa 'Amalī Iftaqartu Ilā Raḥmatik, Fa'sa'luka Yā Qāḍiyal-Umūr, Wa Yā Shāfiyaṣ-Ṣudūr, Kamā Tujīru Bainal-Buḥūr, An Tujīranī Min 'Adhābis-Sa'īr, Wa Min*

سُبْحَانَ ذِي الفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي المَجْدِ والكَرَمِ، سُبْحَانَ ذِي الجَلَالِ والإِكْرَامِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هٰذَا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى إِلَّا مِنْ هٰذَا الْوَجْهِ، وقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بَعْضَ هٰذَا الْحَدِيثِ ولَمْ يَذْكُرْهُ بِطُولِهِ.

Da'watith-Thubūr, Wa Min Fitnatil-Qubūr. Allāhumma Mā Qaṣura 'Anhu Ra'īy Wa Lam Tablughhu Niyyatī Wa Lam Tablughhu Mas'alatī Min Khairin Wa'adtahu Aḥadan Min Khalqika Aw Khairin Anta Mu'ṭīhi Aḥadan Min 'Ibādika Fa Innī Arghabu Ilaika Fīhi Wa Asa'lukahu Bi-Raḥmatika Rabbal-'Ālamīn. Allāhumma Dhal-Ḥablish-Shadīd, Wal-Amrir-Rashīd, As'aluka Al-Amna Yawm Al-Wa'īd, Wal-Jannata Yawmal-Khulūd Ma' Al-Muqarrabīnash-Shuhūd, Ar-Rukka'is-Sujūd, Al-Mūfīna Bil-'Uhūd, Anta Raḥīmun Wadūd, Wa Innaka Taf'alu Mā Turīd. Allāhummaj'alnā Hādīna Muhtadīna Ghaira Ḍāllīna Wa Lā Muḍillīna Silman Li-Awliyā'ika Wa 'Aduwwan Li-A'dā'ika, Nuḥibbu Biḥubbika Man Aḥabbaka Wa Nu'ādī Bi'adāwatika Man Khālafak. Allāhumma Hādhad-Du'ā'u Wa 'Alaikal-Ijābatu Wa Hādhal-Juhdu Wa 'Alaikat-Tuklān. Allāhummaj'allī Nūran Fī Qalbī Wa Nūran Fī Qabrī, Wa Nūran Min Baini Yadayya, Wa Nūran Min Khalfī, Wa Nūran 'An Yamīnī, Wa Nūran 'An Shimālī, Wa Nūran Min Fawqī, Wa Nūran Min Taḥtī, Wa Nūran Fī Sam'ī, Wa Nūran Fī Baṣarī, Wa Nūran Fī Sha'rī, Wa Nūran Fī Basharī, Wa Nūran Fī Laḥmī, Wa Nūran Fī Damī, Wa Nūran Fi 'Iẓāmī. Allāhumma A'ẓim Lī Nūran Wa A'ṭinī Nūran Waj'allī Nūran, Subḥānal-Ladhī Ta'ṭṭafal-'Izza Wa Qāla Bihi, Subḥānal-Ladhī Labisal-Majda Wa Takarrama Bihi Subḥānal-Ladhī Lā Yanbaghīt-

Tasbīḥu Illā Lahu, Subḥāna Dhil-Faḍli Wan-Ni'am, Subḥāna Dhil-Majdi Wal-Karam, Subḥāna Dhil-Jalāli Wal-Ikrām)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know it like this, as a narration of Ibn Abī Lailā, except through this route. Shu'bah and Sufyān Ath-Thawrī reported part of this *Ḥadīth* from Salamah bin Kuhail, from Kuraib, from Ibn 'Abbās from the Prophet ﷺ, but they did not mention it in its entirety.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح:١١١٩ من حديث ابن أبي ليلى به بألفاظ مختلفة وابن أبي ليلى ضعيف مشهور * حديث شعبة وسفيان الثوري: متفق عليه ورواه الترمذي في الشمائل، ح:٢٥٧.

Comments:

Every sentence of this narration shows the submission of the servant to Allāh ﷻ and recognition of His attributes of being Most Merciful, Most Generous, and Most Forgiving. Everything is begged from Him and refuge from all evils is sought in Him. This supplication is highly comprehensive in nature, and it shows that the Prophet ﷺ had complete knowledge of human needs. It also shows the closeness of the Prophet ﷺ to Allāh ﷻ.

Chapter 31. What Has Been Related About The Supplication At The Opening Of The *Ṣalāt* At Night

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الدُّعَاءِ عِنْدَ افْتِتَاحِ الصَّلَاةِ بِاللَّيْلِ (التحفة ٣١)

3420. Abū Salamah said: "I asked 'Āishah [may Allāh be pleased with her]: 'With what did the Prophet ﷺ used to open his *Ṣalāt* when he stood up in the night?' She said: 'When he stood up in the night, he would open his *Ṣalāt* by saying: "O Allāh, Lord of Jibra'īl, Mīkā'īl, and Isrāfīl; Originator of the heavens and the earth, [and] Knower of the hidden and the seen; You judge between Your slaves concerning

٣٤٢٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ: «اللَّهُمَّ رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ

that which they used to differ, guide me through that which there has been difference concerning the truth, verily, You are upon a straight path (*Allāhumma Rabba Jibra'īla Wa Mīkā'īla Wa Isrāfīl, Fāṭiras-Samawāti Wal-Arḍi [Wa] 'Ālimal-Ghaibi Wash-Shahādāti Anta Taḥkumu Baina 'Ibādika Fīmā Kānū Fīhi Yakhtalifūn, Ihdinī Limākhtulifa Fīhi Minal-Ḥaqqi Bi'idhnika Innaka 'Ala Ṣirāṭin Mustaqīm*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

السَّمَوَاتِ وَالأَرْضِ [و]عَالِمَ الغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الحَقِّ بِإِذْنِكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧٠ من حديث عمر بن يونس به.

Comments:

The Path of Allāh ﷻ is the right path and He only guides to the right path and the right path is the only way to success. Therefore, with the particular attribute of being a Guide to the right path guidance should be asked for.

Chapter 32. Something Else: The Supplication: "I Have Directed My Face Towards The One Who Created The Heavens And The Earth"

(المعجم ٣٢) - بَابٌ مِنْهُ [دُعَاءُ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ...»] (التحفة ٣٢)

3421. 'Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Ṣalāt*, he would say: "I have directed my face towards the One who created the Heavens and the earth, as a *Ḥanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, and my dying is for Allāh, the Lord of all that exists, there is no partner for Him, and with this have I been ordered, and I among the Muslims. O Allāh, You are the King, there is none worthy of

٣٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ المَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يُوسُفُ بْنُ المَاجِشُونِ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ فِي الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ والأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ المُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ العَالَمِينَ، لَا شَرِيكَ لَهُ

worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You, Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa Mā Anā Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-'Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Ana 'Abduka Ẓalamtu Nafsī Wa'taraftu Bidhanbī Faghfirlī Dhunūbī Jamī'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wāhdinī Li-Aḥsanil-Akhlāqi Lā Yahdī Li-Aḥsanihā Illā Ant. Wāṣrif 'Annī Sayyi'ahā [Innahu] Lā Yaṣrifu 'Annī Sayyi'ahā Illā Ant. Āmantu Bika Tabārakta Wa Ta'ālaita Astaghfiruka Wa Atūbu Ilaik*)." And when he would bow in *Rukū'*, he would say: "O Allāh, to You I have bowed, and in You I believe, and to You have I submitted. My hearing, my sight, my brain, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Khasha'a Laka Sam'ī Wa Baṣarī Wa*

وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي واعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ واهْدِنِي لِأَحْسَنِ الأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ واصْرِفْ عَنِّي سَيِّئَهَا [إِنَّهُ] لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، آمَنْتُ بِكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وعَصَبِي». فَإِذَا رَفَعَ رَأْسَهُ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ مِلْءَ السَّمَاوَاتِ والأَرَضِينَ وَمَا بَيْنَهُمَا ومِلْءَ مَا شِئْتَ مِنْ شَيْءٍ» فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ الله أَحْسَنُ الخَالِقِينَ». ثُمَّ يَكُونُ آخِرَ مَا يَقُولُ بَيْنَ التَّشَهُّدِ والسَّلَامِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Mukhkhī Wa 'Azmī, Wa 'Aṣabī)" Then when he would raise his head, he would say: "O Allāh, our Lord, to You is praise the fill of the Heavens and the earths and the fill of whatever You will of things. (*Allāhumma Rabbanā Lakal-Ḥamdu Mil'as-Samāwāti Wal-Arḍīna Wa Mā Bainahumā, Wa Mil'a Mā Shi'ta Min Shai'*)." Then, when he prostrated, he would say: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted, my face has prostrated to the One Who created it and fashioned it, and gave it its hearing and its sight. So Blessed is Allāh, the Best of creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Wa Ṣuwwarahu Wa Shaqqa Sam'ahu Wa Baṣarahu Fatabārak Allāhu Aḥsanul-Khāliqīn*)." Then the last of what he would say between *At-Tashah-hud* and *As-Salām* would be: "O Allāh, forgive me what I have done before and after, and what I have hidden and what I have done openly, and what You know more of it than I, You are the One who sends forth and the One who delays, there is none worthy of worship except You. (*Allāhummaghfirlī Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A'lantu Wa Mā Anta A'lamu Bihi Minnī Antal-Muqaddimu Wa Antal-Mu'akhkhiru, Lā Ilāha Illā Ant*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، أيضًا، ح: ٧٧١ من حديث يوسف بن الماجشون به.

Comments:

In this narration the explanation of all the supplications from the beginning of prayer, of *Ru'ku*, of Standing after the *Ru'ku*, of Prostration and of Sitting at the end of prayer are given. This narration also shows the impressions and feelings and sincere submission of the Prophet ﷺ to Allāh ﷻ during the prayer.

3422. 'Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Ṣalāt*, he would say: "I have directed my face towards the One who has created the heavens and the earth, as a *Ḥanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause, and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You I seek Your forgiveness and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa*

٣٤٢٢ - حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الخَلَّالُ: حدَّثَنا أَبُو الوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ ويُوسُفُ بْنُ المَاجِشُونِ - قَالَ عَبْدُ العَزِيزِ: حَدَّثَنِي عَمِّي وَقَالَ يُوسُفُ: أَخْبَرَنِي أَبِي - قَالَ: حَدَّثَنِي الأَعْرَجُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ والأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ المُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ ومَمَاتِي للهِ رَبِّ العَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ المُسْلِمِينَ، اللَّهُمَّ أَنْتَ المَلِكُ لَا إِلَهَ إِلَّا أَنْت، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي واعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذَنْبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ واهْدِنِي لِأَحْسَنِ الأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ واصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ والْخَيْرُ كُلُّهُ فِي يَدَيْكَ، والشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وبِكَ آمَنْتُ ولَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وبَصَرِي وعِظَامِي وعَصَبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ

Mā Ana Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-'Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Anā 'Abduka Ẓalamtu Nafsī Wa'taraftu Bidhanbī Fāghfirlī Dhanbī Jamī'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wahdinī Li-Aḥsanil-Akhlāqi Lā Yahdī Li-Aḥsanihā Illā Ant. Waṣrif 'Annī Sayy'ahā, Lā Yaṣrifu 'Annī Sayy'ahā Illā Ant. Labaika Wa Sa'daika Wal-Khairu Kulluhu Fī Yadaika, Wash-Sharru Laisa Ilaik, Tabārakta Wa Ta'ālaita Astaghfiruka Wa Atūbu Ilaik)." And when he would bow in *Rukū'* he would say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Khasha'a Laka Sam'ī Wa Baṣarī Wa 'Aẓmī, Wa 'Aṣbī*)." And when he would rise he would say: "O Allāh, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward (*Allāhumma Rabbanā Lakal-Ḥamdu Mil'as-Samāwāti Wa Mil'al-Arḍ Wa Mil'a Mā Bainahumā, Wa Mil'a Mā Shi'ta Min Shai'in Ba'd*)." Then, when he prostrated, he would say: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I

الْحَمْدُ مِلْءَ السَّمَاءِ ومِلْءَ الأَرْضِ ومِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وصَوَّرَهُ وشَقَّ سَمْعَهُ وبَصَرَهُ [فَـ]تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». ثُمَّ يَقُولُ: مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ ومَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] انظر الحديث السابق.

submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Fa-Ṣawwarahu Wa Shaqqa Sam'ahu Wa Baṣarahu Fatabārak Allāhu Aḥsanul-Khāliqīn*).” Then the last of what he would say between *At-Tashah-hud* and *At-Taslīm* was: “O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and what I have transgressed the limit in, and what You know about more than me, You are the One Who sends forth and the One Who delays, there is none worthy of worship except You (*Allāhummaghfirlī Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu A'lantu Wa Mā Wa Mā Asraftu, Wa Mā Anta A'lamu Bihi Minnī, Antal-Muqaddimu Wa Antal-Mu'akhkhiru, Lā Ilāha Illā Ant*).” (**Ṣaḥīḥ**)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

3423. 'Alī bin Abī Ṭālib narrates that when the Messenger of Allāh ﷺ would stand for the obligatory prayer, he would raise his hands to the level of his shoulders, and he would do this [also] when he finished his recitation and intended to bow, and he would do it when he raised his head from *Rukū'*, and he would not raise his hands in any of his prayers while he was seated.

٣٤٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ

When he would rise from the two prostrations, he would likewise raise his hands, and say the *Takbīr*, and when he opened his *Ṣalāt* after the *Takbīr*, he would say: "I have directed my face towards the One Who has created the heavens and the earth, as a *Ḥanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered, and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. Glorified are You, You are my Lord, and I am Your slave, I have wronged myself, and admit to my sin, so forgive me all my sins, there is none who forgives sins except You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none turns away from me the evil of them except You, I am here in Your obedience and aiding Your cause, and I am reliant upon You and ever-turning towards You, [and] there is no refuge from You nor hiding place from You except (going) to You, I seek Your forgiveness, and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa Mā Ana Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-'Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Anā Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Anta Subḥānaka, Anta Rabbī, Wa Ana*

اللهِ ﷺ: أَنَّهُ كانَ إِذَا قَامَ إِلَى الصَّلَاةِ المَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَصْنَعُ ذَلِكَ [أَيْضًا] إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ولَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، فَإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ فَكَبَّرَ، وَيَقُولُ حِينَ يَفْتَتِحُ الصَّلَاةَ بَعْدَ التَّكْبِيرِ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ والأَرْضَ حَنِيفًا ومَا أَنَا مِنَ المُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ العَالَمِينَ، لَا شَرِيكَ لَهُ وبِذَلِكَ أُمِرْتُ وأَنَا مِنَ المُسْلِمِينَ، اللَّهُمَّ أَنْتَ المَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي واعْتَرَفْتُ بِذَنْبِي فاغْفِرْ لِي ذَنْبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لأَحْسَنِ الأَخْلَاقِ لَا يَهْدِي لأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وأَنَا بِكَ وَإِلَيْكَ [و]لَا مَنْجَا مِنْكَ وَلَا مَلْجَأَ إِلَّا إِلَيْكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». ثُمَّ يَقْرَأُ فَإِذَا رَكَعَ كَانَ كَلَامُهُ فِي رُكُوعِهِ أَنْ يَقُولَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي، خَشَعَ سَمْعِي وَبَصَرِي ومُخِّي وَعَظْمِي للهِ رَبِّ العَالَمِينَ». فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ ثُمَّ يُتْبِعُهَا «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّماوَاتِ والأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،» فَإِذَا

'Abduka Ẓalamtu Nafsī Wa'taraftu Bidhanbī Fāghfirlī Dhanbī Jamī'an, Innahu Lā Yaghfir udh-Dhunūba Illā Ant. Wahdinī Li-Aḥsanil-Akhlāqi Lā Yahdī Li-Aḥsanihā Illā Ant. Waṣrif 'Annī Sayyi'ahā Lā Yaṣrifu 'Annī Sayyi'ahā Illā Ant. Labaika Wa Sa'daika Wa Ana Bika Wa Ilaika, [Wa] Lā Manjā Minka Wa Lā Milja' Illā Ilaik, Astaghfiruka Wa Atūbu Ilaik)." Then he would recite, then, when he would bow, his speech in his *Rukū'*, would be to say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted (in Islam), and You are my Lord. My hearing, my sight, my brain, and my bones are humbled to Allāh, the Lord of the Worlds all that exists (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Wa Anta Rabbī, Khasha'a Sam'ī Wa Baṣarī Wa Mukhkhī Wa 'Aẓmī Lillāhi, Rabbil-'Ālāmīn*)." Then, when he raised his head from *Rukū'* he would say: "Allāh hears the one who praises him (*Sami' Allāhu Liman Ḥamidah*)." Then he would follow it with: "O Allāh, our Lord, to You is praise filling the heavens and the earth and filling whatever You wish of things afterward (*Allāhumma Rabbanā Lakal-Ḥamdu Mil'as-Samāwāti Wal-Arḍi Wa Mil'a Mā Shi'ta Min Shai'in Ba'd*)." Then, when he would prostrate, he would say in his prostration: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), and You are

سَجَدَ قَالَ فِي سُجُودِهِ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وأَنْتَ رَبِّي سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللهُ أَحْسَنُ الخَالِقِينَ». وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وأَنْتَ إِلٰهِي لا إِلٰهَ إِلَّا أَنْتَ» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، والعَمَلُ عَلَى هٰذَا عِنْدَ الشَّافِعِيِّ وأَصْحَابِنَا، وقَالَ بَعْضُ أَهْلِ العِلْمِ مِنْ أَهْلِ الكُوفَةِ وَغَيْرِهِمْ: يَقُولُ هٰذَا فِي صَلَاةِ التَّطَوُّعِ ولَا يَقُولُهُ فِي المَكْتُوبَةِ.

[قَالَ أَبُو عِيسَى: وأَحْمَدُ لَا يَرَاهُ،] سَمِعْتُ أَبَا إِسْمَاعِيلَ يَعْنِي التِّرْمِذِيَّ [مُحَمَّدَ ابْنَ إِسْمَاعِيلَ بْنِ يُوسُفَ] يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ دَاوُدَ الهَاشِمِيَّ يَقُولُ، وَذَكَرَ هٰذَا الْحَدِيثَ، فَقَالَ: هٰذَا عِنْدَنَا مِثْلُ حَدِيثِ الزُّهْرِيِّ عَنْ سالِمٍ، عَنْ أَبِيهِ.

my Lord, my face has prostrated to the One that created it, and granted its hearing and sight, Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Wa Anta Rabbī, Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqa Sam'ahu Wa Baṣarahu, Tabārak Allāhu Aḥsanul-Khāliqīn*)." When he was finished with his *Ṣalāt*, we would say: "O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and You are my Deity, there is none worthy of worship except You (*Allāhummaghfirlī Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A'lantu, Wa Anta Ilahī, Lā Ilāha Illā Ant*)." ***(Ḥasan)***

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and this is acted upon according to Ash-Shāfi'ī and our companions,[1] and some of the people of knowledge among the people of Al-Kūfah and other than them said: "He says this in the optional prayer, not in the obligatory."

[Abū 'Eīsā said: And Aḥmad did not hold this view.] I heard Abū Ismā'īl - that is, At-Tirmidhī [Muḥammad bin Ismā'īl bin Yūsuf] - saying: "I heard Sulaimān bin Dāwud Al-Hāshimī saying." So he mentioned this *Ḥadīth*, and then said: "With us, this is like the narration of Az-Zuhrī from Sālim, from his father."

تخريج : [إسناده حسن] وأخرجه أبو داود، الصلاة، باب ما يستفتح به الصلاة من الدعاء،

[1] The people of *Ḥadīth*, see *Tuḥfat Al-Aḥwadhī*.

ح: ٧٦١ عن الحسن بن علي به وصححه ابن خزيمة، ح: ٥٨٤ وابن حبان وأحمد بن حنبل وغيرهم وقال الجبل سليمان بن داود الهاشمي: "هذا عندنا مثل حديث الزهري عن سالم عن أبيه" وقوله: "فإذا قام من سجدتين" أي من الركعتين كما في جزء رفع اليدين للبخاري * عبدالرحمن بن أبي الزناد حسن الحديث كما قال الذهبي (سير أعلام النبلاء: ٨/١٦٨، ١٦٩).

Chapter 33. What Is Said In The Prostration Of Recitation

(المعجم ٣٣) - بَابُ مَا يَقُولُ فِي سُجُودِ الْقُرْآنِ (التحفة ٣٣)

3424. Al-Ḥasan bin Muḥammad bin 'Ubaidullāh bin Abī Yazīd said: "Ibn Juraij said to me: " 'Ubaidullāh bin Abī Yazīd informed me that Ibn 'Abbās said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! I had a dream at night while I was sleeping, in which I was praying behind a tree, when I prostrated, the tree prostrated along with me. Then I heard it saying: "O Allāh! Record for me, a reward with You for it, remove a sin from me by it, and store it away for me with You for it, and accept it from me as You accepted it from Your worshipper Dāwud (*Allāhumma Aktub Lī Bihā 'Indaka Ajran, Waḍa' 'Annī Bihā Wizran, Wāj'alhā Lī 'Indaka Dhukhran, Wa Taqabbalhā Minnī Kamā Taqabbaltahā Min 'Abdiki Dāwud*)." Al-Ḥasan said: "Ibn Juraij said to me: 'Your grandfather said to me: "Ibn 'Abbās said: 'So the Prophet ﷺ recited (an *Āyah* of) prostration then prostrated.'" [He said] "So Ibn 'Abbās said: 'I listened to him, and he was saying the same as the man informed that the tree had said.'"[1] ***(Ḥasan)***

٣٤٢٤ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِاللهِ بْنِ أَبِي يَزِيدَ قَالَ: قَالَ لِيَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي [كُنْتُ] أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قَالَ ابْنُ جُرَيْجٍ: قَالَ لِي جَدُّكَ: قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ ﷺ سَجْدَةً ثُمَّ سَجَدَ. قَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ مِنْ قَوْلِ الشَّجَرَةِ.

[**قَالَ أَبُو عِيسَى**:]: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[1] This preceded under no. 579.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from this route.

تخريج: [إسناده حسن] تقدم: ٥٧٩ وأخرجه ابن ماجه، إقامة الصلوات، باب سجود القرآن، ح: ١٠٥٣ من حديث محمد بن يزيد بن خنيس به وصححه ابن خزيمة: ١/ ٢٨٢، ح: ٥٦٢ وابن حبان، ح: ٦٩١ والحاكم: ١/ ٢١٩، ٢٢٠ والذهبي وغيرهم * وحديث أبي سعيد [تقدم: ٥٧٩].

Comments:

This narration proves that trees too have the concept, understanding and feeling of their Creator and they pray to Him in their own way.

3425. 'Āishah narrated: "When the Messenger of Allāh ﷺ would prostrate (for recitation of) the Qur'ān, he would say: 'I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power (*Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqa Sam'ahu Wa Baṣarahu Bi Ḥawlihi Wa Quwwatih.*)'"[1] (*Ḍa'īf*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الحَذَّاءُ عَنْ أَبِي العَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي سُجُودِ القُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [ضعيف] في السجود مطلقًا تقدم: ٥٨٠ وصححه ابن السكن والحاكم على شرط الشيخين: ١/ ٢٢٠ ووافقه الذهبي.

Chapter 34. What Has Been Related Concerning What One Says When Leaving His House

(المعجم ٣٤) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة ٣٤)

3426. Anas bin Malik narrated that the Messenger of Allāh ﷺ said: "Whoever says – that is: when he leaves his house – 'In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh (*Bismillāh, Tawakkaltu 'Alāllāh, Lā Ḥawla Wa Lā Quwwata*

٣٤٢٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللهِ تَوَكَّلْتُ

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[1] This preceded under no. 580.

Illā Billāh)' it will be said to him: 'You have been sufficed and protected,' and Shaiṭān will become distant from him." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know it except from this route.

عَلَى اللهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ يُقَالُ لَهُ: كُفِيتَ وَوُقِيتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب ما يقول إذا خرج من بيته، ح:٥٠٩٥ والنسائي في عمل اليوم والليلة، ح:٨٩ من حديث ابن جريج به ولم يثبت تصريح سماعه ورواه عبدالمجيد بن عبدالعزيز عنه "حدثت عن إسحاق" وصححه ابن حبان (الإحسان):٢/ ٩٥، ح:٨١٩ ووقع في موارد الظمآن، ح:٢٣٧٥ وهم وللحديث شاهد مرسل.

Comments:

When a servant of Allāh ﷻ goes out of his house with a trust in Allāh ﷻ and confesses his inability to do anything without His help and guidance, Allāh ﷻ gives him refuge and saves him from evils of Satan.

Chapter 35. Something Else: The Supplication: "In The Name Of Allāh, I Place My Trust In Allāh"

(المعجم ٣٥) - **بَابٌ مِنْهُ [دُعَاءُ: «بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ...»]** (التحفة ٣٥)

3427. Umm Salamah narrated that when the Prophet ﷺ would leave his house, he would say: "In the Name of Allāh, I place my trust in Allāh. O Allāh! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly (*Bismillāh, Tawwakultu 'Alallāh. Allāhumma, Innā Na'ūdhu Bika Min An Nazilla Aw Naḍilla, Aw Naẓlima Aw Nuẓlam, Aw Najhala Aw Yujhal 'Alainā*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٢٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ، أَوْ نَظْلِمَ أَوْ نُظْلَمَ، أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، أيضًا، ح:٥٠٩٤ وابن ماجه، ح:٣٨٨٤ والنسائي:٨/ ٢٦٨، ح:٥٤٨٨ من حديث منصور به وصححه الحاكم على شرط الشيخين:١/ ٥١٩

ووافقه الذهبي * عامر الشعبي لم يسمع من أم سلمة كما قال ابن المديني وخالفه الحاكم على تناقض فيه.

Comments:

When a person goes out of his house, he meets various kinds of people, if Allāh's guidance is not with him, he can go astray. He may indulge in any kind of wrong doing. He may become a target of brutality and tyranny of someone, or he himself may be harsh and unjust to someone, sentiments may take him away from the right path, therefore, the Prophet ﷺ would recite this supplication while going out of his house so that the Muslims may emulate him in that.

Chapter 36. What One Says When Entering The Marketplace

(المعجم ٣٦) - بَابُ مَا يَقُولُ إِذَا دَخَلَ السُّوقَ (التحفة ٣٦)

3428. Sālim bin 'Abdullāh bin 'Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Whoever enters the marketplace and says: 'There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥiyu Wa Yumītu, Wa Huwa Ḥayyun Lā Yamūtu, Biyadihil-Khairu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, it has been reported by 'Amr bin Dīnār, [and he is] the steward of the family of Az-Zubair.

٣٤٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا أَزْهَرُ بْنُ سِنَانٍ: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ: قَدِمْتُ مَكَّةَ فَلَقِيَنِي أَخِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ فَحَدَّثَنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ ورَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ غَرِيبٌ وقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ، [وهُوَ] قَهْرَمَانُ آلِ الزُّبَيْرِ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ هٰذَا الْحَدِيثَ نَحْوَهُ.

تخريج: [إسناده ضعيف] وانظر الحديث الآتي * أزهر بن سنان: ضعيف (تقريب).

Comments:

Everyone has to visit the market for household shopping or other basic needs. The market and bazaar is a place where a person is more forgetful regarding religion, therefore, while entering a market one should recite this supplication. This supplication brings reward for this world and for the Hereafter.

3429. Sālim bin 'Abdullāh bin 'Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Whoever states in the marketplace: 'There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, and He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Wahdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuhyi Wa Yumītu, Wa Huwa Hayyun Lā Yamūtu, Biyadihil-Khairu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and build a house in Paradise for him. (*Da'īf*)

[Abū 'Eīsā said: And this 'Amr bin Dīnār (a narrator in the chain) is a *Shaikh* from Al-Basrah, and some of the people of *Hadīth* have criticized him from other than this route. Yahyā bin Sulaim At-Tā'ifī reported it from 'Imrān bin Muslim, from 'Abdullāh bin Dīnār, from Ibn 'Umar from the Prophet ﷺ. And he did not mention 'Umar, may Allāh be pleased with him, in it.]

٣٤٢٩ - حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ - وَهُوَ قَهْرَمَانُ آلِ الزُّبَيْرِ - عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ فِي السُّوقِ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُو عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

[قَالَ **أَبُو عِيسَى**: وعَمْرُو بْنُ دِينَارٍ هٰذَا هُوَ شَيْخٌ بَصْرِيٌّ وقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَصْحَابِ الْحَدِيثِ مِنْ غَيْرِ هٰذَا الْوَجْهِ، ورَوَاهُ يَحْيَى ابْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ ولَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب الأسواق ودخولها، ح:٢٢٣٥ من حديث حماد بن زيد به * عمرو بن دينار هذا ضعيف وللحديث شواهد ضعيفة عند الحاكم:١/٥٣٨، ٥٣٩ وابن السني وغيرهما * حديث يحيى بن سليم الطائفي رواه الحاكم:١/ ٥٣٩ وقال الذهبي: "قال البخاري: عمران منكر الحديث".

Chapter (...) What Has Been Related About What The Worshipper Says When He Becomes Ill

3430. Al-Agharr Abū Muslim narrated that he bears witness from Abū Sa'eed Al-Khudrī and Abū Hurairah, that they bear witness that the Prophet ﷺ said: "Whoever says: 'There is none worthy of worship except Allāh, and Allāh is the Greatest, (*Lā Ilāha Illallāh, Wa Allāhu Akbar*)' His Lord affirms his statement and says: 'There is none worthy of worship except Me, and I am the Greatest.' And when he says: 'There is none worthy of worship except for Allāh, Alone, (*Lā Ilāha Illallāh, Waḥdahu*)' Allāh says: 'There is none worthy of worship except for Me and I am Alone.' And when he says: 'There is none worthy of worship except for Allāh, Alone, without partner, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu*)' Allāh says: 'There is none worthy of worship except Me, Alone, I have no partner.' And when he says: 'There is none worthy of worship except for Allāh, to Him belongs all that exists, and to Him is the praise, (*Lā Ilāha Illallāh, Lahul-Mulku Wa Lahul-Ḥamdu*)' Allāh says: 'There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.' And when he says:

(المعجم ...) - بَابُ مَا جَاءَ مَا يَقُولُ الْعَبْدُ إِذَا مَرِضَ (التحفة ٣٧)

٣٤٣٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ جُحَادَةَ: حَدَّثَنَا عَبْدُالْجَبَّارِ بْنُ عَبَّاسٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَغَرِّ أَبِي مُسْلِمٍ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، صَدَّقَهُ رَبُّهُ وَقَالَ: لَا إِلٰهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ، قَالَ، يَقُولُ اللهُ: لَا إِلٰهَ إِلَّا أَنَا وَأَنَا وَحْدِي، وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ اللهُ: لَا إِلٰهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي، وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا اللهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللهُ: لَا إِلٰهَ إِلَّا أَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ، وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، قَالَ اللهُ: لَا إِلٰهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي». وَكَانَ يَقُولُ: «مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ،

'There is none worthy of worship except Allāh, and there is no might or power except by Allāh, (*Lā Ilāha Illallāh, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāh*)' Allāh says: 'There is none worthy of worship except Me, and there is no might or power except by Me.'" And he used to say: "Whoever says it in his illness, then dies, the Fire shall not consume him." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*]. Shu'bah reported it from Abū Isḥāq, from Al-Agharr Abū Muslim, from Abū Hurairah and Abū Sa'eed, and it is similar in meaning to this *Ḥadīth*, but Shu'bah did not report it in *Marfū'* form.

Muḥammad bin Bashshār narrated that to us (saying): "Muḥammad bin Ja'far informed us, from Shu'bah" and he narrated this.

عَنِ الأَغَرِّ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ بِنَحْوِ هٰذَا الحَدِيثِ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ شُعْبَةُ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ بِهٰذَا.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الأدب، باب فضل لا إله إلا الله، ح:٣٧٩٤ من حديث أبي إسحاق به * رواه حمزة الزيات (النسائي في الكبرى، ح:٩٨٥٨) وإسرائيل (أيضًا، ح:٩٨٥٩ وصححه الحاكم: ١/ ٥ وابن حبان، ح:٢٣٢٥) وزهير (النسائي في الكبرى، ح:١٠١٨٠) عن أبي إسحاق به مرفوعًا أبو إسحاق عنعن * ورواه النسائي في الكبرى، ح:٩٨٦٠ عن محمد بن بشار به حديث شعبة وسنده حسن موقوف وله حكم الرفع.

Comments:

The words occurring in this narration have been discussed and explained previously. If someone says these words in sickness and dies due to ailment he will be freed from the Hellfire.

Chapter 37. What Has Been Related About What One Says When Seeing An Afflicted Person

(المعجم ٣٧) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَأَى مُبْتَلًى (التحفة ٣٨)

3431. 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever sees a person afflicted and says: 'All praise is due to Allāh

٣٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا عَبْدُ الوارِثِ بْنُ سَعِيدٍ عَنْ عَمْرِو ابْنِ دِينَارٍ مَوْلَى آلِ الزُّبَيْرِ، عَنْ سَالِمِ بْنِ عَبْدِ

Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-Hamdulillāhi Alladhī 'Āfānī Mimmābtalāka Bihi Wa Faḍḍalanī 'Alā Kathīrin Mimman Khalaqa Tafḍīla*)' then he shall be saved from that affliction for as long as he lives." (*Ḍa'īf*)

اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: الْحَمْدُ للهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، إِلَّا عُوفِيَ مِنْ ذَلِكَ الْبَلَاءِ كَائِنًا مَا كَانَ مَا عَاشَ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. There is something on this topic from Abū Hurairah. 'Amr bin Dīnār, the steward of the family of Az-Zubair is a *Shaikh* from Al-Baṣrah; he is not that strong in *Ḥadīth*, and he is alone in narrating some *Aḥādīth* from Sālim bin 'Abdullāh bin 'Umar. It has been related from Abū Ja'far Muḥammad bin 'Alī that he said: "When he sees an afflicted person he says that to himself and does not let the afflicted person hear."

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. وَعَمْرُو بْنُ دِينَارٍ قَهْرَمَانُ آلِ الزُّبَيْرِ هُوَ شَيْخٌ بَصْرِيٌّ وَلَيْسَ [هُوَ] بِالْقَوِيِّ فِي الْحَدِيثِ، وَقَدْ تَفَرَّدَ بِأَحَادِيثَ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، وَقَدْ رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: إِذَا رَأَى صَاحِبَ بَلَاءٍ يَتَعَوَّذُ [مِنْهُ] يَقُولُ ذَلِكَ فِي نَفْسِهِ وَلَا يُسْمِعُ صَاحِبَ الْبَلَاءِ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا نظر إلى أهل البلاء، ح: ٣٨٩٢ من حديث عمرو بن دينار قهرمان آل الزبير به مختصرًا، وهو ضعيف وللحديث شواهد ضعيفة منها الحديث الآتي * وفي الباب عن أبي هريرة [يأتي: ٣٤٣٢].

Comments:

Allāh ﷻ puts His servant in trouble for a purpose, so refuge should be sought in Him. This supplication should be recited secretly in the heart so that any afflicted person should not hear it and become sad.

3432. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever sees an afflicted person then says: 'All praise is due to Allāh who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-*

٣٤٣٢ - حَدَّثَنَا أَبُو جَعْفَرٍ السِّمْنَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللهِ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ الْعُمَرِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَأَى

Ḥamdulillāhi Alladhī 'Āfānī Mimmābtalāka Bihi Wa Faḍḍalanī 'Ala Kathīrin Mimman Khalaqa Tafḍīla)' he shall not be struck by that affliction." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

مُبْتَلًى فَقَالَ: الْحَمْدُ لِلّٰهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح:٤٧٢١ من حديث مطرف به وقال: "تفرد به" * عبدالله بن عمر العمري: ضعيف وللحديث شواهد عند أبي نعيم في الحلية: ٥/ ١٣ وغيره.

Chapter 38. What One Says When Getting Up From His Sitting

(المعجم ٣٨) - بَابُ مَا يَقُولُ إِذَا قَامَ مِنْ مَجْلِسِهِ (التحفة ٣٩)

3433. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting up from that sitting of his: 'Glory is to You, O Allāh, and praise, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You, (*Subḥānaka Allāhumma Wa Biḥamdika Wa Ashhadu An Lā Ilāha Illa Anta, Astaghfiruka Wa Atūbu Ilaik)*' whatever occurred in that sitting would be forgiven to him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, we do not know it as a narration of Suhail except through this route.

٣٤٣٣ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ الْكُوفِيُّ- وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِاللهِ الْهَمْدَانِيُّ -: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ؟ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ».

وَفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وَعَائِشَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح:٣٩٧ مكرر، من حديث الحجاج بن محمد به وصححه ابن حبان، ح:٢٣٦٦ والحاكم:١/ ٥٣٦، ٥٣٧ ووافقه الذهبي وأعله البخاري وأبو زرعة وأبو حاتم والدارقطني بعلة غير قادحة والله أعلم وله طريق آخر عند ابن حبان، ح:٣٦٧٠ * وفي الباب عن أبي برزة [أبو داود، ح:٤٨٥٩ والحاكم:١/ ٥٣٧] وعائشة

[النسائي في عمل اليوم والليلة، ح:٣٩٨].

Comments:

When a person sits in a sitting, usually he engages in empty and meaningless speech, and he talks about useless and vulgar topics which are below the dignity of a Muslim and is liable to accountability, so the Prophet ﷺ taught this supplication which is expiation for such empty and meaningless speech.

3434. Ibn 'Umar said: "In one sitting of the Messenger of Allāh ﷺ, one could count that he said a hundred times, before he would get up: 'O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving (*Rabbighfirlī Watub 'Alayya Innaka Antat-Tawwābul-Ghafūr*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤٣٤ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ اللهِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ تُعَدُّ لِرَسُولِ اللهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةُ مَرَّةٍ مِنْ قَبْلِ أَنْ يَقُومَ «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح:١٥١٦ من حديث مالك بن مغول وابن ماجه، ح:٣٨١٤ من حديث المحاربي به وصححه ابن حبان، ح:٢٤٥٩.

Comments:

The Prophet ﷺ taught us to remember Allāh ﷻ and extol His greatness and praise Him many times in an assembly of people. Saying it one time will be counted as one hundred times.

Chapter 39. What Has Been Related About What One Says In Times of Distress

(المعجم ٣٩) - بَابُ مَا جَاءَ مَا يَقُولُ عِنْدَ الْكَرْبِ (التحفة ٤٠)

3435. Ibn 'Abbās narrated that when he was in distress, the Prophet of Allāh ﷺ would supplicate: "There is none worthy of worship except Allāh, the Forbearing, the Wise, there is none worthy of worship except Allāh, the Lord of the Magnificent Throne, there is none worthy of worship except Allāh, the Lord of the

٣٤٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْبِ: لَا إِلٰهَ إِلَّا اللهُ الْحَلِيمُ الْحَكِيمُ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ

heavens and the earth, and the Lord of the Noble Throne. (*Lā Ilāha Illallāh Al-Ḥalīmul-Ḥakīm, Lā Ilāha Illallāh, Rabbul-'Arshil-'Aẓīm, Lā Ilāha Illallāh, Rabbus-Samāwāti Wal-Arḍi Wa Rabbul-'Arshil-Karīm*)" (*Ṣaḥīḥ*)

(Another chain) with similar.

[He said:] And there is something on this topic from 'Alī.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَالأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ

[قَالَ] وَفِي الْبَابِ عَنْ عَلِيٍّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب دعاء الكرب، ح:٢٧٣٠ عن محمد بن بشار والبخاري، ح:٦٣٤٥، ٦٣٤٦ من حديث هشام الدستوائي به * وفي الباب عن علي [النسائي في الكبرى، ح:١٠٤٦٣-١٠٤٧٦ من طرق وصححه ابن حبان، ح:٢٣٧١ والحاكم: ١/٥٠٨ ووافقه الذهبي].

Comments:

In this narration 'Magnificent' and 'Noble' can be counted among the attributes of Allāh ﷻ and of the 'Throne' as well. If these attributes are taken for the 'Throne' then it will be for its high status and its grandeur.

3436. Abū Hurairah narrated that when a matter would worry the Prophet ﷺ, he would raise his head up toward the sky and say: "Glory is to Allāh, the Magnificent (*Subḥān Allāhil-'Aẓīm*)." And when he would strive in supplication; he would say: "O the Living, O Sustainer (*Yā Ḥayyu Yā Qayyūm*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

٣٤٣٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ الْمَدَنِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَهَمَّهُ الأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «سُبْحَانَ اللهِ الْعَظِيمِ» وَإِذَا اجْتَهَدَ فِي الدُّعَاءِ قَالَ: «يَا حَيُّ يَا قَيُّومُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن عدي: ١/٢٣٢ من حديث إسماعيل بن أبي فديك به * إبراهيم بن الفضل ضعيف جدًّا كما تقدم.

Chapter 40. What Has Been Related About What One Should Say When Stopping At A Stopping Place

(المعجم ٤٠) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا نَزَلَ مَنْزِلًا (التحفة ٤١)

3437. Sa'd bin Abī Waqqāṣ narrated from Khawlah bint Al-Ḥakīm As-Sulamiyyah, that the Messenger of Allāh ﷺ said: "Whoever stops at a stopping place and then says: 'I seek refuge in Allāh's Perfect Words from the evil of what He has created, (*A'ūdhu Bi-Kalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)' nothing shall harm him until he departs from that stopping place of his." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. Mālik bin Anas reported this *Ḥadīth* saying that it has been conveyed to him from Ya'qūb [bin 'Abdullāh] bin Al-Ashajj. Then he mentioned similar to this *Ḥadīth*. Ibn 'Ajlān reported this *Ḥadīth* from Ya'qūb bin 'Abdullāh Al-Ashajj, and he said: "From Sa'eed bin Al-Mūsayyab, from Khawlah." He said: But the narration of Al-Laith is more correct than the narration of Ibn 'Ajlān.

٣٤٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الحارِثِ بْنِ يَعْقُوبَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ الحَكِيمِ السُّلَمِيَّةِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شيءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَرَوَى مَالِكُ بْنُ أَنَسٍ هٰذَا الحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ [بْنِ عَبدِ اللهِ] ابْنِ الْأَشَجِّ فَذَكَرَ نَحْوَ هٰذَا الحَدِيثِ، وَرُوِيَ عَنِ ابْنِ عَجْلَانَ هٰذَا الحَدِيثُ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ وَيَقُولُ عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ خَوْلَةَ قَالَ: وحَدِيثُ اللَّيْثِ أَصَحُّ مِنْ رِوَايَةِ ابْنِ عَجْلَانَ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في التعوذ من سوء القضاء ودرك الشقاء وغيره، ح:٢٧٠٨ عن قتيبة به ورواه مالك في الموطإ:٢/٩٧٨ عن الثقة عنده عن يعقوب به * حديث ابن عجلان: رواه ابن ماجه، ح:٣٥٤٧ والنسائي في الكبرى، ح:١٠٣٩٥.

Comments:

Allāh ﷻ is the Creator of everything and everything is under His control, nothing can harm without His command and permission, therefore, getting refuge in Him saves from all kinds of evils.

Chapter 41. What One Says When Setting Out As A Traveler

3438. Abū Hurairah narrated: "When the Prophet would travel, and he would mount his riding camel, he would gesture with his finger" – and Shu'bah stretched out his finger – "and say: 'O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us with Your protection, and return us in security, O Allāh, gather for us the earth, and ease for us the journey, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness (*Allāhumma Antaṣ-Ṣāḥibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣḥabnā Bi Nuṣḥika Waqlibnā Bi-Dhimmah, Allāhummazwi Lanal-Arḍa Wa Hawwin 'Alainas-Safar, Allāhumma Innī A'ūdhu Bika Min Wa'thā'is-Safari Wa Ka-ābatil-Munqalab*).'" **(*Ḥasan*)**

[Abū 'Eīsā said: I used to not know this except from the narration of Ibn Abī 'Adī, until Suwaid reported it to me.]

Suwaid reported to us (saying): "'Abdullāh bin Al-Mubārak reported to us (saying): 'Shu'bah informed us' with this chain, narrating similar to it in meaning.'"

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Abū Hurairah, [and] we do not know it except through the narration of Ibn Abī 'Adī from Shu'bah.

(المعجم ٤١) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مُسَافِرًا (التحفة ٤٢)

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ بِشْرٍ الْخَثْعَمِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ شُعْبَةُ إِصْبَعَهُ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ وَاقْلِبْنَا بِذِمَّةٍ، اللَّهُمَّ ازْوِ لَنَا الأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ».

[**قَالَ أَبُو عِيسَى**: كُنْتُ لَا أَعْرِفُ هٰذَا إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ حَتَّى حَدَّثَنِي بِهِ سُوَيْدٌ].

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ بِهٰذَا الإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ [وَ]لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ عَنْ شُعْبَةَ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٨/ ٢٧٣، ٢٧٤، ح: ٥٥٠٣ (الاستعاذة، باب الاستعاذة من كآبة المنقلب) عن محمد بن عمر المقدمي به.

Comments:

This narration tells that one should trust in Allāh ﷻ during travel and should leave his family in Allāh's custody and protection. During the travel and after safe return, one should always beg His mercy from all kinds of mishaps.

3439. 'Abdullāh bin Sarjis narrated that when the Prophet ﷺ wanted to travel, he would say: "O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us in our journey, and watch over our families, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth (*Allāhumma Antaṣ-Ṣāḥibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣḥabnā Fī Safarinā Wakhlufnā Fī Ahlinā. Allāhumma Innī A'ūdhu Bika Min Wa'thā'is-Safari Wa Kā-ābatil-Munqalab, Wa Minal-Ḥawri Ba'dal-Kawri, Wa Min Da'watil-Maẓlūm, Wa Min Sū'il-Manẓari Fīl-Ahli Wal-Māl*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He said: It has been narrated "loss after being" as well. [He said:] And the meaning of his statement "loss after increase" or "being" – and each of the two is reasonable – is returning from belief to disbelief or from obedience to disobedience: It only means "from something returning to something evil."

٣٤٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَافَرَ يَقُولُ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ والخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا واخْلُفْنَا فِي أَهْلِنَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ المُنْقَلَبِ، ومِنَ الحَوْرِ بَعْدَ الكَوْرِ ومِنْ دَعْوَةِ المَظْلُومِ ومِنْ سُوءِ المَنْظَرِ فِي الأَهْلِ والمَالِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، قَالَ: ويُرْوَى: «الحَوْرِ بَعْدَ الكَوْنِ» أَيْضًا. [قَالَ:] ومَعْنَى قَوْلِهِ: «الحَوْرِ بَعْدَ الكَوْنِ» أو: «الكَوْرِ» وَكِلَاهُمَا لَهُ وَجْهٌ إِنَّمَا هُوَ الرُّجُوعُ مِنَ الإِيمَانِ إِلَى الكُفْرِ أَوْ مِنَ الطَّاعَةِ إِلَى المَعْصِيَةِ: إِنَّمَا يَعْنِي مِن رُجُوعِ شَيْءٍ إِلَى شَيْءٍ مِنَ الشَّرِّ.

تخريج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهًا لسفر حج أو غيره . . . إلخ، ح:١٣٤٣ من حديث عاصم الأحول به.

Chapter 42. What Has Been Related About What One Says When Returning From His Journey

3440. Ar-Rabī' bin Al-Barā' bin 'Āzib reported from, his father, that whenever the Prophet ﷺ would return from a trip, he would say: "(We are) Returning, repenting, worshipping, and to our Lord directing the praise (*Āibūna Tā'būna 'Ābidūna Lirabbinā Ḥāmidūn*)." (**Ṣaḥīḥ**)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ath-Thawrī reported this *Ḥadīth* from Abū Isḥāq, from Al-Barā' bin 'Āzib, and he did not mention "from Ar-Rabī' bin Al-Barā'" in it. The narration of Shu'bah is more correct.

There are narrations on this topic from Ibn 'Umar, Anas, and Jābir bin 'Abdullāh.

(المعجم ٤٢) - بَابُ مَا جَاءَ يَقُولُ إِذَا رَجَعَ مِنْ سَفَرِهِ (التحفة ٤٣)

٣٤٤٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الرَّبِيعَ بْنَ الْبَرَاءِ بْنِ عَازِبٍ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ قَالَ: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى الثَّوْرِيُّ هٰذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ وَلَمْ يَذْكُرْ فِيهِ عَنِ الرَّبِيعِ بْنِ الْبَرَاءِ. وَرِوَايَةُ شُعْبَةَ أَصَحُّ.

وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَنَسٍ وَجَابِرِ بْنِ عَبْدِ اللهِ.

تخريج: **[إسناده صحيح]** وأخرجه النسائي في الكبرى، ح:١٠٣٨٤ من حديث شعبة به وصححه ابن حبان، ح:٩٧٠ وهو في مسند أبي داود الطيالسي، ح:٧١٦ * حديث الثوري: رواه أحمد:٤/٣٠٠ وتابعه فطر بن خليفة (ابن حبان، ح:٩٧١) ومنصور وإسرائيل (النسائي في الكبرى، ح:١٠٣٨٣) وأبو إسحاق صرح بالسماع من البراء فالطريقان صحيحان محفوظان * وفي الباب عن ابن عمر [البخاري، ح:١٧٩٧ ومسلم، ح:١٣٤٤] وأنس [البخاري، ح:٣٠٨٥ ومسلم، ح:١٣٤٥] وجابر بن عبدالله [البزار:٤/٣٥، ح:٣١٣١ والطبراني في الأوسط، ح:٦٠٤١، ٥٦٠١].

Comments:

During travel there is possibility of tottering or doing something improper or making some mistakes, therefore, these words should be recited at the return from travel.

Chapter (...) Something Else: His ﷺ Speeding Up His Riding Camel And His Agitating His Animal Upon Seeing the Walls of Al-Madīnah

(المعجم . . .) - بَابٌ مِنْهُ [إِيضَاعُهُ ﷺ رَاحِلَتَهُ وَتَحْرِيكُهُ دَابَّتَهُ عِنْدَ نَظَرِهِ إِلَى جُدْرَانِ الْمَدِينَةِ] (التحفة ٤٤)

3441. Anas narrated that when the Prophet ﷺ would return from a trip and see the walls of Al-Madīnah, he would speed up his riding camel, and if he was upon a beast, he would agitate it, out of his love for Al-Madinah.[1] ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

٣٤٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدْرَانِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه البخاري، فضائل المدينة، باب بعد باب: المدينة تنفي الخبث، ح:١٨٨٦ من حديث إسماعيل بن جعفر به.

Comments:

Love of home and country is natural. This narration shows the nature and psychology of humans for home and country and their attractions.

Chapter 43. What Has Been Related About What One Says When Bidding Farewell To A Person

(المعجم ٤٣) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا وَدَّعَ إِنْسَانًا (التحفة ٤٥)

3442. Ibn 'Umar narrates, saying: "When the Prophet ﷺ would bid farewell to a man, he would take his hand, and not let it go until the man let go of the hand of the Prophet ﷺ, and he would say: 'I entrust to Allāh your religion, your trusts, and the last of your deeds (*Astawdi'ullāha Dīnaka Wa Amānataka Wa Ākhira 'Amalik*).'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is

٣٤٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللهِ السَّلِيمِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ ﷺ وَيَقُولُ: «أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ».

[1] Meaning a horse or mule, and "out of his love for it" refers to Al-Madīnah. See *Tuḥfat Al-Aḥwadhī.*

Gharīb from this route, and this *Hadīth* has been reported through more than one route from Ibn 'Umar.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وَرُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب تشييع الغزاة ووداعهم، ح:٢٨٢٦ من طريق آخر عن نافع به مختصرًا وللحديث طرق كثيرة راجع نيل المقصود، ح:٢٦٠٠ دون قوله: "أخذ بيده" وانظر الحديث الآتي فإنه يغني عنه.

Comments:

Trust means the attribute and state of heart that urges one to fulfill his duties and comply with the responsibilities and obligations assigned to him. For a Muslim his real wealth is his religion, trust and end on faith, therefore, while biding someone farewell these things of his should be give in the custody of Allāh ﷻ so that He may take care of his religion, trust so that he could prosper in this world and in the Hereafter.

3443. Sālim narrated that when he intended to undertake a journey, Ibn 'Umar used to say to a person to "Come close to me so that I may bid you farewell as the Messenger of Allāh ﷺ used to bid us farewell." Then he would say: "I entrust to Allāh your religion, and your trusts, and the last of your deeds (*Astawdi'ullāha Dīnaka Wa Amānataka Wa Khawātīma 'Amalik*)." ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route as a narration of Sālim bin 'Abdullāh.

٣٤٤٣ - **حَدَّثَنَا** إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا سَعِيدُ بْنُ خُثَيْمٍ عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا أَنِ: ادْنُ مِنِّي أُوَدِّعْكَ كَمَا كَانَ رَسُولُ اللهِ ﷺ يُوَدِّعُنَا فَيَقُولُ: «أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ سَالِمِ بْنِ عَبْدِ اللهِ.

تخريج: [إسناده حسن] وأخرجه أحمد:٢/٧ عن سعيد بن خثيم به ورواه النسائي في الكبرى، ح:١٠٣٥٧ * حنظلة هو ابن أبي سفيان الجمحي (أطراف المسند وغيره) وللحديث طريق آخر، وصححه الحاكم على شرط الشيخين:٢/٩٧ ووافقه الذهبي.

Chapter 44. Something Else: The Supplication: "May Allāh Grant You *Taqwa* As Your Provision "

(المعجم ٤٤) - بَابٌ مِنْهُ [دُعَاءُ: «زَوَّدَكَ اللهُ التَّقْوَى. . .»] (التحفة ٤٦)

3444. Anas said: "A man came to the Messenger of Allāh ﷺ and said: 'I intend to undertake a journey, so give me provision. He said: 'May Allāh grant you *Taqwā* as your provision (*Zawwadak Allāhut-Taqwā*).' He said: 'Give me more.' He said: 'And may He forgive your sin (*Wa Ghafara Dhanbak*).' He said: 'Give me more, may my father be ransomed for you, and my mother.' He said: 'And may He make goodness easy for you wherever you are (*Wa Yassara Lakal-Khaira Haithu Mā Kunta*).'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٣٤٤٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ سَفَرًا فَزَوِّدْنِي، قَالَ: «زَوَّدَكَ اللهُ التَّقْوَى». قَالَ: زِدْنِي، قَالَ: «وَغَفَرَ ذَنْبَكَ». قَالَ: زِدْنِي بِأَبِي أَنْتَ وَأُمِّي، قَالَ: «وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه ابن خزيمة في صحيحه، ح: ٢٥٣٢ عن عبدالله بن أبي زياد به.

Comments:

Taqwā — fear of Allāh, piety — means to comply with the commands of Allāh ﷻ and keep away from sins. If someone avoids sins for fear of Allāh ﷻ all his affairs become easy and smooth as Allāh ﷻ says: "And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allāh, Allāh will suffice him."

Chapter 45. Something Else: His ﷺ Advising The Traveler To Have *Taqwā* Of Allāh, And To Say The *Takbīr* Upon Every Elevated Place

(المعجم ٤٥) - بَابٌ مِنْهُ [وَصِيَّتُهُ ﷺ الْمُسَافِرَ بِتَقْوَى اللهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ] (التحفة ٤٧)

3445. Abū Hurairah [may Allāh be pleased with him] narrates that a man said: "O Messenger of Allāh, I intend to travel, so advise me." He said, "Hold fast to the *Taqwā* of Allāh, and (say the) *Takbīr* upon

٣٤٤٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ رَجُلًا

قَالَ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي، قَالَ: «عَلَيْكَ بِتَقْوَى اللهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ». فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ: «اللَّهُمَّ اطْوِ لَهُ الْبُعْدَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

every elevated place." So when the man turned away he said: "O Allāh make near for him the distance, and ease for him the journey (*Allāhummaṭwi Lahul-Bu'da, Wa Hawwin 'Alaihis-Safar*)." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، الجهاد، باب فضل الحرس والتكبير في سبيل الله، ح:٢٧٧١ من حديث أسامة بن زيد به مختصرًا وصححه ابن حبان، ح:٢٣٧٨، ٢٣٧٩ والحاكم على شرط مسلم:١/ ٤٤٥، ٤٤٦، ٢/ ٩٨ ووافقه الذهبي.

Chapter 46. What Has Been Related About What One Says When Riding An Animal

(المعجم ٤٦) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَكِبَ دَابَّةً (التحفة ٤٩)

٣٤٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيًّا أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ [قَالَ:] بِسْمِ اللهِ [ثَلَاثًا،] فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ للهِ. ثُمَّ قَالَ: ﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ۝ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ [الزخرف:١٣، ١٤] ثُمَّ قَالَ: «الْحَمْدُ للهِ - ثَلَاثًا - واللهُ أَكْبَرُ - ثَلَاثًا - سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»، ثُمَّ ضَحِكَ، فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّ رَبَّكَ

3446. 'Alī bin Rabī'ah said: "I witnessed 'Alī having an animal brought to him to ride. When he placed his foot in the stirrup he said: 'In the Name of Allāh,' (*Bismillāh*) [three times]. So then, once he had ascended upon its back, he said: 'All praise is due to Allāh,' (*Al-Ḥamdulillāh*) then he said: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning[1] (*Subḥān Alladhī Sakh-khara Lanā Hādhā Wa Mā Kunnā Lahu Muqrinīn. Wa Innā Ilā Rabbinā Lamunqalibūn*). Then he said: 'All praise is due to Allāh (*Al-Ḥamdulillāh*)' – three times – and 'Allāh is the Greatest (*Allāhu Akbar*)' – three times – 'Glory is to You, indeed I have wronged myself, so forgive me, for indeed

[1] *Az-Zukhruf* 43: 13,14.

none forgives sins except You (*Subhānaka Innī Qad Zalamtu Nafsī Fāghfirlī Fa-Innahu Lā Yaghfirudh-Dhunuba Illā Ant*).' Then he laughed. So I said: 'O Commander of the Believers! What caused you to laugh?' He said: 'I saw the Messenger of Allāh ﷺ do as I did, then he (ﷺ) laughed, so I said, 'What caused you to laugh?' He said: 'Indeed, your Lord is very pleased with His worshipper when he says: "O my Lord, forgive me my sins, indeed, no one other than You forgives sins." (*Sahīh*)

لَيَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ».

[Abū 'Eīsā said:] And there is something on this topic from Ibn 'Umar.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[He said:] This *Hadīth* is *Hasan Sahīh*.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الجهاد، باب ما يقول الرجل إذا ركب، ح: ٢٦٠٢ من حديث أبي الأحوص به وأبو إسحاق صرح بالسماع عند البيهقي: ٥/ ٢٥٢ وأعله الدارقطني بعلة غير قادحة وله شواهد كثيرة.

Comments:

Allāh ﷻ likes his servant who happens to make some mistake and confesses his fault, and asks Allāh ﷻ to forgive him with trust in Allāh ﷻ, while he repents and believes that no one else can forgive him.

3447. Ibn 'Umar narrated that when the Prophet ﷺ wanted to travel, when he mounted his riding camel, he would say the *Takbīr* three times and say: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning[1] (*Subhān Alladhī Sakhkhara Lanā Hādhā Wa Mā Kunnā Lahu Muqrinīn. Wa Innā Ilā Rabbinā Lamunqalibūn*). Then he

٣٤٤٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُاللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ الْبَارِقِيِّ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ كَبَّرَ ثَلَاثًا وَقَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ﴾ [الزخرف: ١٣، ١٤].

[1] *Az-Zukhruf* 43: 13,14.

would say: "O Allāh, I ask You in this journey of mine from righeousness and piety and actions that which you are pleased with. O Allāh, ease for us the path, and make near for us the distance of the land. O Allāh, You are the companion in the journey, and the caretaker for the family. O Allāh, accompany us in our journey, and take care of our families (*Allāhumma Innī As'aluka Fī Safarī Hādhā Minal-Birri Wat-Taqwā, Wa Minal-'Amali Mā Tarḍā. Allāhumma Hawwin 'Alainal-Masīra Waṭwi 'Annā Bu'dal-Arḍ, Allāhumma Antaṣ-Ṣāḥibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣḥabnā Fī Safarinā Wakhlufnā Fī Ahlinā*)." And when he would return to his family, he would say: "(We are) Returning, if Allāh wills, repenting, worshipping, and to our Lord directing the praise (*Āibūna In Shā' Allāh, Tāi'būna 'Ābidūna Lirabbinā Ḥāmidūn*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb* from this route].

ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هٰذَا مِنَ البِرِّ وَالتَّقْوَى وَمِنَ العَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا المَسِيرَ وَاطْوِ عَنَّا بُعْدَ الأَرْضِ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، والْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا واخْلُفْنَا فِي أَهْلِنَا»، وَكَانَ يَقُولُ إِذَا رَجَعَ إِلَى أَهْلِهِ: «آيِبُونَ إِنْ شَاءَ اللهُ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

تخريج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهًا لسفر حج أو غيره ... إلخ، ح:١٣٤٢ من حديث أبي الزبير به.

Comments:

The Prophet ﷺ after mounting the camel said *Allāhu Akbar* three times, so that pride may not overcome him. During that period the camel was the most prized riding animal. He also acknowledged the favor of Allāh ﷻ that he tamed the animal for our benefit. We had no power to control the animal, Allāh ﷻ made the animal under our control.

Chapter 47. What Has Been Mentioned About The Supplication Of The Traveler

(المعجم ٤٧) - بَابُ مَا ذُكِرَ فِي دَعْوَةِ الْمُسَافِرِ (التحفة ٤٨)

3448. Abū Hurairah [may Allāh be pleased with him] narrated that the

٣٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ

Messenger of Allāh ﷺ said: "Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child."

'Alī bin Hujr narrated to us (he said): Ismā'īl bin Ibrāhīm reported to us from Hishām Ad-Dastawā'ī, from Yaḥyā bin Abū Kathīr with this chain, narrating similar to it, but he added to it: "responded to, there is no doubt in them."[1] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. This Abū Ja'far [Ar-Rāzī] is the one that Yaḥyā bin Abī Kathīr reports from, he is called Abū Ja'far the Mu'adh-dhin. [Yaḥyā bin Abī Kathīr has reported more than one *Ḥadīth* from him] and we do not know his name.

يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ: «مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ».

[قَالَ أَبُو عِيسَى]: هَٰذَا حَدِيثٌ حَسَنٌ. وأَبُو جَعْفَرٍ [الرَّازِيُّ] هَٰذَا هُوَ الَّذِي رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ يُقَالُ لَهُ: أَبُو جَعْفَرٍ الْمُؤَذِّنُ، [وقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ] وَلَا نَعْرِفُ اسْمَهُ.

تخريج: [حسن] تقدم: ١٩٠٥.

Comments:

Acceptance and approval of supplication by Allāh ﷻ depends on sincerity, humility and humbleness, and three persons mentioned in this narration do supplicate with sincerity, humility and humbleness, therefore their supplication is responded and approved.

Chapter 48. What One Says When The Wind Becomes Rough

(المعجم ٤٨) - بَابُ مَا يَقُولُ إِذَا هَاجَتِ الرِّيحُ (التحفة ٥٠)

3449. 'Āishah [may Allāh be pleased with her] narrates, saying: "When the Prophet ﷺ would see the wind he would say: 'O Allāh, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And

٣٤٤٩ - حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ الأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى الرِّيحَ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ

[1] This preceded in no. 1905.

I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with (*Allāhumma Innī As'aluka Min Khairihā Wa Khairi Mā Fīhā, Wa Khairi Mā Ursilat Bihi, Wa A'ūdhu Bika Min Sharrihā Wa Sharri Mā Fīhā, Wa Sharri Mā Ursilat Bih*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is something on this topic from Ubayy bin Ka'b [may Allāh be pleased with him]. This *Ḥadīth* is *Ḥasan*.

خَيْرَهَا وَخَيْرِ ما فِيهَا وَخَيْرِ مَا أُرْسِلَتْ بِهِ، وأَعُوذُ بِكَ مِنْ شَرِّهَا وشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أُبَيِّ بْنِ كَعْبٍ [رَضِيَ اللهُ عَنْهُ]. وهٰذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم، والفرح بالمطر، ح:٨٩٩ من حديث ابن جريج به * وفي الباب عن أبي بن كعب [تقدم:٢٢٥٢].

Chapter 49. What One Says When Hearing Thunder

(المعجم ٤٩) - بَابُ مَا يَقُولُ إِذَا سَمِعَ الرَّعْدَ (التحفة ٥١)

3450. Sālim bin 'Abdullāh bin 'Umar narrated from his father, that when the Messenger of Allāh ﷺ would hear the sound of thunder and lightning bolts, he would say: "O Allāh, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (*Allāhumma Lā Taqtulnā Bi-Ghaḍabika Wa Lā Tuhliknā Bi-'Adhābika Wa 'Āfinā Qabla Dhalik*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know it except from this route.

٣٤٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ أَبِي مَطَرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ والصَّوَاعِقَ قَالَ: «اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح:٩٢٨ عن قتيبة به * حجاج بن أرطاة: ضعيف مدلس ومع ذلك صححه الحاكم: ٤/ ٢٨٦ ووافقه الذهبي.

Comments:

Sometimes strong winds, storms and hurricanes prove to be blessings and

sometimes they are harmful; similarly clouds, lightening and thunder are signs of Allāh's grandeur and power, therefore one should supplicate according to the need of the time and situation.

Chapter 50. What One Says Upon Seeing The Crescent Moon

(المعجم ٥٠) - بَابُ مَا يَقُولُ عِنْدَ رُؤْيَةِ الْهِلَالِ (التحفة ٥٢)

3451. Bilāl bin Yaḥyā bin Ṭalḥah bin 'Ubaidullāh narrated from his father, from his grandfather Ṭalḥah bin 'Ubaidullāh that when the Prophet ﷺ would see a crescent moon, he would say: "O Allāh, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allāh (*Allāhumma Ahlilhu 'Alainā Bil-Yumni Wal-Īmāni Was-Salāmati Wal-Islām, Rabbī Wa Rabbuk Allāh*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ العَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدَنِيُّ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيُمْنِ وَالإِيمَانِ والسَّلَامَةِ وَالإِسْلَامِ، رَبِّي وربُّكَ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ١٦٢ عن أبي عامر به * سليمان بن سفيان: ضعيف وبلال بن يحيى: لين (تقريب) وللحديث شواهد ضعيفة عند ابن حبان، ح: ٢٣٧٤ والطبراني في الأوسط: ٧/ ١٣٤، ح: ٦٢٣٧ وغيرهما.

Comments:

Every month is a phase of life. The new crescent moon announces another month, another stage of life. The new crescent moon shows that one stage of life has passed and the next has started. The Creator of man Allāh ﷻ is also Creator of the moon, so on sighting the new crescent moon one should ask Allāh ﷻ for the good fortune, peace, safety and steadfastness in faith for the new phase.

Chapter 51. What One Says When Angry

(المعجم ٥١) - بَابُ مَا يَقُولُ عِنْدَ الْغَضَبِ (التحفة ٥٣)

3452. Mu'ādh bin Jabal narrated that one of two men cursed the other next to the Prophet ﷺ, until anger could be recognized in the face of one of them. So the Prophet ﷺ said: "Verily, I know a

٣٤٥٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ

statement, that if he were to say it, his anger would leave: 'I seek refuge in Allāh from *Shaiṭān*, the rejected (*A'ūdhu Billāhi Minash-Shaiṭānir-Rajīm*).'"

[He said:] There is something on this topic from Sulaimān bin Ṣurad.

Muḥammad bin Bash-shār narrated to us (saying): "'Abdur-Raḥmān reported to us, from Sufyān [with this chain, similarly]." And this is a *Mursal Ḥadīth*. 'Abdur-Raḥmān bin Abī Lailā did not hear from Mu'ādh bin Jabal, and Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khaṭṭāb. 'Umar bin Al-Khaṭṭāb was killed while 'Abdur-Raḥmān bin Abī Laila was a six-year old child. This is how Shu'bah reported it: from Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Lailā. 'Abdur-Raḥmān bin Abī Lailā reported (other than this) from 'Umar, and he saw him. 'Abdur-Raḥmān bin Abī Lailā's *Kunyah* is Abū 'Eīsā, and Abū Lailā's name is Yasār. It has been related from 'Abdur-Raḥmān bin Abī Lailā that he said: "I saw one hundred and twenty of the *Anṣār* from the Companions of the Prophet ﷺ." (*Ṣaḥīḥ*)

ﷺ حَتَّى عُرِفَ الغَضَبُ فِي وَجْهِ أَحَدِهِمَا فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ غَضَبُهُ أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

[قَالَ:] وفِي الْبَابِ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ [بِهٰذَا الإِسْنَادِ نَحْوَهُ]: وَهٰذَا حَدِيثٌ مُرْسَلٌ، عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ، وَمَاتَ مُعَاذٌ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وقُتِلَ عُمَرُ ابْنُ الْخَطَّابِ وَعبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى غُلَامٌ ابْنُ سِتِّ سِنِينَ. [و]هٰكَذَا رَوَى شُعْبَةُ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، وَقَدْ رَوَى عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى عَنْ عُمَرَ ابْنِ الْخَطَّابِ وَرَآهُ. وَعبْدُالرَّحْمٰنِ بْنِ أَبِي لَيْلَى يُكْنَى أَبَا عِيسَى، وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ وَرُوِيَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: أَدْرَكْتُ عِشْرِينَ وَمِائَةً مِنَ الأَنْصَارِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه أبو داود، الأدب، باب ما يقال عند الغضب، ح:٤٧٨٠ من حديث عبدالملك بن عمير به ورواه أحمد:٥/ ٢٤٤ عن ابن لهيعة وله طريق أخرى عند النسائي في الكبرى، ح:١٠٢٢٣ وسنده صحيح * وفي الباب عن سليمان بن صرد [البخاري، ح:٣٢٨٢ ومسلم، ح:٢٦١٠/١٠٩] * حديث شعبة في المراسيل لابن أبي حاتم، ص:١٢٦ بإسناد صحيح عنه.

Comments:

Mu'ādh bin Jabal died in 18th A.H. in the epidemic of plague at Amwas and 'Umar bin Khaṭṭāb was martyred in the end of 23rd A.H. If consciously refuge in Allāh ﷻ is sought, the fire of rage cools down automatically, because rage

is incited by Satan. In the Qur'ān it has been ordered to seek refuge in Allāh ﷻ from Satan.

Chapter 52. What One Says Upon Seeing A Dream He Dislikes

(المعجم ٥٢) - بَابُ مَا يَقُولُ إِذَا رَأَى رُؤْيَا يَكْرَهُهَا (التحفة ٥٤)

3453. Abū Sa'eed Al-Khudrī narrated that he heard the Prophet ﷺ saying: "When one of you sees a dream that he likes, then it is from Allāh, so let him praise Allāh for it, and speak concerning what he saw. And when he sees other than that of what he dislikes, then it is from *Shaiṭān*, so let him seek refuge in Allāh from its evil, and not mention it to anyone for, surely, it shall not harm him. (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Qatādah.

[He said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route. Ibn Al-Hād's (a narrator in the chain) name is Yazīd bin 'Abdullāh bin Usāmah bin Al-Hād Al-Madanī, and he is trustworthy according to the people of *Ḥadīth*. Mālik, and other people narrated from him.

٣٤٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللهِ فَلْيَحْمَدِ اللهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذَٰلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ» [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ. [قَالَ: و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ. وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللهِ ابْنِ أُسَامَةَ بْنِ الْهَادِ الْمَدَنِيُّ وهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ مَالِكٌ وَالنَّاسُ.

تخريج: وأخرجه البخاري، التعبير، باب الرؤيا من الله، ح:٦٩٨٥ من حديث يزيد بن عبدالله بن الهاد به * وفي الباب عن أبي قتادة [البخاري، ح:٦٩٩٥].

Comments:

The explanation of this narration has already been given in the Chapter of 'Interpretation of Dreams'. This narration is also reported in *Ṣaḥīḥ Al-Bukhārī*.

Chapter 53. What One Says When Seeing the Early Fruits

(المعجم ٥٣) - بَابُ مَا يَقُولُ إِذَا رَأَى الْبَاكُورَةَ مِنَ الثَّمَرِ (التحفة ٥٥)

3454. Abū Hurairah [may Allāh be pleased with him] narrates, saying: "When the people would see the

٣٤٥٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ

first fruit, they would bring it to the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ would take it, he would say: 'O Allāh, bless for us our fruits, and bless for us our city, and bless for us our *Ṣā'* and our *Mudd*, O Allāh, verily, Ibrāhīm is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrāhīm ﷺ) supplicated to You for Makkah, and I supplicate to You for Al-Madīnah with the like of that with which he supplicated to You for Makkah, and the like of it with it.' He said: Then he would call the smallest young child he saw and give him that fruit. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللهِ ﷺ فَإِذَا أَخَذَهُ رَسُولُ اللهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا ومُدِّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وخَلِيلُكَ، وَنَبِيُّكَ، وإِنِّي عَبْدُكَ وَنَبِيُّكَ وإِنَّهُ دَعَاكَ لِمَكَّةَ وأَنَا أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ، ومِثْلَهُ مَعَهُ». قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب فضل المدينة، ودعاء النبي ﷺ فيها بالبركة ... إلخ، ح:١٣٧٣ من حديث مالك به وهو في الموطأ: ٢/ ٨٨٥ (يحيى).

Comments:

The earliest fruits were brought to the Prophet ﷺ for blessings from Allāh ﷻ. The Messenger of Allāh would take the fruit and ask Allāh's blessings, and he would give it to a child as it was not possible to distribute this fruit among all.

Chapter 54. What One Says When Eating Food

(المعجم ٥٤) - بَابُ مَا يَقُولُ إِذَا أَكَلَ طَعَامًا (التحفة ٥٦)

3455. Ibn 'Abbās narrated: "I entered with the Messenger of Allāh ﷺ, I and Khālid bin Al-Walīd, upon Maimūnah so she brought us a vessel of milk. The Messenger of Allāh ﷺ drank from it, I was upon his right and Khālid was upon his left, so he said to me: 'The (turn to) drink is for you, so if you wish, you could choose to grant it to Khālid.' So I said: 'I would not

٣٤٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ [و]هُوَ ابْنُ أَبِي حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ ﷺ أَنَا وَخَالِدُ بْنُ الوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ فَشَرِبَ رَسُولُ اللهِ ﷺ وأَنَا عَنْ يَمِينِهِ وخَالِدٌ عَنْ شِمَالِهِ فَقَالَ لِي: «الشَّرْبَةُ لَكَ فَإِنْ شِئْتَ

prefer anyone (above myself) for your leftovers.' Then the Messenger of Allāh ﷺ said: 'Whoever Allāh feeds some food, then let him say: "O Allāh, bless it for us, and feed us better than it, (*Allāhumma Bārik Lanā Fīhi Wa Aṭ'imnā Khairan Minhu*)" and whomsoever Allāh gives milk to drink, then let him say: "O Allāh bless it for us, and grant us increase in it (*Allāhummha Bārik Lanā Fīhi Wa Zidnā Minhu*)." And the Messenger of Allāh ﷺ said, 'There is nothing that suffices in the place of food and drink except for milk.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This is a *Ḥasan Ḥadīth*. Some of them reported this *Ḥadīth* from 'Alī bin Zaid, that he said: "From 'Umar bin Ḥarmalah." And some of them said: " 'Amr bin Ḥarmalah," and it is not correct.

آثَرْتَ بِهَا خَالِدًا» فَقُلْتُ: مَا كُنْتُ أُوثِرُ عَلَى سُؤْرِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطْعَمَهُ اللهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ». وَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ شَيْءٌ يُجْزِيءُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ فَقَالَ: عَنْ عُمَرَ بْنِ حَرْمَلَةَ، وَقَالَ بَعْضُهُمْ: عَمْرُو بْنُ حَرْمَلَةَ وَلَا يَصِحُّ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الأشربة، باب ما يقال إذا شرب اللبن، ح: ٣٧٣٠ من حديث علي بن زيد بن جدعان به وسنده ضعيف * عمر ابن أبي حرملة: مجهول (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٤٢٦ وغيره.

Comments:

Eating and drinking (food) is a basic need of life, therefore, it should be treated as a gift from Allāh ﷻ the Sustainer of the worlds. In the beginning of eating food and at the completion of it one should remember Allāh ﷻ. One should supplicate for increase and blessings in it, and in the end one should praise Him.

Chapter 55. What One Says After Finishing Food

(المعجم ٥٥) - بَابُ مَا يَقُولُ إِذَا فَرَغَ مِنَ الطَّعَامِ (التحفة ٥٧)

3456. Abū Umāmah narrated that when the table spread would be lifted from in front of him, the Messenger of Allāh ﷺ would say: "All praise is due to Allāh, abundant, good, blessed praise,

٣٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ: حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ عَنْ أَبِي أُمَامَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رُفِعَتِ المَائِدَةُ مِنْ بَيْنِ يَدَيْهِ

without being left off, nor being without need of it, O our Lord (*Al-Ḥamdulillāhi Ḥamdan Kathīran Ṭayyiban Mubārakan Fihi, Ghaira Muwadda'in, Wa Lā Mustaghnan 'Anhu Rabbanā*)." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَقُولُ: «الْحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الأطعمة، باب ما يقول إذا فرغ من طعامه، ح:٥٤٥٨ من حديث ثور بن يزيد، وأبو داود، ح:٣٨٤٩ من حديث يحيى القطان به.

Comments:

Food is a gift and favor from Allāh ﷻ, therefore, one must be grateful to Him. As food is a basic need for maintaining life, therefore, being thankful to Allāh ﷻ and eating food both are a must.

3457. Abū Sa'eed [may Allāh be pleased with him] narrated that when the Prophet ﷺ used to eat or drink, he would say: "All praise is due to Allāh who fed us and gave us drink, and made us Muslims (*Al-Ḥamdulillāh, Alladhī Aṭ'amanā, Wa Saqānā, Wa Ja'alanā Muslimīn*)." (***Ḍa'īf***)

٣٤٥٧ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ رِيَاحِ بْنِ عَبِيدَةَ قَالَ حَفْصٌ: عَنِ ابْنِ أَخِي أَبِي سَعِيدٍ. وَقَالَ أَبُو خَالِدٍ: عَنْ مَوْلًى لأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ: «الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ».

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الأطعمة، باب ما يقال إذا فرغ من الطعام، ح:٣٢٨٣ من حديث أبي خالد الأحمر به * حجاج: ضعيف مدلس ومولى لأبي سعيد: مجهول وللحديث شواهد ضعيفة، عند أبي داود، ح:٣٨٥٠ والنسائي في عمل اليوم والليلة، ح:٢٩٠ وغيرهما.

3458. Sahl bin Mu'ādh bin Anas narrated from his father that the Messenger of Allāh ﷺ said: "Whoever eats food and then says: 'All praise is due to Allāh who fed me this and granted it as provision to me, without any effort from me nor power, (*Al-Ḥamdulillāh, Alladhī Aṭ'amanī Hādhā Wa Razaqanīhi Min Ghairi Ḥawlin*

٣٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ للهِ الَّذِي أَطْعَمَنِي هٰذَا وَرَزَقَنِيهِ مِنْ غَيْرِ

Minnī, Wa Lā Quwwatin)' his past sins shall be forgiven." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Marhūm's (a narrator) name is 'Abdur-Rahīm bin Maimūn.

حَوْلٍ مِنِّي ولَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب ما يقول إذا لبس ثوبًا جديدًا، ح:٤٠٢٣ من حديث المقرىء، وابن ماجه، ح:٣٢٨٥ من حديث سعيد بن أبي أيوب به وحسنه الحافظ وصححه الحاكم: ٤/ ١٩٢، ١٩٣ فتعقبه الذهبي والحق مع الحاكم.

Comments:

During or after eating food sincere acknowledgement is essential that this food has been given by Allāh ﷻ as a favor, and not as a right, and all the skills and abilities are futile in this concern. Therefore all praises is due to Him. Admission of this reality is also a praise of Allāh ﷻ.

Chapter 56. What One Says When Hearing The Braying Of A Donkey

(المعجم ٥٦) - بَابُ مَا يَقُولُ إِذَا سَمِعَ نَهِيقَ الْحِمَارِ (التحفة ٥٨)

3459. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "When you hear the crowing of the roosters, then ask Allāh of His bounty, for verily they have seen an angel. When you hear the braying of a donkey, then seek refuge in Allāh from *Shaitān*, [the rejected] for, verily, it has seen a *Shaitān*." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٣٤٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ [الرَّجِيمِ] فَإِنَّهُ رَأَى شَيْطَانًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، ح:٣٣٠٣ ومسلم، ح:٢٧٢٩ عن قتيبة به ورواه أبو داود، ح:٥١٠٢ والنسائي في عمل اليوم والليلة، ح:٩٤٤ عن قتيبة به.

Comments:

A rooster on sighting an angel crows so on hearing the crowing of the rooster one should beg Allāh's bounties and favors and should believe that on his supplication the angel will say *Amin*. A donkey brays on the sight of Satan so on hearing the braying of a donkey one should seek refuge in Allāh ﷻ.

Chapter 57. What Has Been Related About The Virtue Of *At-Tasbīḥ*, *At-Takbīr*, *At-Tahlīl*, And *At-Taḥmīd*

3460. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is not anyone upon the earth who says: ‘None has the right to be worshipped but Allāh, and Allāh is the Greatest, and there is no might nor power except by Allāh, (*Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāh*) except that his sins shall be pardoned, even if they were like the foam of the sea.” ***(Ḥasan)***

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Shu‘bah reported this *Ḥadīth* from Abū Balj with this chain, similarly, but he did not narrate it in *Marfū‘* form. Abū Balj’s name is Yaḥya bin Abī Sulaim, and it is also said that he is [Yaḥyā] bin Sulaim.

Muḥammad bin Bash-shār narrated to us (he said): “Ibn Abī ‘Adī reported to us, from Ḥātim bin Abī Ṣaghīrah, from Abū Balj, from ‘Amr bin Maimūn, from ‘Abdullāh bin ‘Amr from the Prophet ﷺ, with similar. [And Ḥātim’s *Kunyah* is Abū Yūnus Al-Qushairī.]

(Another chain) from Abū Balj, with similar, but he did not narrate it in *Marfū‘* form.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ (التحفة ٥٩)

٣٤٦٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ [الْكُوفِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا عَلَى الأَرْضِ أَحَدٌ يَقُولُ: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ أَبِي بَلْجٍ بِهٰذَا الإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ، وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى ابْنُ أَبِي سُلَيْمٍ وَيُقَالُ: [يَحْيَى] بْنُ سُلَيْمٍ أَيْضًا.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ [وَحَاتِمٌ يُكْنَى أَبَا يُونُسَ الْقُشَيْرِيَّ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخريج: [**إسناده حسن**] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٢٤ عن محمد بن بشار به وصححه الحاكم على شرط مسلم: ١/ ٥٠٣.

Comments:

The meaning and explanation of these words have been given previously. 'All the sins are forgiven even if they are equal to the foam of the sea' is due to the spiritual depth and significance of these words, so everyone should try to understand the meanings and significance of these words.

3461. Abu Mūsā Al-Ash'arī said: "We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madinah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: 'Verily, your Lord is not deaf nor absent, [and] He is between you and between the heads of your mounts.' Then he said: 'O 'Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Ḥawla Wa Lā Quwwata Illā Billāh* (There is no might or power except by Allāh).'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū 'Uthmān an-Nahdī's name is 'Abdur-Raḥmān bin Mall, and Abū Na'āmah's (narrators in the chain) name is 'Amr bin 'Eīsā. And the meaning of his statement: "He is between you and between the heads of your mounts" is that it is His knowledge and power.

٣٤٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمَّ وَلَا غَائِبٍ [و]هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رِحَالِكُمْ»، ثُمَّ قَالَ: «يَا عَبْدَ اللهِ بْنَ قَيْسٍ! أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ ابْنُ مَلٍّ، وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بْنُ عِيسَى، وَمَعْنَى قَوْلِهِ: «هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رَوَاحِلِكُمْ» إِنَّمَا يَعْنِي عِلْمَهُ وَقُدْرَتَهُ.

تخريج: متفق عليه، تقدم: ٣٣٧٤.

Comments:

These words are highly esteemed and are among the treasures of Paradise.

[1] This preceded under no. 3374.

Chapter 58. Concerning That The Plants Of Paradise Are: "Glory Is To Allāh And All The Praise Is To Allāh..."

(المعجم ٥٨) - بَابٌ [فِي أَنَّ غِرَاسَ الْجَنَّةِ: «سُبْحَانَ اللهِ الْحَمْدُ للهِ...»]

(التحفة ٦٠)

3462. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I met Ibrāhīm on the night of my ascent, so he said: 'O Muḥammad, recite *Salām* from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: "Glory is to Allāh (*Subḥān Allāh*) [and] all praise is due to Allāh, (*Al-Ḥamdulillāh*) and 'none has the right to be wonshipped but Allāh' (*Lā Ilāha Illallāh*), and Allāh is the greatest. (*Allāhu Akbar*)." (*Ḍa'īf*)

He said: And there is something on this topic from Abū Ayyūb.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn Mas'ūd.

٣٤٦٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِالرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ عَبْدِالرَّحْمٰنِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي فَقَالَ: يَا مُحَمَّدُ! أَقْرِئْ أُمَّتَكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيعَانٌ، وَأَنَّ غِرَاسَهَا سُبْحَانَ اللهِ [وَ]الْحَمْدُ للهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ».

قَالَ: وفِي الْبَابِ عَنْ أَبِي أَيُّوبَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

تخريج: [إسناده ضعيف] * عبدالرحمن بن إسحاق الكوفي ضعيف ضعفه الجمهور، وفي المسند بإسناد حسن عن إبراهيم عليه السلام قال لرسول الله ﷺ: "مر أمتك فليكثروا من غراس الجنة فإن تربتها طيبة وأرضها واسعة" قيل: "وما غراس الجنة" قال إبراهيم: "لا حول ولا قوة إلا بالله" : ٥/٤١٨، ح:٢٣٩٤٨ * وفي الباب عن أبي أيوب (أحمد: ٥/٤١٨ وسنده حسن).

Comments:

The word *'Subḥan Allāh'* means 'glory is to Allāh. He is free from every kind of defect. He is perfect and free from all impurities. *'Al-Ḥamdulillāh'* means all praise is due to Allāh ﷻ only, and He has all the perfect, complete and excellent attributes. *'La Ilahā Illallāh'* means 'none has the right to be worshipped but Allāh' ﷻ and *'Allāhu Akbar'* means 'Allāh is the greatest'.

3463. Muṣ'ab bin Sa'd narrated from his father, that the Messenger of Allāh ﷺ said to those sitting with him: "Is one of you incapable of attaining a thousand good deeds?" So a questioner among

٣٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا مُوسَى الْجُهَنِيُّ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِجُلَسَائِهِ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ

those seated with him asked him: "How can one of us earn a thousand good deeds?" He said: "(When) one of you recites a hundred *Tasbīḥāt* a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَكْسِبَ أَلْفَ حَسَنَةٍ»؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ أَحَدُكُمْ مِائَةَ تَسْبِيحَةٍ تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَتُحَطُّ عَنْهُ أَلْفُ سَيِّئَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٨ من حديث موسى الجهني به.

Chapter 59. Concerning The Virtues Of: "Glory Is To Allāh, And With His Praise..."

(المعجم ٥٩) - بَابٌ [فِي فَضَائِلِ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ . . .»] (التحفة ٦١)

3464. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subḥan Allāhil-'Aẓīm, Wa Biḥamdih*)' a date-palm tree is planted for him in Paradise." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, we do not know it except as a narration of Abū Az-Zubair from Jābir.

٣٤٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن حبان، ح:٢٣٣٥ وأبو يعلى: ٤/ ١٦٥، ح:٢٢٣٣ من حديث روح والنسائي في عمل اليوم والليلة، ح:٨٢٧ من حديث حجاج الصواف به وصححه الحاكم: ١/ ٥٠١، ٥١٢ ووافقه الذهبي * أبو الزبير عنعن وللحديث شواهد ضعيفة عند أحمد: ٣/ ٤٤٠ والحاكم وغيرهما.

3465. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subḥan Allāhil-'Aẓīm, Wa Biḥamdih*)' a date-palm tree is planted for him in Paradise." (*Ḍa'īf*)

٣٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُؤَمَّلٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ

فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: **[إسناده ضعيف]** وصححه الحاكم على شرط مسلم: ١/٥٠١، ٥٠٢ ووافقه الذهبي، وانظر الحديث السابق لعلته.

٣٤٦٦ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3466. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever says: 'Glory is to Allāh, and with His Praise (*Subhan Allāh, Wa Bihamdih*)' a hundred times, his sins are forgiven, even if they were like the foam of the sea." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التسبيح، ح: ٦٤٠٥ ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطإ: ١/٢٠٩، ٢١٠.

Comments:

As light finishes the darkness and heat ends the dampness similarly the remembrance of Allāh ﷻ wipes out the sins.

٣٤٦٧ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ [ابْنِ عَمْرِو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ الْعَظِيمِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ». هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

3467. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Rahmān: "Glory is to Allāh, the Magnificent; Glory is to Allāh and the praise. (*Subhan Allāhil-'Azīm, Subhan Allāhi Wa Bihamdih*)" (*Sahīh*)

This *Hadīth* is *Hasan Sahīh Gharīb*.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان والنذور، باب إذا قال: والله لا أتكلم اليوم فصلى أو قرأ . . . إلخ، ح: ٦٦٨٢ ومسلم، ح: ٢٦٩٤ من حديث محمد ابن فضيل بن غزوان به وهو في كتاب الدعاء له، ح: ٨٤.

Comments:

As physical and material things are heavy and light and they are measured and weighed with a scale, the same way sins and virtues are also heavy and light in weight and value, but these will be measured and weighed on the Day of Judgment in a scale fit for their measurement.

3468. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: "Whoever says: 'There is none worthy of worship except Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is Powerful over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' a hundred times in a day, it will be for him the equivalent of freeing ten slaves, and there shall be written for him a hundred good deeds, and a hundred bad deeds shall be wiped out for him, and it will be a protection for him from Shaiṭān on that day, until he reaches the evening. And none has brought better than it, except for one who has done more than that."

And with this chain, from the Prophet ﷺ, that he said: "Whoever says: 'Glory is to Allāh, and with His Praise (*Subḥan Allāh, Wa Biḥamdih*)' a hundred times, his sins are forgiven, even if they were like the foam of the sea." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٦٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَ لَهُ عِدْلَ عَشْرِ رِقَابٍ، وكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وكَانَ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذٰلِكَ حَتَّى يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذٰلِكَ» وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ «مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح:٦٤٠٣ ومسلم، ح:٢٦٩١ من حديث مالك به وهو في الموطأ: ١/٢٠٩ (يحيى) باختلاف يسير.

Comments:

The effects and consequences of these words depend on trust in Allāh ﷻ. One should have absolutely no doubt on the promises made by Allāh ﷻ only then one can feel the effects.

Chapter 60. Concerning The Mention Of: "Glory Is To Allāh And The Praise" A Hundred Times

(المعجم ٦٠) - بَابٌ: [فِي ذِكْرِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ]

(التحفة ٦٢)

3469. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever says in the morning and in the evening "Glory is to Allāh and with His Praise (*Subḥan Allāh, Wa Biḥamdih*)" a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him, or increased upon it. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This is *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

٣٤٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ المَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ المُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ لَمْ يَأْتِ أَحَدٌ يَوْمَ القِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٢ عن محمد بن عبدالملك به.

3470. Ibn 'Umar narrated that one day, the Messenger of Allāh ﷺ said to his Companions: "Say: 'Glory is to Allāh and with His Praise (*Subḥan Allāh, Wa Biḥamdih*)' a hundred times. Whoever says [it] one time, it is written for him ten, and whoever says it ten (times), it is written for him a hundred, and whoever says it a hundred (times), it is written for him as a thousand, and whoever increases, Allāh will increase for him, and whoever seeks Allāh's forgiveness, [Allāh] will forgive him." (***Ḥasan***)

٣٤٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [الكُوفِيُّ]: أَخْبَرَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ لِأَصْحَابِهِ «قُولُوا: سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ مَنْ قَالَ[هَا] مَرَّةً كُتِبَتْ لَهُ عَشْرًا، وَمَنْ قَالَهَا عَشْرًا كُتِبَتْ لَهُ مِائَةً، وَمَنْ قَالَهَا مِائَةً كُتِبَتْ لَهُ أَلْفًا، وَمَنْ زَادَ زَادَهُ اللهُ، وَمَنِ اسْتَغْفَرَ اللهَ غَفَرَ [اللهُ] لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [حسن] * داود بن الزبرقان، تابعه روح بن القاسم عند النسائي في عمل اليوم والليلة، ح: ١٦٠ والكبرى، ح: ٩٩٨٨ ومطر الوراق حسن الحديث.

Comments:

Every virtue has its reward multiplied at least ten times by the grace and mercy of Allāh.

Chapter 61. Concerning The Reward For *At-Tasbīh*, *At-Tahmīd*, And *At-Tahlīl*

(المعجم ٦١) - بَابٌ: [فِي ثَوَابِ التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ . . .] (التحفة ٦٣)

3471. 'Amr bin Shuaib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Whoever glorifies Allāh a hundred times in the morning and a hundred in the night, he is like one who performs *Hajj* a hundred times. And whoever praises Allāh a hundred times in the morning and a hundred in the night, he is like one who provided a hundred horses in the cause of Allāh." – or he said – "went out on a hundred military expeditions. And whoever pronounces *At-Tahlīl* of Allāh a hundred times in the morning and a hundred in the night, he is like the one who freed a hundred slaves from the offspring of Ismā'īl, and whoever extols Allāh's greatness a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it." *(Da'īf)*

٣٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو سُفْيَانَ الْحِمْيَرِيُّ [هُوَ سَعِيدُ بْنُ يَحْيَى الْوَاسِطِيُّ] عَنِ الضَّحَّاكِ بْنِ حُمْرَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَبَّحَ اللهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةَ مَرَّةٍ، وَمَنْ حَمِدَ اللهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي سَبِيلِ اللهِ» أَوْ قَالَ: «غَزَا مِائَةَ غَزْوَةٍ، وَمَنْ هَلَّلَ اللهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَمَنْ كَبَّرَ اللهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِي ذَلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرَ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ مِثْلَ مَا قَالَ أَو زَادَ عَلَى مَا قَالَ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] * الضحاك بن حمرة ضعيف ورواه النسائي في عمل اليوم

والليلة، ح: ٨٢١ بإسناد حسن عن عمرو بن شعيب به، ومتنه مغاير لهذا المتن وليس فيه: "مائة حجة".

Comments:

In these narrations, generally poor people who are not in a position to spend wealth and money in way of Allāh ﷻ are encouraged to remember Allāh ﷻ with these words and attain His bounties and favors. Freeing one hundred persons from the offspring of Ismā'īl is mentioned because they have a higher and respected status among humans.

3472. Az-Zuhri said: "A *Tasbīḥah* in Ramaḍān is better than a thousand *Tasbīḥah* in other than it." ***(Hasan)***

٣٤٧٢ - حَدَّثَنَا الْحُسَيْنُ بْنُ الأَسْوَدِ الْعِجْلِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي بِشْرٍ، عَنِ الزُّهْرِيِّ قَالَ: تَسْبِيحَةٌ فِي رَمَضَانَ أَفْضَلُ مِنْ أَلْفِ تَسْبِيحَةٍ فِي غَيْرِهِ.

تخريج: [إسناده حسن] وهو قول الزهري، وأخرجه ابن أبي شيبة: ١٠/ ٤٣٢، ح: ٢٩٨٣ عن يحيى بن آدم به ووقع في المطبوع تصحيف * الحسين بن الأسود: حسن الحديث على الراجح.

Comments:

During the month of Ramaḍan the reward of good deeds is increased many times as Allāh ﷻ wishes.

Chapter 62. Concerning The Reward Of A Statement Of *Tawḥīd* Which Contains "One Deity, The One, *Aṣ-Ṣamad*...[1] "

(المعجم ٦٢) - بَابٌ: [فِي ثَوَابِ كَلِمَةِ التَّوْحِيدِ الَّتِي فِيهَا إِلَهًا وَاحِدًا أَحَدًا صَمَدًا . . .] (التحفة ٦٤)

3473. Tamīm Ad-Dārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'I bear witness that none has the right to be worshipped but Allāh. Alone, without partner, One Deity, the One, *Aṣ-Ṣamad*, He did not take a wife, nor a child, nor is there anyone like Him, (*Ashhadu An Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Ilāhan Wāḥidan, Aḥadan*

٣٤٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ الْخَلِيلِ بْنِ مُرَّةَ، عَنْ أَزْهَرَ بْنِ عَبْدِ اللهِ، عَنْ تَمِيمٍ الدَّارِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، عَشْرَ مَرَّاتٍ كَتَبَ اللهُ لَه أَرْبَعِينَ أَلْفَ

[1] The One Who is self-sufficient, having no need of others while all others are in need of Him. See *Tuḥfat Al-Aḥwadhī*.

Ṣamadan Lam Yattakhidh Ṣāḥibatan Wa Lā Waladan Wa Lam Yakun Lahu Kufuwan Aḥad)' Allāh will write for him forty million good deeds." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Al-Khalīl bin Murrah (a narrator in the chain) is not strong according to the people of *Ḥadīth*. Muḥammad bin Ismā'īl said: "He is *Munkar* (rejected) in *Ḥadīth*."

أَلْفِ حَسَنَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَالْخَلِيلُ بْنُ مُرَّةَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصْحَابِ الحَدِيثِ، قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: هُوَ مُنْكَرُ الحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠٣/٤ من حديث الليث بن سعد به * الخليل بن مرة: ضعيف، تقدم.

3474. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Whoever says at the end of every *Fajr* prayer, while his feet are still folded, before speaking: 'None has the right to be worshipped but Allāh, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' ten times, then ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, ten degrees shall be raised up for him, and he shall be in security all that day from every disliked thing, and he shall be in protection from *Shaiṭān*, and no sin will meet him or destroy him that day, except for associating partners

٣٤٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَلِيُّ بْنُ مَعْبَدٍ المِصْرِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو الرَّقِّيُّ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ فِي دُبُرِ صَلَاةِ الفَجْرِ وَهُوَ ثَانٍ رِجْلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِيَ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وكانَ يَوْمَهُ ذَلِكَ كُلَّهُ فِي حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحَرْسٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِذَنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ اليَوْمِ إِلَّا الشِّرْكَ بِاللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

with Allāh."[1] *(Ḥasan)*

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخريج: [حسن] ورواه النسائي في عمل اليوم والليلة، ح: ١٢٧ من حديث شهر بن حوشب به.

Comments:

Trust and belief in Allāh's Oneness is a perfect refuge where Satan cannot attack. If *Shirk* makes a crack in the trust of Allāh's Unity then Satan attacks through this gap.

Chapter 63. What Has Been Related About The Comprehensive Supplications From The Messenger Of Allāh ﷺ

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي جَامِعِ الدَّعَوَاتِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٦٥)

3475. 'Abdullāh bin Buraidah Al-Aslamī narrated from his father, who said: "The Prophet ﷺ heard a man supplicating, and he was saying: 'O Allāh, indeed, I ask you by my testifying that You are Allāh, there is none worthy of worship except You, the One, *As-Ṣamad*, the one who does not beget, nor was begotten, and there is none who is like Him (*Allāhumma Innī As'aluka Bi Annī Ashhadu Annaka Antallāh, Lā Ilāha Illā Anta Al-Aḥaduṣ-Ṣamadu, Alladhī Lam Yalid Wa Lam Yūlad, Wa Lam Yakun Lahu Kufuwan Aḥad*).'" He said: "So he said: 'By the One in Whose Hand is my soul, he has asked Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.'"

(One of the narrators) Zaid said:

٣٤٧٥ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عِمْرَانَ الثَّعْلَبِيُّ الكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ الأَسْلَمِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَدْعُو وهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، قَالَ: فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللهَ بِاسْمِهِ الأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أَعْطَى» قَالَ زَيْدٌ: فَذَكَرْتُهُ لِزُهَيْرِ بْنِ مُعَاوِيَةَ بَعْدَ ذٰلِكَ بِسِنِينَ فَقَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ مَالِكِ ابْنِ مِغْوَلٍ، قَالَ زَيْدٌ: ثُمَّ ذَكَرْتُهُ لِسُفْيَانَ فَحَدَّثَنِي عَنْ مالِكٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى شَرِيكٌ هٰذَا الحَدِيثَ عَنْ أَبِي

[1] That means that no sin will be able to destroy him and nullify his deeds except for the sin of associating partners with Allāh. See *Tuhfat Al-Aḥwadhī*.

"So I mentioned it to Zuhair bin Mu'āwiyah years after that, and he said: 'Abū Isḥāq reported to me from Mālik bin Mighwal.'" Zaid said: "Then I mentioned it to Sufyān, so he reported it to me from Mālik." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Sharīk (also) reported this *Ḥadīth* (but from) from Abū Isḥāq [Al-Hamdānī], from Ibn Buraidah, from his father. And Abū Isḥāq [Al-Hamdānī] (actually) only took it from Mālik bin Mighwal [and he committed *Tadlīs* in it, and Sharīk reported this *Ḥadīth* from Abū Isḥāq.]

إِسْحَاقَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ وَإِنَّمَا أَخَذَهُ أَبُو إِسْحَاقَ [الْهَمْدَانِيُّ] عَنْ مَالِكِ بْنِ مِغْوَلٍ. [وإِنَّمَا دَلَّسَهُ وروَى شَرِيكٌ هٰذَا الحَدِيثَ عَنْ أَبِي إِسْحَاقَ]

تخريج: [صحيح] وأخرجه أبو داود، الوتر، باب الدعاء، ح:١٤٩٤ من حديث زيد بن حباب به وصححه ابن حبان، ح:٢٣٨٣ والحاكم:١/ ٥٠٤ على شرط الشيخين ووافقه الذهبي.

Comments:

This narration shows the Greatest Name of Almighty Allāh ﷻ by which if a supplication is made before Him it is accepted. The same is said in two other narrations.

Chapter 64. Concerning The Confirming Of The Supplication By Preceding It With Gratitude, Praise, And *Aṣ-Ṣalāt* Upon The Prophet ﷺ...

(المعجم ٦٤) - بَابٌ: [فِي إِيجَابِ الدُّعَاءِ بِتَقْدِيمِ الْحَمْدِ وَالثَّنَاءِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ قَبْلَهُ . . .] (التحفة ٦٦)

3476. Faḍālah bin 'Ubaid narrated: "While the Messenger of Allāh ﷺ was seated, a man entered and performed *Ṣalāt*, and he said: 'O Allāh, forgive me, and have mercy upon me.' The Messenger of Allāh ﷺ said: 'You have rushed, O praying person. When you perform *Ṣalāt*, and then sit, then praise Allāh with what He is deserving of, and send *Ṣalāt* upon me, then call upon

٣٤٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ، عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللهِ ﷺ: «عَجِلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ

Him.'" He said: "Then another man performed *Ṣalāt* after that, so he praised Allāh and sent *Ṣalāt* upon the Prophet ﷺ. The Prophet ﷺ said to him: 'O praying person! Supplicate, and you shall be answered.'" (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, and Ḥaiwah bin Shuraih reported it from Abū Hāni' Al-Khawlānī (a narrator in the chain), and Abū Hāni's name is Ḥumaid bin Hāni', and Abū 'Alī Al-Janbī's name is 'Amr bin Mālik.

ثُمَّ ادْعُهُ»، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللهَ وصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَيُّهَا الْمُصَلِّي ادْعُ تُجَبْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ حَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ، وَأَبُو هَانِئٍ اسْمُهُ حُمَيْدُ بْنُ هَانِئٍ، وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ.

تخريج: [حسن] وأخرجه أبو داود، أيضًا، :١٤٨١ والنسائي، ح:١٢٨٥ من حديث أبي هانىء به وصححه ابن خزيمة، ح:٧٠٩، ٧١٠ وابن حبان، ح:٥١٠ والحاكم:١/ ٢٣٠، ٢٦٨ ووافقه الذهبي والحديث حسن.

Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh ﷻ and send *Salāt* upon the Prophet ﷺ, without it supplication is not accepted.

3477. 'Amr bin Mālik Al-Janbī narrated that he heard Faḍālah bin 'Ubaid saying: "The Prophet ﷺ heard a man supplicating in his *Ṣalāt*, but he did not send *Ṣalāt* upon the Prophet ﷺ, so the Prophet ﷺ said: 'This one has rushed.' Then he called him and said to him, or to someone other than him: 'When one of you performs *Ṣalāt*, then let him begin by expressing gratitude to Allāh and praising Him. Then, let him send *Ṣalāt* upon the Prophet ﷺ, then let him supplicate after that, whatever he wishes.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٧٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا [عَبْدُ اللهِ بْنُ يَزِيدَ] الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ [بْنُ شُرَيْحٍ]: حَدَّثَنِي أَبُو هَانِئٍ [الْخَوْلَانِيُّ]: أَنَّ عَمْرَو بْنَ مَالِكٍ الْجَنْبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «عَجِلَ هٰذَا» ثُمَّ دَعَاهُ، فَقَالَ لَهُ أَوْ لِغَيْرِهِ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللهِ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَدْعُ بَعْدُ مَا شَاءَ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح:١٤٨١ من حديث المقرىء به.

Comments:

This narration shows that while sitting in *'Tashah-hud'* one should first express his gratitude to Allāh ﷻ and praise Him. Then he should send *Salāt* upon the Prophet ﷺ and after it he should supplicate whatever he wishes.

3478. Asmā' bint Yazīd narrated that the Prophet ﷺ said: "Allāh's Greatest Name is in these two *Āyah*: And your deity is One Deity, there is none who has the right to be worshipped but He, *Ar-Raḥmān, Ar-Raḥīm*.[1] And the opening of *Āl 'Imran: Alif. Lām. Mīm.* Allāh, None has the right to be worshipped but He, the Ever living, the Sustainer.[2] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٧٨ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي زِيَادٍ الْقَدَّاحِ [كَذَا قَالَ] عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْمُ اللهِ الأَعْظَمُ فِي هَاتَيْنِ الآيَتَيْنِ ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾ [البقرة:١٦٣]. وَفَاتِحَةِ آلِ عِمْرَانَ: ﴿الٓمٓ ۝ اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾» [آل عمران: ١، ٢].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح:١٤٩٦ وابن ماجه، ح:٣٨٥٥ من حديث عيسى بن يونس به * شهر بن حوشب: حسن الحديث، راجع نيل المقصود، ح:١٣٤ وغيره.

Comments:

In these two Verses, common words are *'Lā Ilāha Illā Huwa'* and after these words there are attribute which are different. In narration no. 3475, of the same chapter also has the same words *'Lā Ilāha Illallāh'*.

Chapter 65.

(المعجم ٦٥) - **بَابٌ** (التحفة ...)

3479. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Call upon Allāh while being certain of being answered, and Allāh does not respond to a supplication from the heart of one heedless and occupied by play." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is

٣٤٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ [وهُوَ رَجُلٌ صَالِحٌ]: حَدَّثَنَا صَالِحٌ الْمُرِّيُّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ادْعُوا اللهَ وَأَنْتُمْ مُوقِنُونَ بِالإِجَابَةِ، وَاعْلَمُوا أَنَّ اللهَ لَا يَسْتَجِيبُ دُعَاءً مِنْ قَلْبٍ

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[1] *Al-Baqarah* 2:163.

[2] *Āl 'Imrān* 3:1,2.

غَافِلٍ لَاهٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

Gharīb, we do not know of it except through this route.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٤/ ١٣٨٠ من حديث صالح المري به وقال الحاكم: ١/ ٤٩٣ "حديث مستقيم الإسناد" فقال الذهبي: "صالح متروك" وله شاهد ضعيف عند أحمد: ٢/ ١٧٧.

Comments:

This narration shows that during supplication all the concentration should be focused on Allāh ﷻ and His attributes. A supplication made wholeheartedly and with complete trust in Allāh ﷻ is approved by Him.

Chapter 66. The Supplication: "O Allāh, Grant Me Health In My Body"

(المعجم ٦٦) - بَابٌ: [دُعَاءُ: اللَّهُمَّ عَافِنِي فِي جَسَدِي . . .] (التحفة ٦٧)

٣٤٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ بْنُ هِشَامٍ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ عَافِنِي فِي جَسَدِي، وَعَافِنِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي، لَا إِلٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: حَبِيبُ ابْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ شَيْئًا [وَاللهُ أَعْلَمُ].

3480. 'Āishah narrated that the Messenger of Allāh ﷺ used to say: "O Allāh, grant me health in my body, and grant me health in my sight, and make it the inheritor from me, there is non has the right to be worshipped but Allāh, the Forbearing, the Generous, Glory is to Allāh, the Lord of the Magnificent Throne, and all praise is due to Allāh, the Lord of all that exists (*Allāhumma 'Āfinī Fī Jasadī, Wa 'Āfānī Fī Baṣarī, Wāj'alhul-Wāritha Minnī, Lā Ilāha Illallāh, Al-Ḥalīmul-Karīm. Subḥān Allāh, Rabbil-'Arshil-'Aẓīm, Wal-Ḥamdulillāh, Rabbil-'Ālāmīn*)" **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

[He said:] I heard Muḥammad say: "Ḥabīb bin Abī Thābit did not hear anything from 'Urwah bin Az-Zubair." [And Allāh knows best.]

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١/ ٥٣٠ من حديث حمزة بن حبيب الزيات به.

Chapter 67. The Supplication That He ﷺ Taught To Fāṭimah When She Asked Him For A Servant

(المعجم ٦٧) - بَابُ [الدُّعَاءِ الَّذِي عَلَّمَهُ ﷺ فَاطِمَةَ حِينَ سَأَلَتْهُ الْخَادِمَ. . .] (التحفة ٦٨)

3481. Abū Hurairah narrated that Fāṭimah came to the Prophet ﷺ, asking him for a servant. So he said to her: "Say: O Allāh, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the *Tawrāh*, the *Injīl*, and the Qur'ān, Splitter of the seed-grain and the date-stone: I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing before You, You are the Last, for there is nothing after You, You are *Aẓ-Ẓāhir*, for there is nothing above You, and you are Al-Bāṭin, for there is nothing below You. Relieve me from debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Rabbal-Arshil-'Aẓīm, Rabbanā, Wa Rabba Kulli Shai'in, Munzilat-Tawrāti Wal-Injīli Wal-Qur'ān, Fāliqal-Ḥabbi Wan-Nawa, A'ūdhu Bika Min Sharri Kulli Shai'in Anta Ākhidhun Bināṣiyatihi, Antal-Awwalu Falaisa Qablaka Shai'un, Wa Antal-Ākhiru Falaisa Ba'daka Shai'un, Wa Antaẓ-Ẓāhiru Falaisa Fawqaka Shai'un, Wa Antal-Bāṭinu Falaisa Dūnaka Shai'un, Iqḍi 'Annī-daina Wa Aghninī Minal-Faqr*)." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan*

٣٤٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا: قُولِي: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ: مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالقُرْآنِ، فَالِقَ الحَبِّ وَالنَّوَى، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الفَقْرِ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَهٰكَذَا رَوَى بَعْضُ أَصْحَابِ الأَعْمَشِ عَنِ الأَعْمَشِ نَحْوَ هٰذَا، ورَوَى بَعْضُهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ.

Gharīb. This is how some of the companions of Al-A'mash, reported it, similarly. But some of them narrated it from Al-A'mash from Abū Ṣāliḥ, in *Mursal* form, and they did not mention "from Abū Hurairah" in it.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح:٢٧١٣ عن أبي كريب به.

Chapter 68. The Supplication "O Allāh, Indeed, I Seek Refuge In You From A Heart That Is Not Humble"

(المعجم ٦٨) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ...»] (التحفة ٦٩)

3482. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ used to say: " O Allāh, I seek refuge in You from a heart that does not humble itself, and from a supplication that is not heard, and from a soul that is never satisfied, and from knowledge that does not benefit, I seek refuge in You from these four (*Allāhumma! Innī A'ūdhu Bika Min Qalbin Lā Yakhsha'u, Wa Min Du'ā'in La Yusma'u, Wa Min Nafsin Lā Tashba'u, Wa Min 'Ilmin Lā Yanfa'u, A'ūdhu Bika Min Hā'ulā'il-Arba'*)." (***Hasan***)

[He said:] And there are narrations on this topic from Jābir, Abū Hurairah and Ibn Mas'ūd.

[He said:] And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ, Gharīb* from this route [as a narration of 'Abdullāh bin 'Amr.]

٣٤٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ، عَنْ زُهَيْرِ بْنِ الأَقْمَرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هٰؤُلَاءِ الأَرْبَعِ».

[قَالَ:] وفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ.

[قَالَ:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ [مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ عَمْرٍو].

تخريج: [حسن] وله شاهد حسن عند أبي داود، ح:١٥٤٨ * وفي الباب عن جابر [ابن أبي شيبة: ١٠/١٨٥، ح:٩١٧١] وأبي هريرة [أبو داود، ح:١٥٤٨ وغيره] وابن مسعود [ابن أبي شيبة: ١٠/١٨٧، ح:٩١٧٦ والحاكم: ١/٥٣٣، ٥٣٤].

Comments:

This narration shows that for the approval and acceptance of a supplication, the heart should be filled with fear of Allāh ﷻ, and one should be submissive

and humble before Allāh ﷻ and he should also be confident and sure that his supplication will be answered. Supplication should be made for the increase in one's knowledge. One should also seek refuge in Allāh ﷻ from greediness.

Chapter 69. The Story Of The Teaching Of The Supplication "O Allāh, Inspire Me With My Guidance"

(المعجم ٦٩) - بَابُ [قِصَّةِ تَعْلِيمِ دُعَاءِ: «اللَّهُمَّ أَلْهِمْنِي رُشْدِي. . .»] (التحفة ٧٠)

3483. 'Imrān bin Ḥuṣain narrated: "The Prophet ﷺ said to my father: 'O Ḥuṣain, how many deities do you worship now?' He said: 'Seven. Six in the earth, and one above the heavens.' He said, 'So which of them do you take for your ardent requests and fears?' He said: 'The one above the heavens.' He said, 'O Ḥuṣain, if you would but accept Islam, I would teach you two phrases that would benefit you.'" He said: "So when Ḥuṣain accepted Islam, he said: 'O Messenger of Allāh, teach me the two phrases you promised me,' so he (ﷺ) said: 'Say: O Allāh, inspire me with my guidance, and protect me from the evil of my soul (*Allāhumma Alhimnī Rushdī, Wa A'idhnī Min Sharri Nafsī*).'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* has been related from 'Imrān bin Ḥuṣain through routes other than this.

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ شَبِيبِ بْنِ شَيْبَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا»؟ قَالَ أَبِي: سَبْعَةً: سِتَّةً فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: «فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟» قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: «يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ»، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُولَ اللهِ! عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فَقَالَ: «قُلِ: اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني:١٨/ ١٧٤، ح:٣٩٦ من حديث أبي معاوية الضرير به وصرح بالسماع والحسن البصري عنعن ورواه النسائي في عمل اليوم والليلة، ح:٩٩٣ بإسناد حسن عن عمران بن حصين عن أبيه قال رسول الله ﷺ: "قل، اللهم قني شر نفسي واعزم لي على رشد أمري . . . إلخ" وصححه ابن حبان، ح:٢٤٣١ والحاكم:١/ ٥١٠ على شرط الشيخين ووافقه الذهبي.

Comments:

Allāh's Guidance saves man's heart from all kind evils and saves him from going astray. Allāh ﷻ saves His servant from the evils of his soul, which keep him away from virtuous deeds.

Chapter 70. The Supplication: "O Allāh, I Seek Refuge In You From Sadness And Grief"

(المعجم ٧٠) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ...»] (التحفة ٧١)

3484. Anas bin Mālik [may Allāh be pleased with him] narrates, saying: "I used to often hear the Prophet ﷺ supplicating with these words: 'O Allāh, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (*Allāhumma Innī A'ūdhu Bika Minal-Hammi Wal-Hazani Wal-'Ajzi Wal-Kasali Wal-Bukhli Wa Dala'id-Dain Wa Qahrir-Rijāl*).'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of 'Amr bin Abī 'Amr.

٣٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: أَخْبَرَنَا أَبُو مُصْعَبٍ [الْمَدَنِيُّ] عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ ﷺ يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَقَهْرِ الرِّجَالِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو.

تخريج: وأخرجه البخاري، الدعوات، باب الاستعاذة من الجبن والكسل، ح:٦٣٦٩ من حديث عمرو ابن أبي عمرو به.

Comments:

In this, and in the next narration, the Prophet ﷺ taught and educated us to take refuge in Allāh ﷻ from all those evils and defects which deprive man from doing virtuous deeds.

3485. Anas narrated that the Prophet ﷺ used to supplicate, saying: "O Allāh, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of *Al-Masīh*, and the punishment of the grave (*Allāhumma Innī A'ūdhu Bika Minal-Kasali Wal-Harami Wal-Jubni*

٣٤٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الْمَسِيحِ وَعَذَابِ الْقَبْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Wal-Bukhli Wa Fitnatil-Masīḥ Wa 'Adhābil-Qabr)." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه النسائي، الاستعاذة، باب الاستعاذة من الهم: ٨/ ٢٥٧، ح: ٥٤٥٣، ٨/ ٢٦٠، ح: ٥٤٥٩ من حديث حميد الطويل به وصححه ابن حبان (الإحسان): ١٠٠٦ وللحديث شواهد كثيرة.

Chapter 71. What Has Been Related About Counting The *Tasbīḥ* On The Hand

(المعجم ٧١) - بَابُ مَا جَاءَ فِي عَقْدِ التَّسْبِيحِ بِاليَدِ (التحفة ٧٢)

3486. 'Abdullāh bin 'Amr narrated: "I saw the Prophet ﷺ counting the *Tasbīḥ* on his hand." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Al-A'mash from 'Aṭā' bin As-Sā'ib. Shu'bah and Ath-Thawrī reported this *Ḥadīth* from 'Aṭā' bin As-Sā'ib in its entirety. There are narrations on this topic from Yusairah bint Yāsir [from the Prophet ﷺ. She said: "The Messenger of Allāh ﷺ said: 'O gathering of women, count on the fingertips, for verily they shall be questioned and made to speak.'"]

٣٤٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى [بَصْرِيٌّ]: أَخْبَرَنَا عَثَّامُ بْنُ عَلِيٍّ عَنِ الأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيحَ بِيَدِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ الأَعْمَشِ عَنْ عَطَاءِ بْنِ السَّائِبِ. وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ هٰذَا الحَدِيثَ عَنْ عَطَاءِ بْنِ السَّائِبِ بِطُولِهِ، وفِي الْبَابِ عَنْ يُسَيْرَةَ بِنْتِ يَاسِرٍ [عَنِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَامَعْشَرَ النِّسَاءِ! اعْقِدْنَ بِالأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ»].

تخريج: [صحيح] بهذا اللفظ تقدم: ٣٤١١ * وفي الباب عن يسيره بنت ياسر [يأتي: ٣٥٨٣].

Comments:

Counting *'Tasbīḥ'* on fingers is a proof that the number of *'Tasbīḥ'* should be counted. As fingertips will be made to speak, and in the narration cited later, no. 3583, it is ordered that it be done on the fingers.

3487. Anas bin Mālik narrated that the Prophet ﷺ visited a man who was so emaciated that he had become like a baby bird. He said to

٣٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ.

him: "And did you not used to supplicate? Did you not used to ask Your Lord for sound health?" He said: "I used to say, "O Allāh, whatever You are going to punish me with in the Hereafter, then hasten it for me in this world." So the Prophet ﷺ said: "Glory is to Allāh, you are not capable of that" – or – "you are not able to stand that. Would you not say: 'O Allāh, give us good in this world, and good in the Hereafter, and spare us the punishment of the Fire (*Allāhumma Ātinā Fīd-Dunyā Ḥasanatan Wa Fīl-Ākhirati Ḥasanatin Wa Qinā 'Adhāban-Nār*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, and it has been reported through more than one route from Anas from the Prophet ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خالِدُ بْنُ الحَارِثِ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا قَدْ جَهِدَ حَتَّى صَارَ مِثْلَ فَرْخٍ، فَقَالَ لَهُ: «وأَمَا كُنْتَ تَدْعُو؟ أَمَا كُنتَ تَسْأَلُ رَبَّكَ الْعَافِيَةَ»، قَالَ: كُنْتُ أَقُولُ: اللَّهُمَّ ما كُنْتَ مُعَاقِبِي بِهِ فِي الآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللهِ إِنَّكَ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، أَفَلَا كُنْتَ تَقُولُ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وقِنَا عَذَابَ النَّارِ؟».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب كراهة الدعاء بتعجيل العقوبة في الدنيا، ح:٢٦٨٨ من حديث خالد بن الحارث به.

3488. Hishām bin Ḥassān narrates from Al-Ḥasan concerning the saying of Allāh: O our Lord, give us good in this world, and good in the Hereafter.[1] He said: "Knowledge and worship in this world, and Paradise in the Hereafter."

٣٤٨٨ - حَدَّثَنَا هارُونُ بْنُ عَبْدِاللهِ الْبَزَّازُ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ فِي قَوْلِهِ ﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً﴾ قَالَ: فِي الدُّنْيَا الْعِلْمَ وَالْعِبادَةَ، وَفِي الآخِرَةِ الْجَنَّةَ.

تخريج: [**سنده ضعيف**] وأخرجه ابن أبي شيبة:١٣/٥٢٩، ح:٣٥٣٠٤ من حديث هشام بن حسان به * هشام بن حسان عنعن ولكن المفهوم صحيح بأدلة أخرى.

Comments:

The Arabic word *'Ḥasanah'* is very comprehensive and includes in it all kinds of good and benefits of this world and of the Hereafter. Good health, wealth and satisfaction of this world and good status in Paradise, forgiveness from

[1] *Al-Baqarah* 2: 201.

sins and Allāh's bounties and favors in both worlds are included in this word.

Chapter 72. The Supplication: "O Allāh, Indeed, I Ask You For Guidance, Piety, Chastity, and Sufficiency"

(المعجم ٧٢) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى»] (التحفة ٧٣)

3489. 'Abdullāh narrated that the Prophet ﷺ used to supplicate: "O Allāh, indeed, I ask You for guidance, piety, chastity, and sufficiency (*Allāhumma Innī As'alukal-Huda Wat-Tuqā, Wal-'Afāfa Wal-Ghinā*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٨٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الهُدَى والتُّقَى والعَفَافَ والغِنَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح:٢٧٢١ من شعبة به وهو في مسند أبي داود الطيالسي، ح:٣٠٣.

Comments:

Guidance means piety to follow the right path. Firmness and piety means continuity in abiding Allāh's commands and staying away from prohibitions. Chastity means to stay away from moral corruption and sufficiency means to be satisfied with what Allāh ﷻ has given and avoiding attractions of this world.

Chapter (...) The Supplication of Dāwūd: "O Allāh, Indeed, I Ask You For Your Love And The Love Of Those Who Love You"

(المعجم ...) - بَابُ [دُعَاءِ دَاوُدَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ» ...] (التحفة ٧٤)

3490. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: "It used to be from the supplication of Dāwūd that he would say: 'O Allāh, indeed, I ask You for Your love and the love of those who love You, and for the actions that will cause me to attain Your love, O Allāh, make Your love more beloved to me than myself, my family, and cold water (*Allāhumma*

٣٤٩٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ الأَنْصَارِيِّ، عَنْ عَبْدِاللهِ بْنِ رَبِيعَةَ الدِّمَشْقِيِّ، قَالَ: حَدَّثَنِي عَائِذُ اللهِ أَبُو إِدْرِيسَ الخَوْلَانِيُّ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ،

Innī As'aluka Ḥubbaka Wa Ḥubba Man Yuḥibbuka Wal-'Amalalladhī Yuballighunī Ḥubbak. Allāhummaj'al Ḥubbaka Aḥabba Ilaiya Min Nafsī, Wa Ahlī Wa Minal-Mā'il-Bārid)'"

He said: "And when the Prophet ﷺ would mention Dawūd, he would narrate about him, saying: "He was the best in worship out of all men." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ». قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ: «كَانَ أَعْبَدَ الْبَشَرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أبو نعيم في حلية الأولياء: ١/٢٢٦، ٢٢٧ من حديث أبي كريب به وصححه الحاكم: ٢/٤٣٣ وقع في سنده وهم وتبعه الذهبي(!) * عبدالله بن ربيعة وثقه الترمذي وابن حبان وهو حسن الحديث.

Comments:

Prophet Dāwud was an extremely pious person and worshipped Allāh ﷻ. His life is a symbol of submission and worship, therefore the Prophet ﷺ taught this supplication to his Companions that only Allāh ﷻ is the focus of love and worship.

Chapter 73. The Supplication: "O Allāh, Grant Me Your Love And The Love of Those Whose Love Will Benefit Me With You"

(المعجم ٧٣) - بَابُ [دُعَاءِ: «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ...»] (التحفة ٧٥)

3491. 'Abdullāh bin Yazīd Al-Khaṭmī Al-Anṣārī narrated that the Messenger of Allāh ﷺ used to say in his supplication: "O Allāh grant me Your love and the love of those whose love will benefit me with You. O Allāh, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allāh, and what you have kept from me of that which I love then make it for me a period of rest in that which You love. (*Allāhummārzuqnī*

٣٤٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ الْخَطْمِيِّ الأَنْصَارِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيمَا تُحِبُّ، اللَّهُمَّ وَمَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيمَا تُحِبُّ».

Hubbuka Wa Hubba Man Yanfa'unī Hubbahu 'Indak. Allāhumma Mā Razaqtanī Mimmā Uhibbu Faj'alhu Quwwatan Lī Fīmā Tuhibb. Allāhumma Wa Mā Zawaita 'Annī Mimmā Uhibbu Faj'alhu Farāghan Lī Fīmā Tuhibb)." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Ja'far Al-Khatmī's (a narrator in the chain) name is 'Umair bin Yazīd bin Khumāshah.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وأَبُو جَعْفَرٍ الْخَطْمِيُّ اسْمُهُ عُمَيْرُ بْنُ يَزِيدَ بْنِ خُمَاشَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن المبارك في الزهد، ح: ٤٣٠ عن حماد بن سلمة به وقال: "أراه رفعه" سفيان بن وكيع ضعيف ضعفه الجمهور.

Comments:

The Prophet ﷺ supplicated for the things which he loved and wanted to have, and at the same time he supplicated that these things should be a source to love and worship of Allāh ﷻ. If these things are not given to him then Allāh ﷻ make this free time a cause to worship Him. The purpose of this supplication was to educate the Muslims for such sincere supplications.

Chapter 74. The Supplication: "O Allāh, I Seek Refuge In You From The Evil Of My Hearing And The Evil Of My Sight"

(المعجم ٧٤) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي...»] (التحفة ٧٦)

3492. Shakal bin Humaid said: "I came to the Prophet ﷺ and said: 'O Messenger of Allāh, teach me a way of seeking refuge so that I may seek refuge by it.'" He said: "So he took my hand and said: 'Say: O Allāh, indeed I seek refuge in You from the evil of my hearing and the evil of my sight, and the evil of my tongue and the evil of my heart, and the evil of my semen (*Allāhumma Innī A'ūdhu Bika Min Sharri Sam'ī Wa Min Sharri Basarī, Wa Min Sharri Lisānī, Wa Min Sharri Qalbī, Wa Min Sharri*

٣٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنِي سَعْدُ بْنُ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ شُتَيْرِ ابْنِ شَكَلٍ، عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ، قَالَ: فَأَخَذَ بِكَفِّي فَقَالَ: «قُلِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي» يَعْنِي فَرْجَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

Maniyyī).''' That is: From his private part.[1] (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route, as a narration of Sa'd bin Aws, from Bilāl bin Yahyā.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ مِنْ حَدِيثِ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: في الاستعاذة، ح:١٥٥١ والنسائي:٨/ ٢٥٥، ح:٥٤٤٦ من حديث سعد بن أوس به وصححه الحاكم:١/ ٥٣٢، ٥٣٣ ووافقه الذهبي.

Comments:

Evil of the tongue, sight, and hearing and sexual urge is their wrong use. It is their use in a way which causes Allāh's punishment and torment.

Chapter 75. The Supplication: "I Seek Refuge In Your Pleasure From Your Anger"

(المعجم ٧٥) - بَابُ [دُعَاءِ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ...»] (التحفة ٧٨)

3493. 'Āishah narrated: "I was sleeping at the side of the Messenger of Allāh ﷺ, then I lost him during the night. So I felt around for him, and my hand fell upon his feet while he was prostrating, and he was saying: 'I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I cannot count Your praises. You are as You have praised Yourself (*A'ūdhu Biridāka Min Sakhatika Wa Bi-Mu'āfātika Min 'Uqūbatika, Lā Uhsī Thanā'an 'Alaika Anta Kamā Athnaita 'Alā Nafsik*).''' (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*, and it has been related through more than one route from 'Āishah.

٣٤٩٣ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ نَائِمَةً إِلَى جَنْبِ رَسُولِ اللهِ ﷺ فَفَقَدْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ وهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَائِشَةَ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ وزَادَ فِيهِ: «وَأَعُوذُ

[1] This is an explanation from some of the narrators of the meaning of "my semen." See *Tuhfat Al-Ahwadhī*.

Qutaibah narrated to us (saying): Al-Laith reported to us similarly, from Yaḥyā bin Sa'eed with this chain, and he added to it: "I seek refuge in You from You. I cannot count Your praises (*Wa A'ūdhu Bika Minka Lā Uḥṣī Thanā'an 'Alaik*)."

بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ».

تخريج: [صحيح] وهو في الموطإ: ١/ ٢١٤ (يحيى) ورواه مسلم، ح: ٤٨٦ من حديث عائشة به.

Comments:

Only Allāh ﷻ will forgive and save from His displeasure and anger. It means only Allāh ﷻ can pardon from His own displeasure. Everything is in His control and no one else can do anything against His will.

Chapter 76

(المعجم ٧٦) - **بَابٌ** (التحفة ٧٧)

3494. 'Abdullāh bin 'Abbās narrated that the Messenger of Allāh ﷺ used [to teach them this supplication as he used] to teach them a *Sūrat* of the Qur'ān: "O Allāh, indeed, I seek refuge in you from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of the false *Masīḥ*, and I seek refuge in You from the trial of living and dying (*Allāhumma Innī A'ūdhu Bika Min 'Adhābi Jahannam, Wa Min 'Adhābil-Qabr, Wa A'ūdhu Bika Min Fitnatil-Masīḥid-Dajjāl, Wa A'ūdhu Bika Min Fitnatil-Maḥyā Wal-Mamāt*)" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤٩٤ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسٍ الْيَمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ [يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ] السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٩٠ من حديث مالك به وهو في الموطإ: ١/ ٢١٥.

Comments:

The punishment of Hell means the punishment for severe and capital sins like *Shirk*, and disbelief. The punishment of grave means the punishment on less

severe sins as compared to *Shirk* etc. *Fitantil Masīhid-Dajjāl* or trial of false *Masih* in one of the greatest trials from which the Prophet ﷺ sought refuge in Allāh ﷻ.

3495. 'Āishah narrated that the Messenger of Allāh ﷺ used to supplicate with these words: "O Allāh, indeed, I seek refuge in You from the trial of the Fire, and the punishment of the Fire, and the punishment of the grave, and the trial of the grave, and from the evil of the trials of riches, and from the evils of the trials of poverty, and from the evil of the trial of the false *Masīḥ*. O Allāh, wash my sins with water of ice and hail, and cleanse my heart of sins, as You cleansed a white garment of filth, and distance me and my sins as You distanced between the east and the west. O Allāh, indeed, I seek refuge in You from laziness, senility, sin, and debt (*Allāhumma Innī A'ūdhu Bika Min Fitnatin-Nār, Wa 'Adhābin-Nār, Wa 'Adhābil-Qabr, Wa Fitnatil-Qabr. Wa Min Sharri Fitnatil-Ghinā, Wa Min Sharri Fitnatil-Faqr, Wa Min Sharri Fitnatil-Masīḥid-Dajjāl. Allāhmmāghsil Khaṭāyāya Bi-Mā'ith-Thalji Wal-Bardi, Wa Anqi Qalbī Minal-Khaṭāyā Kamā Anqaitath-Thawbal-Abyaḍa Minad-Danas, Wa Bā'id Bainī Wa Baina Khaṭāyāya Kamā Bā'adta Bainal-Mashriqi Wal-Maghrib, Allāhumma Innī A'ūdhu Bika Min Al-Kasali Wal-Harami Wal-Ma'tham Wal-Maghram*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهٰؤُلَاءِ الكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وعَذَابِ النَّارِ وعَذَابِ القَبْرِ وفِتْنَةِ القَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الغِنَى ومِنْ شَرِّ فِتْنَةِ الفَقْرِ، ومِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالبَرَدِ وأَنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ والهَرَمِ والمَأْثَمِ والمَغْرَمِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب التعوذ من فتنة الفقر، ح:٦٣٧٧ ومسلم، ح:٥٨٩/٤٩ بعد، ح:٢٧٠٥ من حديث هشام به.

Comments:

In this supplication the Prophet ﷺ has sought refuge in Allāh ﷻ from the trial of the Fire, punishment of the Fire, punishment of the grave and the trial of the grave. He has also supplicated for safety from extreme old age that makes a person helpless and oblivious, and from the trial of riches and from the trial of poverty which compels one to do wrong things and sins. The Prophet ﷺ also supplicated for refuge in Allāh ﷻ from the debt.

3496. 'Āishah said: "I heard the Messenger of Allāh ﷺ saying at his death: 'O Allāh, forgive me and have mercy on me, and join me with the Highest Company.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٦ - حَدَّثَنَا هَارُونُ [بْنُ إِسْحَاقَ]: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عِنْدَ وَفَاتِهِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب في فضائل عائشة، أم المؤمنين رضي الله عنها، ح: ٢٤٤٤ من حديث عبدة بن سليمان والبخاري، ح: ٥٦٧٤ من حديث هشام بن عروة به.

Comments:

This action of the Prophet ﷺ shows that everyone is in need of Allāh's forgiveness. The Prophet ﷺ asked Allāh's mercy for himself and educated the Muslims.

Chapter 77. "None Of You Should Say, "Forgive Me If You Wish"

(المعجم ٧٧) - بَابٌ: [«لَا يَقُولُ أَحَدُكُمْ: اغْفِرْ لِي إِنْ شِئْتَ...»]

(التحفة ٧٩)

3497. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "None of you should say: 'O Allāh forgive me if You wish. O Allāh have mercy on me if You wish.' Let him be firm in asking, for there is none that can compel Him to do things." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٧ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَقُولُ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرِهَ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الدعوات، باب: ليعزم المسألة فإنه لا مكره له، ح:٦٣٣٩ من حديث مالك به وهو في الموطإ: ١/٢١٣.

Comments:

One should be firm in asking from Him and be sure that his supplication will be responded positively. One should beg from Allāh ﷻ and leave it to Him to decide what is better for His slave.

Chapter 78. The *Ḥadīth*: "Our Lord Descends Every Night To The Nearest Heaven"

(المعجم ٧٨) - بَابُ [حَدِيثِ: «يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا...»] (التحفة ٨٠)

3498. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: "Our Lord descends every night to the nearest heaven, until the last third of the night remains, so He says: 'Who is calling upon Me so that I may answer him? Who is asking from Me so that I may give him? And who is seeking forgiveness from Me, so that I may forgive him.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abū 'Abdullāh Al-Agharr's (a narrator in the chain) name is Salmān.

[He said:] And there are narrations on this topic from 'Alī, 'Abdullāh bin Mas'ūd, Abū Sa'eed, Jubair bin Muṭ'im, Rifā'ah Al-Juhanī, Abū Ad-Dardā' and 'Uthmān bin Abū Al-'Āṣ.

٣٤٩٨ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللهِ الأَغَرِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حَتَّى يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللهِ الأَغَرُّ اسْمُهُ سَلْمَانُ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَرِفَاعَةَ الْجُهَنِيِّ وأَبِي الدَّرْدَاءِ وعُثْمَانَ بْنِ أَبِي العَاصِ.

تخريج: وأخرجه البخاري، التهجد، باب الدعاء والصلاة من آخر الليل، ح:١١٤٥ ومسلم، ح:٧٥٨ من حديث مالك به وهو في الموطإ: ١/٢١٤ * وفي الباب عن علي ... وعثمان بن أبي العاص [تقدم تحت، ح:٤٤٦].

Comments:

Descending of Allāh ﷻ every night to the nearest heaven is to be believed and is a part of our faith. How it happens it beyond our understanding. It just happens and we have to believe it. Details have been discussed in 'Chapter of *Aṣ-Salāt*'.

3499. Abū Umamah narrated: "It was said: 'O Messenger of Allāh, which supplication is most likely to be listened to?' He said: '(During) the last part of the night, and at the end of the obligatory prayers.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. It has been related from Abū Dharr and Ibn 'Umar, that the Prophet ﷺ said: "The last part of the night, supplication in it better and more hopeful" and similar to this.

٣٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الثَّقَفِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفُ اللَّيْلِ الآخِرُ، وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ، وَقَدْ رُوِيَ عَنْ أَبِي ذَرٍّ وابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «جَوْفُ اللَّيْلِ الآخِرُ الدُّعَاءُ فِيهِ أَفْضَلُ أَوْ أَرْجَى» وَ نَحْوَ هٰذَا.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح:١٠٨ عن محمد بن يحيى به * عبدالرحمن بن سابط عن أبي أمامة منقطع، لم يسمع منه * وفي الباب عن أبي ذر [أحمد: ٥/١٧٩] وابن عمر [البزار: ٤/٤٣، ح: ٣١٥١ وأبو يعلى، ح: ٥٦٨٢].

Comments:

These periods of time are special for the acceptance of supplications and we should avail ourselves of this opportunity.

Chapter (...) The Supplication: "O Allāh, Forgive Me My Sin And Expand For Me My Abode"

(المعجم ...) - بَابُ [دُعَاءِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي...»] (التحفة ٨٢)

3500. Abū Hurairah narrated that a man said: "O Messenger of Allāh, I heard your supplication last night, and the part of it that reached me of it, was that you said: 'O Allāh, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me' (*Allāhummaghfirlī Dharbī, Wa Wassi' Lī Fī Dārī, Wa Bārik lī Fīmā Razaqtanī*). He said: 'Do you see that they leave off anything?'" (*Ḍa'īf*)

٣٥٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ عُمَرَ الْهِلَالِيُّ عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِي وَصَلَ إِلَيَّ مِنْهُ أَنَّكَ تَقُولُ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِيمَا رَزَقْتَنِي» قَالَ: «فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ، وَأَبُو

Abū 'Eīsā said: This *Hadīth* is *Gharīb*, and Abū As-Salīl's (a narrator) name is Duraib bin Nufair, he is also called said: Ibn Nuqair.

السَّلِيلِ اسْمُهُ ضُرَيْبُ بْنُ نُفَيْرٍ وَيُقَالُ: ابْنُ نُقَيْرٍ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الصغير: ٢/ ٩١ من حديث علي بن حجر به
* الجريري اختلط.

Comments:

Forgiveness from sins, a big enough house to live in, blessings in provisions, he who gets these things he gets everything. These three words encompass every need and are sufficient for a servant of Allāh ﷻ.

Chapter (...) The Supplication "O Allāh, We Have Reached Morning – Or Evening – Calling You To Witness And Calling The Carriers Of Your Throne To Witness"

(المعجم . . .) - **بَابُ [دُعَاءِ: «اللَّهُمَّ أَصْبَحْنَا - أَوْ أَمْسَيْنَا - نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ . . .»]** (التحفة ٨١)

3501. Anas narrated that the Messenger of Allāh ﷺ said: "Whoever says in the morning: 'O Allāh we have reached morning, calling You to witness, and calling the carriers of Your Throne to witness, and Your angels, and all of Your creation, that You are Allāh, none has the right to be worshipped but You, Alone, without partner, and that Muhammad is Your slave and Your Messenger, (*Allāhumma Asbahnā Nush-hiduka Wa Nush-hidu Hamalata 'Arshika Wa Malā'ikataka Wa Jamī'a Khalqika Bi-Annaka Allāh, Lā Ilāha Illā Anta Wahdaka Lā Sharīka Laka Wa Anna Muhammadan 'Abduka Wa Rasūluka*)' Allāh will forgive him for whatever he does that day, and if he says it in the evening, Allāh will forgive him for whatever sin he commits that night." (*Hasan*)

٣٥٠١ - حَدَّثَنَا [عَبْدُ اللهِ] بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ [وَهُوَ ابْنُ يَزِيدَ] الْحِمْصِيُّ عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ، عَنْ مُسْلِمِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ، وَإِنْ قَالَهَا حِينَ يُمْسِي غَفَرَ اللهُ لَهُ مَا أَصَابَ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:٩، ١٠ وأبو داود، ح:٥٠٧٨ من حديث بقية به وصرح بالسماع المسلسل وحسنه الحافظ ابن حجر وللحديث شاهد عند أبي داود، ح:٥٠٦٩.

Comments:

The confession of Allāh's Divinity and the confession that Muḥammad is the Messenger of Allāh ﷺ by making witness the entire creation of Allāh ﷻ becomes a cause of forgiveness from all small sins.

Chapter 79. The Supplication: "O Allāh, Apportion For Us Fear Of You That Shall Come Between Us And Disobedience Of You"

(المعجم ٧٩) - بَابُ [دُعَاءِ: «اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ...»] (التحفة ٨٣)

3502. Ibn 'Umar said: "Rarely would the Messenger of Allāh ﷺ stand from a sitting until he supplicated with these words for his Companions: 'O Allāh, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor from us.[1] And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who

٣٥٠٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ أَنَّ ابْنَ عُمَرَ قَالَ: قَلَّمَا كَانَ رَسُولُ اللهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهٰؤُلَاءِ الْكَلِمَاتِ لِأَصْحَابِهِ: «اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وبَيْنَ مَعَاصِيكَ ومِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، ومِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا ومَتِّعْنَا بِأَسْمَاعِنَا وأَبْصَارِنَا وقُوَّتِنَا مَا أَحْيَيْتَنَا واجْعَلْهُ الْوَارِثَ مِنَّا واجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا ولَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا ولَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا ولَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] That is, make it last until we reach death. See *Tuḥfat Al-Aḥwadhī*.

will not have mercy on us. (*Allāhumma-qsim Lanā Min Khashaitika Mā Yaḥuwlu, Bainanā Wa Baina Ma'āṣīka Wa Min Ṭā'atika Mā Tuballighunā Bihi Jannataka Wa Minal-Yaqīni, Mā Tuhawwinu Bihi 'Alainā Muṣībātid-Dunyā Wa Matti'nā Bi-Asmā'inā Wa Abṣārinā, Wa Quwwatinā Mā Aḥyaytanā Waj'alhul-Wāritha Minnā Waj'al Tha'ranā 'Alā Man Ẓalamanā Wanṣurnā 'Alā Man 'Ādānā Wa Lā Taj'al Muṣībatanā Fī Dīninā Wa Lā Taj'alid-Dunyā Akbara Hamminā Wa Lā Mublagha 'Ilminā Wa Lā Tusalliṭ 'Alainā Man Lā Yarḥamunā*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them related this *Ḥadīth* from Khālid bin Abī 'Imrān, from Nāfi', from Ibn 'Umar.

غَرِيبٌ. وقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٤٠٢ من حديث ابن المبارك به وحديث خالد بن أبي عمران: أخرجه الحاكم: ١/ ٥٢٨ وصححه على شرط البخاري ووافقه الذهبي.

Comments:

In this narration, all the essential needs and necessities for this world and the Hereafter have been begged from Allāh ﷻ in an excellent and eloquent manner.

3503. Muslim bin Abī Bakrah said: "My father heard me while I was saying: 'O Allāh, I seek refuge in You from sadness and laziness and the punishment of the grave (*Allāhumma, Innī A'ūdhu Bika Minal-Hammi Wal-Kasali Wa 'Adhābil-Qabr*).' He said: 'O my son, from who did you hear this?'" He said: "I said: 'I heard you saying them.' He said: 'Stick to them, for indeed, I heard the Messenger of Allāh ﷺ saying

٣٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الشَّحَّامُ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ قَالَ: سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ والكَسَلِ وَعَذَابِ القَبْرِ. قَالَ: يَا بُنَيَّ مِمَّنْ سَمِعْتَ هٰذَا؟ قَالَ: قُلْتُ: سَمِعْتُكَ تَقُولُهُنَّ. قَالَ: الْزَمْهُنَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُنَّ.

them.'" (*Hasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb.*

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ١/ ٥٣٣ من حديث أبي عاصم النبيل به وصححه على شرط مسلم ووافقه الذهبي ورواه ابن خزيمة، ح: ٧٤٧ من حديث سفيان الشحام به.

Chapter 80. The Supplication: "None Has The Right To Be Worshipped But Allāh, The Most High, The Magnificent"

(المعجم ٨٠) - **بَابُ [دُعَاءِ: «لَا إِلَٰهَ إِلَّا اللهُ الْعَلِيُّ الْعَظِيمُ...»]** (التحفة ٨٤)

3504. 'Alī [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ said to me: 'Should I not teach you some words that if you say them, Allāh will forgive you, even if you were already forgiven?' He said: 'Say: None has the right to be worshipped but Allāh, the Most High, the Magnificent. None has the right to be worshipped but Allāh, the Forbearing, the Generous. None has the right to the worshipped but Allāh. Glory to Allāh, the Lord of the Magnificent Throne. (*Lā Ilāha Illallāhul-'Alīyul-'Aẓīm, Lā Ilāha Illallāhul-Ḥalīmul-Karīm, Lāilāha Illallāh, Subḥān Allāhu Rabbil-'Arshil-'Aẓim*).'" (***Ḍa'īf***)

'Alī bin Khashram said: "And 'Alī bin Al-Ḥusain bin Wāqid informed us from his father" with similar to that, except that he said at the end of it: "All praise is due to Allāh, the Lord of all that exists (*Al-Ḥamdulillāhi Rabbil-'Ālāmīn*)."

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know it except from this route, as a narration of Abū Isḥāq, from Al-Ḥārith from 'Alī.

٣٥٠٤ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَا أُعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللهُ لَكَ وَإِنْ كُنْتَ مَغْفُورًا لَكَ؟ قَالَ: قُلْ لَا إِلَٰهَ إِلَّا اللهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَٰهَ إِلَّا اللهُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ».

قَالَ عَلِيُّ بْنُ خَشْرَمٍ: وَأَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ بِمِثْلِ ذٰلِكَ إِلَّا أَنَّهُ قَالَ فِي آخِرِهَا: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٦٤٠ من حديث الفضل بن موسى به * الحارث الأعور ضعيف مشهور.

Comments:

'Wa In Kunta Maghfuran lak' may have different meanings provided mortal sins are forgiven. "Even if you were already forgiven" is confirmation of the first sentence that Allāh ﷻ will forgive you and enhance your status.

Chapter 81. Concerning the Supplication of <u>Dh</u>un-Nūn...

(المعجم ٨١) - بَابٌ [فِي دَعْوَةِ ذِي النُّونِ. . .] (التحفة ٨٥)

3505. Ibrāhīm bin Muhammad bin Sa'd narrated from his father, from Sa'd, that the Messenger of Allāh ﷺ said: "The supplication of *<u>Dh</u>un-Nūn* (Prophet Yūnus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors. (*Lā Ilāha Illā Anta Subhānaka Innī Kuntu Minaz-Zālimīn*)' So indeed, no Muslim man supplicates with it for anything, ever, except Allāh responds to him." (***Sahīh***)

[Muhammad bin Yahyā said:] And Muhammad bin Yūsuf said one time: "From Ibrāhīm bin Muhammad bin Sa'd from Sa'd."

[Abū 'Eīsā said:] More than one narrator reported this *<u>Hadīth</u>* from Yūnus bin Abī Ishāq, from Ibrāhīm bin Muhammad bin Sa'd, and they did not mention "from his father" in it. Some of them – like Abū Ahmad Az-Zubairī narrated it from Yūnus [bin Abī Ishāq], they said: "From Ibrāhīm bin Muhammad bin Sa'd, from his father, from Sa'd" and it is similar to the narration of Muhammad bin Yūsuf. [And Yūnus bin Abī Ishāq would sometimes

٣٥٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ: فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللهُ لَهُ».

[قَالَ مُحَمَّدُ بْنُ يَحْيَى] وقَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ [ولَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ].

[**قَالَ أَبُو عِيسَى**:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هٰذَا الحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ. وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ [بْنِ أَبِي إِسْحَاقَ] فَقَالُوا: عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ يُوسُفَ. [وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَاقَ رُبَّمَا ذَكَرَ فِي هٰذَا الحَدِيثِ عَنْ أَبِيهِ ورُبَّمَا لَمْ يَذْكُرْهُ].

mention "from his father" in this *Hadīth*, and sometimes he would not mention it.]

تخريج: [**إسناده صحيح**] وأخرجه النسائي في الكبرى، ح:١٠٤٩٢ وعمل اليوم والليلة:٦٥٦ من حديث محمد بن يوسف، وأحمد:١/ ١٧٠ من حديث يونس بن أبي إسحاق به وصرح بالسماع وتابعه محمد بن المهاجر عند النسائي في الكبرى، ح:١٠٤٩١ وصححه الحاكم:١/ ٥٠٥، ٢/ ٣٨٣، ٥٨٣ ووافقه الذهبي وأورده الضياء في المختارة.

Comments:

This supplication of Yūnus ﷺ in the same words that is present in the Quran in *Sūrat Al-Anbiyā*. In it the Divinity and purity of Allāh ﷻ has been mentioned and personal mistakes have been confessed. Further Yūnus did not dare to ask anything and left the affair with Allāh ﷻ to decide.

Chapter 82. Indeed Allāh Has Ninety-Nine Names

(المعجم ٨٢) - **بَابٌ**: [«**إِنَّ لِلّٰهِ تِسْعَةً وَتِسْعِينَ اسْمًا...**»] (التحفة ٨٦)

3506. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts[1] them shall enter Paradise." (***Hasan***)

(Another chain) from Abū Hurairah [may Allāh be pleased with him], from the Prophet ﷺ, with similar to it.

This *Hadīth* is *Hasan Sahīh*, and it has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

٣٥٠٦ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلّٰهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

قَالَ يُوسُفُ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [**حسن**] ورواه ابن ماجه، الدعاء، باب أسماء الله عز وجل، ح:٣٨٦٠ بإسناد حسن عن أبي هريرة به وللحديث طرق كثيرة.

[1] Literally, "*Ahsā*" means to count. It is said that this means one who says them word by word. It is also said that it means one who remembers them. Or it could mean one who knows them and contemplater their meanings and acts according to what they dictate, this seems to be the best interpretation. And Allāh knows best. See *Tuhfat Al-Ahwadhī*.

Comments:

Almost all the scholars agree that the Names of Allāh ﷻ are not restricted to ninety-nine.

Chapter (...) A *Hadīth* Concerning Allāh's Beautiful Names, Mentioning Them In Their Entirety

(المعجم . . .) - بَابُ [حَدِيثٍ فِي أَسْمَاءِ اللهِ الْحُسْنَى مَعَ ذِكْرِهَا تَمَامًا] (التحفة ٨٧)

3507. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allāh, the one whom there is none worthy of worship except for Him (*Allāhu Lā Ilāha Illā Huwa*), the Most Merciful (to the creation) (Ar-Rahmān), the Most Beneficent (to the believers) (Ar-Rahīm), the King (Al-Malik), the Free of Deficiencies (Al-Quddūs), the Granter of Safety (As-Salām), the Granter of Security (Al-Mu'min), the Watcher (Al-Muhaimin), the Mighty (Al-'Azīz), the Compeller (Al-Jabbār), the Supreme (Al-Mutakabbir), the Creator (Al-Khāliq), the Originator (Al-Bāri'), the Fashioner (Al-Musawwir), the Pardoner (Al-Ghaffār), the Overwhelming (Al-Qahhār), the Giving (Al-Wahhāb), the Provider (Ar-Razzāq), the Opener (Al-Fattāh),[1] the Knowing (Al-'Alīm), the Taker (Al-Qābid), the Giver (Al-Bāsit), the Abaser (Al-Khāfid), the Exalter (Ar-Rāfi'), the One who grants

٣٥٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ [الجوْزَجَانِيُّ]: أَخْبَرَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ. هُوَ اللهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ المَلِكُ القُدُّوسُ السَّلَامُ المُؤْمِنُ المُهَيْمِنُ العَزِيزُ الجَبَّارُ المُتَكَبِّرُ الخَالِقُ البَارِىءُ المُصَوِّرُ الغَفَّارُ القَهَّارُ الوَهَّابُ الرَّزَّاقُ الفَتَّاحُ العَلِيمُ القَابِضُ البَاسِطُ الخافِضُ الرَّافِعُ المُعِزُّ المُذِلُّ السَّمِيعُ البَصِيرُ الحَكَمُ العَدْلُ اللَّطِيفُ الخَبِيرُ الحَلِيمُ العَظِيمُ الغَفُورُ الشَّكُورُ العَلِيُّ الكَبِيرُ الحَفِيظُ المُقِيتُ الحَسِيبُ الجَلِيلُ الكَرِيمُ الرَّقِيبُ المُجِيبُ الْوَاسِعُ الحَكِيمُ الوَدُودُ المَجِيدُ البَاعِثُ الشَّهِيدُ الحَقُّ الوَكِيلُ القَوِيُّ المَتِينُ الوَلِيُّ الحَمِيدُ المُحْصِي المُبْدِىءُ المُعِيدُ المُحْيِي المُمِيتُ الحَيُّ القَيُّومُ الوَاجِدُ المَاجِدُ الوَاحِدُ الصَّمَدُ القَادِرُ المُقْتَدِرُ المُقَدِّمُ المُؤَخِّرُ

[1] The One who opens the doors of provision and mercy. The One who judges between His creatures. See *Tuhfat Al-Ahwadhī*.

الأَوَّلُ الآخِرُ الظَّاهِرُ البَاطِنُ الوَالِي المُتَعَالِي البَرُّ التَّوَّابُ المُنْتَقِمُ العَفُوُّ الرَّؤُوفُ مَالِكُ المُلْكِ ذُو الجَلَالِ وَالإِكْرَامِ المُقْسِطُ الجَامِعُ الغَنِيُّ المُغْنِي المَانِعُ الضَّارُّ النَّافِعُ النُّورُ الهَادِي البَدِيعُ البَاقِي الوَارِثُ الرَّشِيدُ الصَّبُورُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَدَّثَنَا بِهِ غَيْرُ وَاحِدٍ عَنْ صَفْوَانَ بْنِ صَالِحٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَفْوَانَ بْنِ صَالِحٍ وهُوَ ثِقَةٌ عِنْدَ أَهْلِ الحَدِيثِ. وَقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَلَا نَعْلَمُ فِي كَبِيرِ شَيْءٍ مِنَ الرِّوَايَاتِ [لَهُ إِسْنَادٌ صَحِيحٌ] ذِكْرَ الأَسْمَاءِ إِلَّا فِي هٰذَا الحَدِيثِ، وَقَدْ رَوَى آدَمُ بْنُ أَبِي إِيَاسٍ هٰذَا الحدِيثَ بِإِسْنَادٍ غَيْرِ هٰذَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وذَكَرَ فِيهِ الأَسْمَاءَ وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ.

honor (Al-Mu'izz), the One who humiliates (Al-Mudhil), the Hearing (As-Samī'), the Seeing (Al-Baṣīr), the Judge (Al-Ḥakam), the Just (Al-'Adl), the Kind (Al-Laṭīf), the Aware (Al-Khabīr), the Forbearing (Al-Ḥalīm), the Magnificent (Al-'Aẓīm), the Oft-Forgiving (Al-Ghafūr), the Grateful (Ash-Shakūr),[1] the Most High (Al-'Alī), the Great (Al-Kabīr), the Guardian (Al-Ḥafīẓ), the Powerful (Al-Muqīt), the Reckoner (Al-Ḥasīb), the Glorious (Al-Jalīl), the Generous (Al-Karīm), the Watcher (Ar-Raqīb), the Responder (Al-Mujīb), the Liberal Giver (Al-Wāsi'), the Wise (Al-Ḥakīm), the Loving (Al-Wadūd), the Majestic (Al-Majīd), the Reviver (Al-Bā'ith), the Witness (Ash-Shahīd), the Truth (Al-Ḥaqq), the Guarantor (Al-Wakīl), the Strong (Al-Qawī), the Firm (Al-Matīn),[2] the One Who Aids (Al-Walī), the Praiseworthy (Al-Ḥamīd), the Encompasser (Al-Muḥṣī), the One Who Begins things (Al-Mubdi'), the One Who brings things back (Al-Mu'īd), the One Who gives life (Al-Muḥyī), the One Who causes death (Al-Mumīt), the Living (Al-Ḥayyu), the Self-Sufficient (Al-Qayyūm),[3] the One Who brings into existence (Al-Wājid), the Illustrious (Al-Mājid), the One (Al-Wāhid) the Master

[1] That is, He gives generous reward for even little action. See *Tuḥfat Al-Aḥwadhī*.

[2] The Firm. He does not encounter any difficulties in any of His Actions. See *Tuḥfat Al-Aḥwadhī*.

[3] That is, He is Self-Sufficient while He maintains all other things. See *Tuḥfat Al-Aḥwadhī*

(Aṣ-Ṣamad),[1] the Able (Al-Qādir), the Powerful (Al-Muqtadir), The One who hastens (Al-Muqaddim), the One who delays (Al-Mu'khkhir), the First (Al-Awal), the Last (Al-Ākhir), the Apparent (Aẓ-Ẓāhir), the Inner (Al-Bāṭin), the Owner (Al-Wālī), the Exalted (Al-Muta'ālī), the Doer of Good (Al-Barr), the Acceptor of repentance (At-Tawwāb), the Avenger (Al-Muntaqim), the Pardoning (Al-'Afuww), the Kind (Ar-Ra'ūf), the Owner of the Dominion (Mālikul-Mulk), the Possessor of Glory and Generosity (Dhul-Jalāli Wal-Ikrām), the One who does justice (Al-Muqsiṭ), the Gatherer (Al-Jāmi'), the Rich (Al-Ghanī), the Enricher (Al-Mughī), the Preventer (Al-Māni'), the Harmer (Aḍ-Ḍār), the One who benefits (An-Nāfi'), the Light (An-Nūr), the Guide (Al-Hādī), the Originator (Al-Badī'), the Lasting (Al-Bāqī), the Inheritor (Al-Wārith), the Guide (Ar-Rāshīd), the Tolerant (Aṣ-Ṣabūr)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. It was narrated to us by more than one narrator from Ṣafwān bin Ṣāliḥ, and we do not know of it except as a narration of Ṣafwān bin Ṣāliḥ, and he is trustworthy according to the people of *Ḥadīth*.

This *Ḥadīth* has been reported through more than one route from

[1] It is said its meaning is the Master to whom is all mastery, or the One who is Ever-Lasting. Or the One from whom all needs are sought. See *Tuḥfat Al-Aḥwadhī*

Abū Hurairah from the Prophet ﷺ, and we do not know of many narrations [with *Ṣaḥīḥ* chains] in which there is mention of the Names, except in this *Ḥadīth*. Ādam bin Abī Iyās related this *Ḥadīth* with different chain, from Abū Hurairah from the Prophet ﷺ, and he mentioned the Names, but it does not have a *Ṣaḥīḥ* chain.

تخريج: **[إسناده ضعيف]** وأخرجه ابن حبان (الإحسان): ٢/ ٨٨، ٨٩، ح: ٨٠٥ من حديث صفوان بن صالح به وله طريق آخر ضعيف عند الحاكم: ١/ ١٧ * الوليد بن مسلم لم يصرح بالسماع، والمسلسل رواه البخاري، ح: ٧٣٩٢ من حديث شعيب به مختصرًا دون ذكر الأسماء، وهو المحفوظ.

Comments:

For the details and extraction of the Names of Allāh ﷻ from the Holy Quran see *Fatḥ Al-Bārī* v.11 p. 257 to 268, *Maktabah Darussalam, Kitāb Al-Da'awat, Sharḥ Asmā'al Ḥusnah,* Qaḍi Sulaimān, Mansūrpurī.)

3508. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed, Allāh has ninety-nine Names, whoever counts them shall enter Paradise." (*Ṣaḥīḥ*)

[He said:] And there is no mention of the Names in this *Ḥadīth*.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Abū Al-Yamān reported it from Shu'aib bin Abī Ḥamzah from Abū Az-Zinād, and he did not mention the Names in it.

٣٥٠٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلّٰهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

[قَالَ:] وَلَيْسَ فِي هٰذَا الحَدِيثِ ذِكْرُ الأَسْمَاءِ.

[قَالَ أَبُو عِيسَى:] وهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ ورَوَاهُ أَبُو اليَمَانِ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي الزِّنَادِ وَلَمْ يَذْكُرْ فِيهِ الأَسْمَاءَ.

تخريج: وأخرجه البخاري، الشروط، باب ما يجوز من الاشتراط والثنيا في الإقرار ... إلخ، ح: ٢٧٣٦ عن أبي اليمان، ح: ٦٤١٠ ومسلم، ح: ٢٦٧٧ من حديث سفيان بن عيينة به.

3509. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you pass by the gardens of Paradise, then feast." I said: "O

٣٥٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَنَّ حُمَيْدَ المَكِّيَّ مَوْلَى ابْنِ عَلْقَمَةَ حَدَّثَهُ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُ

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا»، قُلْتُ: يَا رَسُولَ اللهِ! وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «الْمَسَاجِدُ»، قُلْتُ: ومَا الرَّتْعُ يَا رَسُولَ اللهِ؟ قَالَ: «سُبْحَانَ اللهِ والْحَمْدُ للهِ وَلَا إِلَه إِلَّا اللهُ وَاللهُ أَكْبَرُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

Messenger of Allāh, and what are the gardens of Paradise?" He said, "The *Masājid*." I said: "And what is feasting, O Messenger of Allāh?" He said: "Glory is to Allāh, (*Subḥān Allāh*)' and 'All praise is due to Allāh, (*Al-Ḥamdulillāh*)' and 'None has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)' and 'Allāh is the Greatest. (*Allāhu Akbar*).'" (***Ḍa'īf***)

Abū 'Eīsā said: This *Ḥadīth* is a [*Ḥasan*] *Gharīb*.

تخريج: [إسناده ضعيف] وحميد المكي مجهول (تقريب) ومع ذلك حسنه الحافظ ابن حجر(!).

Comments:

This narration shows that the *Masājid* are gardens of the Paradise and through the *Masājid* high status in the Paradise can be achieved. *'Tasbih'* Glory is to Allāh ﷻ *'Subḥan Allāh' Taḥlīl 'Taḥmīd'* 'All praise is due to Allāh' *'Al-Hamdulillāh'* and *'Taḥlīl'* 'None has the right to be worshipped but Allāh, *'Lā Ilāha Illallāh'* and *'Takbīr'* 'Allāh is the greatest' are sources and means to get the fruits the Paradise.

٣٥١٠ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ - هُوَ الْبُنَانِيُّ -: حَدَّثَنِي أَبِي عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا»، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «حِلَقُ الذِّكْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ.

3510. Anas bin Malik [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "When you pass by the gardens of Paradise, then feast." They said: "And what are the gardens of Paradise?" He said: "The circles of remembrance." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, as a narration of Thābit from Anas.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ١٥٠ عن عبدالصمد به * محمد بن ثابت ضعيف وللحديث شواهد كلها ضعيفة.

Comments:

It means that wherever the people gather, they should remember Allāh ﷻ in their gatherings. The gathering places usually are the *Masājid* and *Madrasa* and the feasting of these places is the remembrance of Allāh ﷻ.

Chapter 83. Concerning Mentioning The Return To Allāh At The Time Of Calamity

(المعجم ٨٣) - بَابٌ: [فِي الاسْتِرْجَاعِ عِنْدَ الْمُصِيبَةِ] (التحفة ٨٨)

3511. 'Umar bin Abū Salamah narrated from his mother, Umm Salamah, from Abū Salamah, that the Messenger of Allāh ﷺ said: "When a calamity strikes one of you, then let him say: 'Indeed, to Allāh we belong and to Him we shall return. O Allāh, I seek reward with You for my affliction, so reward me for it, and replace it for me with something better (*Innā Lillāhi Wa Innā Ilaihi Rāji'ūn, Allāhumma 'Indaka Aḥtasibu Muṣībatī Fa'jurnī Fīhā Wa Abdilnī Minhā Khair*).'" When the time of death was near Abū Salamah, he said: 'O Allāh, replace me for my wife, with better than me." So when he died, Umm Salamah said: "Indeed, to Allāh we belong and to Him we shall return. I seek reward with Allāh for my affliction, so reward me for it." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, and this *Ḥadīth* has been related through routes other than this one from Umm Salamah from the Prophet ﷺ.

And Abū Salamah's name is 'Abdullāh bin 'Abd Al-Asad.

٣٥١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أُمِّهِ أُمِّ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ: إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي فَأْجُرْنِي فِيهَا وَأَبْدِلْنِي مِنْهَا خَيْرًا». فَلَمَّا احْتُضِرَ أَبُو سَلَمَةَ قَالَ: اللَّهُمَّ اخْلُفْ فِي أَهْلِي خَيْرًا مِنِّي. فَلَمَّا قُبِضَ قَالَتْ أُمُّ سَلَمَةَ: «إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، عِنْدَ اللهِ أَحْتَسِبُ مُصِيبَتِي، فَأْجُرْنِي فِيهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَرُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ.

وَأَبُو سَلَمَةَ اسْمُهُ عَبْدُ اللهِ بْنُ عَبْدِ الْأَسَدِ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٧٠ من حديث حماد بن سلمة به ورواه ابن ماجه، ح: ١٥٩٨ من حديث عمر بن أبي سلمة، وله طريق آخر عند أحمد: ٦/ ٢٧.

Comments:

We are a creation of Allāh ﷻ and is always in need of Him. One day everyone has to return to Him, therefore, one should submit to Him and be satisfied with the Decree.

Chapter 84. Concerning The Virtue Of Asking For *Al-'Āfiyah* And *Al-Mu'āfah*[1]

(المعجم ٨٤) - بَابٌ: [فِي فَضْلِ سُؤَالِ الْعَافِيَةِ وَالْمُعَافَاةِ] (التحفة ٨٩)

3512. Anas bin Malik narrated that a man came to the Prophet ﷺ and said: "O Messenger of Allāh, which supplication is the best?" He said: "Ask Your Lord for *Al-'Āfiyah* and *Al-Mu'āfāh* in this world and in the Hereafter." Then he came to him on the second day and said: "O Messenger of Allāh, which supplication is the best?" So he said to him similar to that. Then he came to him on the third day, so he said to him similar to that. He said: "So when you have been given *Al-'Āfiyah* in this world, and you have been given it in the Hereafter, then you have succeeded." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. We only know it as a narration of Salamah bin Wardān.

٣٥١٢ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالآخِرَةِ»، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ فَقَالَ لَهُ مِثْلَ ذَلِكَ، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهُ مِثْلَ ذَلِكَ قَالَ: «فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وأُعْطِيتَهَا فِي الآخِرَةِ فَقَدْ أَفْلَحْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعا، باب الدعاء بالعفو والعافية، ح:٣٨٤٨ من حديث سلمة بن وردان به وهو ضعيف.

Comments:

The meaning of *'Āl-Afiyah'* is very wide and extended. It includes safety, security and refuge from all evils and diseases and all other calamities and *'Al-Mu'āfah'* means protection and security. If the word *'Al-Mu'āfah'* is derived from *'Al-'Afu'* then it means forgiveness. This is a comprehensive supplication which covers the needs of both worlds.

[1] *Al-'Āfiyah* is to be secure from weaknesses and tribulations. And *Al-Mu'āfah* is for Allāh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuḥfat Al-Aḥwadhī*.

3513. 'Āishah narrated: "I said: 'O Messenger of Allāh, what is your view if I know when the Night of *Al-Qadr* is, then what should I say in it?' He said: 'Say: "O Allāh, indeed You are Pardoning, [Generous,] You love pardon, so pardon me (*Allāhumma Innaka 'Afūwun [Karīmun], Tuhibbul-'Afwa Fa'fu 'Annī.*)."' (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٣٥١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةَ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ [كَرِيمٌ] تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، أيضًا، ح: ٣٨٥٠ من حديث كهمس به.

3514. Al-'Abbās bin 'Abdul-Muttalib said: "I said: 'O Messenger of Allāh, teach me something that I may ask Allāh, [Mighty and Sublime] for.' He said: 'Ask Allāh for *Al-'Āfiyah*.' Then I remained for a day, then I came and said: 'O Messenger of Allāh, teach me something that I may ask Allāh for.' So he said to me: "O 'Abbās, O uncle of the Messenger of Allāh! Ask Allāh for *Al-'Āfiyah* in the world and in the Hereafter." (*Sahīh*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh*. 'Abdullāh is (a narrator in the chain) the son of Al-Hārith bin Nawfal, and he heard from Al-'Abbās bin 'Abdul-Muttalib.

٣٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللهَ [عَزَّ وجَلَّ]، قَالَ: «سَلِ اللهَ الْعَافِيَةَ»، فَمَكَثْتُ أَيَّامًا ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللهَ؟ فَقَالَ لِي: «يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللهِ سَلِ اللهَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ. وَعَبْدُ اللهِ هُوَ ابْنُ الحَارِثِ بْنِ نَوْفَلٍ وقَدْ سَمِعَ مِنَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ.

تخريج: [صحيح] وأخرجه أحمد: ١/ ٢٠٩ والحميدي، ح: ٤٦٢ من حديث يزيد به وهو ضعيف وله شاهد حسن عند الطبراني: ١٠/ ٣٣٠، ٣٣١ وصححه الحاكم: ١/ ٥٢٩ على شرط البخاري ووافقه الذهبي.

3515. [Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Allāh has not been asked for anything more beloved to Him than being asked for *Al-'Āfiyah*.] (*Ḍa'īf*)

[Abū 'Eīsā said: This *Hadīth* is *Gharīb*, we do not know it except through the narration of 'Abdur-Raḥmān bin Abī Bakr Al-Mulaikī.]

٣٥١٥ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكُوفِيُّ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ - وَهُوَ الْمُلَيْكِيُّ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا سُئِلَ اللهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ»].

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الْمُلَيْكِيِّ].

تخريج: **[إسناده ضعيف]** * عبد الرحمن بن أبي بكر المليكي ضعيف (تقريب) وله شواهد ضعيفة عند ابن ماجه، ح:٣٨٥١ والبزار وغيرهما.

Chapter 85. The Supplication: "O Allāh Make it Good for Me and Choose for Me"

(المعجم ٨٥) - بَابُ [دُعَاءِ: «اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي»] (التحفة ٩٠)

3516. 'Āishah narrated from Abū Bakr Aṣ-Ṣiddīq, that whenever the Prophet ﷺ wanted to do a matter, he would say: "O Allāh, make it good for me and choose for me. (*Allāhumma Khir Lī Wakhtar Lī*)" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Zanfal, and he is weak according to the people of *Hadīth*. He is called Zanfal bin 'Abdullāh Al-'Arafī and he used to reside at 'Arafāt. He was alone in relating this *Hadīth* and was not corroborated in that.

٣٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ: حَدَّثَنَا زَنْفَلُ ابْنُ عَبْدِ اللهِ أَبُو عَبْدِ اللهِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ: «اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَنْفَلٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَيُقَالُ لَهُ: زَنْفَلُ بْنُ عَبْدِ اللهِ الْعَرَفِيُّ وَكَانَ يَسْكُنُ عَرَفَاتٍ وَتَفَرَّدَ بِهٰذَا الْحَدِيثِ وَلَا يُتَابَعُ عَلَيْهِ.

تخريج: **[إسناده ضعيف]** وأخرجه البغوي في شرح السنة:٤/ ١٥٥، ح:١٠١٧ من حديث محمد بن بشار به * وضعفه الحافظ في الفتح، وزنفل بن عبدالله ضعيف (تقريب).

Chapter (...) About the Virtue Of *Wuḍū'* And *Al-Ḥamdalah*[1] And *At-Tasbīḥ*

(المعجم . . .) - بَابٌ: [فِي فَضْلِ الْوُضُوءِ وَالْحَمْدَلَةِ وَالتَّسْبِيحِ] (التحفة ٩١)

3517. Abū Malik Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "*Al-Wuḍū'* is half of faith, and 'All praise is due to Allāh (*Al-Ḥamdulillāh*)' fills the Scale, and 'Glory is to Allāh and all praise is to Allāh (*Subḥān Allāh Wal-Ḥamdulillāh*)' fill" – or – "fills what is between the heavens and the earth, and *Ṣalāt* is light, and charity is an evidence, and patience is an illumination, and the Qur'ān is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it."[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٥١٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حِبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ - هُوَ ابْنُ يَزِيدَ الْعَطَّارُ -: حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ سَلَّامٍ حَدَّثَهُ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْوُضُوءُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ للهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ تَمْلَآنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الطهارة، باب فضل الوضوء، ح: ٢٢٣ من حديث يحيى بن أبي كثير به.

Comments:

Ṣalāt is a light. Regularity in offering the daily five prayers illuminates the heart and this light stops from going astray and in the Hereafter will show the way to the Paradise.

Chapter 86. Containing Two *Ḥadīth*, "*At-Tasbīḥ* is Half of the Scale..."

(المعجم ٨٦) - بَابٌ: [فِيهِ حَدِيثَانِ: «التَّسْبِيحُ نِصْفُ الْمِيزَانِ. . .»] (التحفة ٩٢)

3518. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "*At-Tasbīḥ* is half of the Scale, and 'All praise is due to Allāh (*Al-Ḥamdulillāh*)' fills it, and (as for)

٣٥١٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ [ابْنِ أَنْعُمٍ]، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ

[1] Saying, "*Al-Ḥamdulillāh*."

[2] That is, either selling it to Allāh, by obeying Him, or to *Shaiṭān* by falling victim to his desires and destruction. See *Tuḥfat Al-Aḥwadhī* and *Sharḥ Ṣaḥīḥ Muslim* by An-Nawawī.

None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*)' – there is no barrier to it from Allāh until it reaches Him." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong.

اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «التَّسْبِيحُ نِصْفُ المِيزَانِ وَالْحَمْدُ للهِ يَمْلَؤُهُ، وَلَا إِلٰهَ إِلَّا اللهُ لَيْسَ لَهَا دُونَ اللهِ حِجَابٌ حَتَّى تَخْلُصَ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ ولَيْسَ إِسْنَادُهُ بِالقَوِيِّ.

تخريج: [**إسناده ضعيف**] * عبدالرحمن الإفريقي ضعيف والحديث الآتي يغني عنه.

3519. A man from Banū Sulaim narrated: "The Messenger of Allāh ﷺ counted them out in my hand" – or – "in his hand: '*At-Tasbīḥ* is half of the Scale, and "All praise is due to Allāh (*Al-Ḥamdulillāh*)" fills it, and *At-Takbīr* (*Allāhu Akbar*) fills what is between the sky and the earth, and fasting is half of patience, and purification is half of faith." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Shu'bah and Sufyān Ath-Thawrī (also) reported it from Abū Isḥāq.

٣٥١٩ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ جُرَيٍّ النَّهْدِيِّ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَّهُنَّ رَسُولُ اللهِ ﷺ فِي يَدِي أَوْ فِي يَدِهِ: «التَّسْبِيحُ نِصْفُ المِيزَانِ، والْحَمْدُ للهِ يَمْلَؤُهُ، والتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، والصَّوْمُ نِصْفُ الصَّبْرِ، وَالطُّهُورُ نِصْفُ الإِيمَانِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وقَدْ رَوَاهُ شُعْبَةُ وسُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخريج: [**حسن**] وأخرجه أحمد: ٤/ ٢٦٠ من حديث أبي إسحاق به ورواه شعبة عنه * جري النهدي: ثقة وثقه العجلي وغيره وشيخه: رجل من بني سليم وصحابي كما في مسند أحمد: ٤/ ٢٦٠.

Chapter 87. The Supplication At 'Arafāt: "O Allāh, To You Is The Praise"

(المعجم ٨٧) - **بَابُ [دُعَاءِ عَرَفَةَ «اللَّهُمَّ لَكَ الْحَمْدُ...»]** (التحفة ٩٣)

3520. 'Alī bin Abī Ṭālib said: "The most of what the Messenger of Allāh ﷺ supplicated with during the afternoon at 'Arafat[1] while

٣٥٢٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ حَاتِمٍ المُؤَدِّبُ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنِي قَيْسُ بْنُ الرَّبِيعِ وكَانَ مِنْ بَنِي أَسَدٍ عَنِ الأَغَرِّ بْنِ

[1] "*Ashiyyata 'Arafah*" appears to be "night of" or "evening of" *'Arafah*. But he ﷺ left at sunset, so it had to be before the night. In *An-Nihāyah*, Ibn Al-Athīr said: "What is after the zenith of the sun until sun-set is *'Ashiyy*, and it is said that *Al-'Ashiyy* is from the zenith of the sun until dawn."

الصَّبَّاحِ، عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَكْثَرُ مَا دَعَا بِهِ رَسُولُ اللهِ ﷺ عَشِيَّةَ عَرَفَةَ فِي الْمَوْقِفِ: «اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ. اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَآبِي، وَلَكَ رَبِّ تُرَاثِي. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَسَةِ الصَّدْرِ، وَشَتَاتِ الأَمْرِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

standing was: 'O Allāh to You is the praise like the one You say, and better than what we say. O Allāh, for You is all my *Ṣalāt*, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allāh, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allāh, indeed, I seek refuge in You from the evil of what the wind brings (*Allāhumma Lakal-Ḥamdu, Kalladhī Taqulu, Wa Khairan Mimmā Naqul. Allāhumma Laka Ṣalātī Wa Nusukī, Wa Maḥyāya Wa Mamātī, Ilaika Mābī, Wa Laka, Rabbi, Turāth. Allāhumma Innī A'ūdhu Bika Min 'Adhābil-Qabri, Wa Waswasatiṣ-Ṣadri, Wa Shatātil-Amr. Allāhumma Innī A'ūdhu Bika Min Sharri Mā Tajī'u Bihir-Rīḥ*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٢٨٤١ من حديث قيس بن الربيع به وقال: "إن ثبت الخبر ولا إخال".

(المعجم ٨٨) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ نَبِيُّكَ مُحَمَّدٌ ﷺ»] (التحفة ٩٤)

Chapter 88. The Supplication: "O Allāh, Indeed, We Ask You For The Good From What Your Prophet Muḥammad ﷺ Asked You"

٣٥٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدِّبُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنِ أُخْتِ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ

3521. Abū Umāmah narrated: "The Messenger of Allāh ﷺ supplicated with many supplications of which we did not preserve[1] a thing. We said: 'O Messenger of

[1] i.e. in memory.

Allāh, you supplicated with many supplications of which we did not preserve a thing.' He said: 'Should I not direct you to what will include all of that? That you say: O Allāh, we ask You from the good of what Your Prophet Muḥammad ﷺ asked You for, and we seek refuge in You from the evil of that which Your Prophet Muḥammad ﷺ sought refuge in You from, and You are the one from Whom aid is sought, and it is for You to fulfill, and there is no might or power except by Allāh (*Allāhumma Innā Nasa'luka Min Khairi Mā Sa'alaka Minhu Nabiyyuka Muḥammad, Ṣallallāhu 'Alaihi Wa Sallam, Wa Na'ūdhu Bika Min Sharri Masta'ādha Minhu Nabiyyuka Muḥammad, Ṣallallāhu 'Alaihi Wa Sallam, Wa Antal-Musta'ānu Wa 'Alaikal-Balāgh, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāh.*)'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

عَبْدِالرَّحْمٰنِ بْنِ سَابِطٍ، عَنْ أَبِي أُمَامَةَ قَالَ: دعَا رَسُولُ اللهِ ﷺ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا، قُلْنَا: يَا رَسُولَ اللهِ! دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ؟ تَقُولُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] * عمار بن محمد ضعيف، ورواه البخاري في الأدب المفرد، ح: ٦٧٩ بإسناد ضعيف فيه ليث بن أبي سليم وليث ضعيف مشهور.

Comments:

This narration tells us that he who cannot remember all the supplications of the Prophet ﷺ, he should adopt the easiest way to supplicate and beg from Allāh ﷻ.

Chapter 89. The Supplication: "O Changer Of The Hearts"

(المعجم ٨٩) - بَابُ [دُعَاءِ: «يَا مُقَلِّبَ الْقُلُوبِ...»] (التحفة ٩٥)

3522. Shahr bin Ḥawshab said: "I said to Umm Salamah: 'O Mother of the Believers! What was the supplication that the Messenger of Allāh ﷺ said most frequently when

٣٥٢٢ - حَدَّثَنَا أَبُو مُوسَى الأَنْصَارِيُّ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ أَبِي كَعْبٍ صَاحِبِ الْحَرِيرِ قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ قَالَ:

he was with you?' She said: 'The supplication he said most frequently was: "O Changer of the hearts, make my heart firm upon Your religion (*Yā Muqallibal-Qulūb, Thabbit Qalbī 'Alā Dīnik*)."' She said: 'So I said: "O Messenger of Allāh, why do you supplicate so frequently: 'O Changer of the hearts, make my heart firm upon Your religion.' He said: 'O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allāh, so whomever He wills He makes steadfast, and whomever He wills He causes to deviate.'" (***Hasan***)

So (one of the narrators) Mu'ādh recited: O our Lord, do not cause our hearts to deviate after You have guided us.[1]

[He said:] There are narrations on this topic from 'Āishah, An-Nawwās bin Sam'ān, Anas, Jābir, 'Abdullāh bin 'Amr, and Nu'aim bin [Hammār].

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

قُلْتُ لأُمِّ سَلَمَةَ: يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللهِ ﷺ إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ أَكْثَرُ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! مَا أَكْثَرَ دُعَائِكَ يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ؟ قَالَ: «يَا أُمَّ سَلَمَةَ! إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَزَاغَ». فَتَلَا مُعَاذٌ ﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ [آل عمران: ٨].

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَالنَّوَّاسِ ابْنِ سَمْعَانَ وَأَنَسٍ وَجَابِرٍ وَعَبْدِاللهِ بْنِ عَمْرٍو وَنُعَيْمِ بْنِ [هَمَّارٍ].

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٦/ ٣١٥ عن معاذ بن معاذ به * وفي الباب عن عائشة والنواس وأنس [تقدم: ٢١٤٠] وجابر [الحاكم: ٢/ ٢٨٨، ٢٨٩ وأبو يعلى، ح: ٢٣١٨] وعبدالله بن عمرو [تقدم: ٢١٤٠] ونعيم بن همار [الطبراني وأبو نعيم في معرفة الصحابة: ٥/ ٢٦٧٠، ح: ٦٣٩٧].

[1] Āl 'Imrān 3: 8.

Chapter 90. The Supplication For The Prevention Of Insomnia: "O Allāh, Lord Of The Heavens..."

3523. Sulaimān bin Buraidah narrated that his father said: "Khālid bin Al-Walīd Al-Makhzūmī complained to the Prophet ﷺ saying: 'O Messenger of Allāh, I do not sleep at night due to insomnia.' So Allāh's Prophet ﷺ said: 'When you go to your bed, say: O Allāh, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the *Shyāṭīn* and those they have misguided, be for me a Protector against the evil of Your creation, all of them together, so that none of them should transgress against me, or oppress me, mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship other than You, and there is none worthy of worship except You (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Mā Aẓallat, Wa Rabbal-Arḍīna Wa Mā Aqallat, Wa Rabbash-Shayāṭīni Wa Mā Aḍallat, Kun Lī Jāran Min Sharri Khalqika Kullihim Jamī'an An Yafruṭa 'Alayya Aḥadun Minhum Aw An Yabghiya 'Alayya, 'Azza Jāruka Wa Jalla Thanā'uka, Wa Lā Ilāha Ghairuka Wa Lā Ilāha Illā Anta*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] The chain for this *Hadīth* is not strong. Al-Ḥakam bin Ẓahīr's *Aḥādīth* were abandoned by some of the people of *Hadīth*, and this *Hadīth* has been reported from the Prophet ﷺ in

(المعجم ٩٠) - بَابُ [دُعَاءِ دَفْعِ الأَرَقِ «اللَّهُمَّ رَبَّ السَّمَاوَاتِ . . .»] (التحفة ٩٦)

٣٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدِّبُ: حَدَّثَنَا الْحَكَمُ بْنُ ظُهَيْرٍ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: شَكَا خَالِدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! مَا أَنَامُ اللَّيْلَ مِنَ الأَرَقِ. فَقَالَ نَبِيُّ اللهِ ﷺ: «إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلِ: اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الأَرَضِينَ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ، كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَلَيَّ، عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰهَ غَيْرُكَ وَلَا إِلٰهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ. وَالْحَكَمُ بْنُ ظُهَيْرٍ قَدْ تَرَكَ حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ. وَيُرْوَى هٰذَا الْحَدِيثُ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

Mursal form, through routes other than this.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ٦/ ٦٢٨ من حديث الحكم بن ظهير به وهو "متروك رمي بالرفض واتهمة ابن معين" (تقريب).

Chapter 91. The Statement: "O Living! O Self-Sustaining Sustainer!" And Being Constant With Saying: "O Possessor Of Majesty And Honor"

(المعجم ٩١) - بَابُ [قَوْلِ: «يَاحَيُّ يَاقَيُّومُ... وَأَلِظُّوا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ»] (التحفة ١٠٠)

3524. Anas bin Mālik said: "Whenever a matter would distress him, the Prophet ﷺ would say: 'O Living, O Self-Sustaining Sustainer! In Your mercy do I seek relief (*Yā Ḥayyu Yā Qayyūm, Bi-Raḥmatika Astaghīth*).'"

And with this chain, that he said: "The Messenger of Allāh ﷺ said: 'Be constant with: "O Possessor of Majesty and Honor. (*Yā Dhal-Jalāli Wal-Ikrām*)." (*Ḥasan*)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*, and this *Ḥadīth* has been related though routes other than this.

٣٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [الْمُكْتِبُ]: حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ عَنِ الرُّحَيْلِ بْنِ مُعَاوِيَةَ أَخِي زُهَيْرِ بْنِ مُعَاوِيَةَ، عَنِ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَرَبَهُ أَمْرٌ قَالَ: «يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ».

وَبِإِسْنَادِهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلِظُّوا بِيَاذَا الْجَلَالِ والإِكْرَامِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن السني، ح: ٣٣٧ من حديث شجاع بن الوليد به وسنده ضعيف وللحديث شاهد حسن عند النسائي في عمل اليوم والليلة، ح: ٥٧٠ والكبرى، ح: ١٠٤٠٥ وصححه الحاكم على شرط الشيخين: ١/ ٥٤٥ ووافقه الذهبي وحسنه الحافظ في نتائج الأفكار وله شواهد أخرى.

3525. Anas narrated that the Prophet ﷺ said: "Be constant with: 'O Possessor of Majesty and Honor (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* and it is not preserved. And this is only narrated from Ḥammād bin Salamah, from Ḥumaid, from

٣٥٢٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: أَخْبَرَنَا مُؤَمَّلٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلِظُّوا بِيَاذَا الْجَلَالِ والإِكْرَامِ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ بِمَحْفُوظٍ، وَإِنَّمَا يُرْوَى هٰذَا عَنْ حَمَّادٍ

Al-Ḥasan Al-Baṣrī from the Prophet ﷺ. And this is more correct. And Mu'ammal erred in it, saying, "[From Ḥammād,] from Ḥumaid, from Anas." And he is not corroborated in that.

ابْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الحَسَنِ البَصْرِيِّ عَنِ النَّبِيِّ ﷺ وَهٰذَا أَصَحُّ. ومُؤَمَّلٌ غَلِطَ فِيهِ فَقَالَ: [عَنْ حَمَّادٍ]، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ وَلَا يُتَابَعُ فِيهِ.

تخريج: [صحيح] ورواه روح بن عبادة عن حماد عن ثابت وحميد عن أنس به (علل الحديث لابن أبي حاتم:٢/ ١٧٠، ١٩٢) وله شاهد صحيح عند النسائي في الكبرى، ح:١١٥٦٣ وأحمد:٤/ ١٧٧ وصححه الحاكم: ١/ ٤٩٨، ٤٩٩ ووافقه الذهبي وله شواهد أخرى.

Chapter 92. The Virtue Of The One Who Goes To Bed While In A State Of Purity And Remembering Allāh

(المعجم ٩٢) - بَابُ [فَضْلِ مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللهَ] (التحفة ١٠١)

3526. Abū Umāmah Al-Bahilī said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever goes to his bed, while in a state of purity and remembering Allāh, until slumber overtakes him, he shall not get up at any hour of the night and ask Allāh for something from the good of the world and the Hereafter, except that Allāh shall grant it to him.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

And this *Ḥadīth* has also been reported from Shahr bin Ḥawshab, from Abū Ẓabyah, from 'Amr bin 'Abasah from the Prophet ﷺ.

٣٥٢٦ - حَدَّثَنَا الحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ البَاهِلِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللهَ حَتَّى يُدْرِكَهُ النُّعَاسُ لَمْ يَنْقَلِبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللهَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ إِلَّا أَعْطَاهُ اللهُ إِيَّاهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رُوِيَ هٰذَا أَيْضًا عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ عَمْرِو بْنِ عَبَسَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني:٨/ ١٤٧، ٧٥٦٨ وابن السني، ح:٧١٩ من حديث إسماعيل بن عياش به وصرح بالسماع ولكنه من روايته عن الحجازين وهي ضعيفة ولبعض الحديث شواهد (راجع الترغيب والترهيب:١/ ٤٠٩ وغيره) وحديث شهر بن حوشب عند أحمد:٤/ ١١٣ بمتن آخر وهو حديث حسن.

Chapter 93.

(المعجم ٩٣) - بَابٌ (التحفة...)

3527. Mu'ādh bin Jabal narrated that the Prophet ﷺ heard a man supplicating, saying: "O Allāh! Verily, I ask You for the bounty's completion (*Allāhumma, Innī As'aluka Tamāman-Ni'mah*)." So he said: "What thing is the bounty's completion?" He said: "A supplication that I made, I hope for good by it." He said: "Indeed, part of the bounty's completion is the entrance into Paradise, and salvation from the Fire." And he (ﷺ) heard a man while he was saying: "O Possessor of Majesty and Honor (*Ya Dhāl-Jalāli Wal-Ikrām*)" so he said: "You have been responded to, so ask." And the Prophet ﷺ heard a man while he was saying: "O Allāh, indeed, I ask You for patience (*Allāhumma, Innī Asa'lukaṣ-Ṣabr*)" He said: "You have asked Allāh for trial, so ask him for *Al-'Āfiyah*." (Another route up to) this chain, with similar. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٣٥٢٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ، عَنِ اللَّجْلَاجِ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ، فَقَالَ: «أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ»؟ قَالَ: دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ، قَالَ: «فَإِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفَوْزَ مِنَ النَّارِ». وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ: يَاذَا الْجَلَالِ وَالإِكْرَامِ فَقَالَ: «قَدِ اسْتُجِيبَ لَكَ فَسَلْ» وَسَمِعَ النَّبِيُّ ﷺ رَجُلًا وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ قَالَ: «سَأَلْتَ اللهَ الْبَلَاءَ فَسْأَلْهُ الْعَافِيَةَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٩/ ٢٣١ من حديث سفيان الثوري به وتابعه إسماعيل بن إبراهيم وهو ابن علية عند أحمد: ٥/ ٢٣٥ وأبو الورد حسن الحديث واللجلاج صحابي.

Comments:

This narration proves that the benefits and pleasures of the Hereafter are much better from the benefits and pleasures of this world. If one has to make a choice out of the two worlds, the benefits and pleasures of the Hereafter should be preferred. Favors and bounties should be begged for from Allāh ﷻ and protection from trials.

Chapter (...) Supplication For When One Is Frightened While Sleeping

(المعجم . . .) [بَابٌ: دُعَاءُ الْفَزَعِ فِي النَّوْمِ . . .] (التحفة ٩٧)

3528. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "When one of you becomes frightened during sleep, then let him say: 'I seek refuge in Allāh's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the *Shayāṭīn*, and that they should come (*A'ūdhu Bikalimātillāhit-Tāmmāti Min Ghaḍabihi Wa 'Iqābihi Wa Sharri 'Ibādih, Wa Min Hamazātish-Shayāṭīni Wa An Yaḥḍurūn*).' For verily, they shall not harm him."

He said: "So 'Abdullāh bin 'Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٥٢٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ فَإِنَّهَا لَنْ تَضُرَّهُ» قَالَ: فَكَانَ عَبْدُ اللهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطب، باب: كيف الرقى، ح:٣٨٩٣ من حديث ابن إسحاق به وعنعن ومع ذلك صححه الحاكم: ١/ ٥٤٨ وحسنه المنذري.

Chapter 94. The Supplication That He ﷺ Taught Abū Bakr..

(المعجم ٩٤) - بَابُ [دُعَاءٍ: عَلَّمَهُ ﷺ أَبَا بَكْرٍ . . .] (التحفة ١٠٢)

3529. Abū Rāshid Al-Ḥubrānī said: "I came to 'Abdullāh bin 'Amr and said to him: 'Report something to me that you heard from the Messenger of Allāh ﷺ,' so he set forth before me a scroll and said: 'This is what the

٣٥٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي رَاشِدٍ الْحُبْرَانِيِّ قَالَ: أَتَيْتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ فَقُلْتُ لَهُ: حَدِّثْنَا مِمَّا

Messenger of Allāh ﷺ wrote for me.'" He said: "So I looked in it and found in it: 'Indeed, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, said: "O Messenger of Allāh, teach me what to say at morning and afternoon." He said: "O Abū Bakr, say: 'O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of the Shaiṭān and his Shirk, or that I should do some evil to myself or bring it upon a Muslim (*Allāhumma Fāṭiras-Samāwāti Wal-Arḍi, 'Ālimal-Ghaibi Wash-Shahādati, Lā Ilāha Illā Anta, Rabba Kulli Shai'in Wa Malīkahu, A'ūdhu Bika Min Sharri Nafsī Wa Min Sharrish-Shaiṭāni Wa Shirkihi, Wa An Aqtarifa 'Alā Nafsī Sū'an, Aw Ajurrahu Ilā Muslim*).'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ فَأَلْقَى إِلَيَّ صَحِيفَةً فَقَالَ: هٰذَا مَا كَتَبَ لِي رَسُولُ اللهِ ﷺ قَالَ: فَنَظَرْتُ فِيهَا فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ قَالَ: يَا رَسُولَ اللهِ! عَلِّمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وإِذَا أَمْسَيْتُ، قَالَ: «يَا أَبَا بَكْرٍ قُلِ: اللَّهُمَّ فَاطِرَ السَّماوَاتِ وَالأَرْضِ عَالِمَ الغَيْبِ والشَّهَادَةِ لَا إِلٰهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرَكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ١٩٦ من حديث إسماعيل بن عياش به وصرح بالسماع (مسند الشاميين للطبراني: ٢/ ٢٢، ٢٣، ح: ٨٤٩) وهو في جزء الحسن بن عرفة: ٨٥.

Chapter 95. "There Is None With More *Ghayrah* Than Allāh"

(المعجم ٩٥) - بَابٌ: [«لَا أَحَدَ أَغْيَرُ مِنَ اللهِ...»] (التحفة ٩٨)

3530. 'Amr bin Murrah said: "I heard Abū Wā'il say: ' 'Abdullāh bin Mas'ūd said' and I said to him: 'Did you hear it from 'Abdullāh?' He said: 'Yes.' And he narrated it in *Marfū'* form, that he said: 'There

٣٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: قُلْتُ لَهُ: [أَ]أَنْتَ

is none with more *Ghīrah*[1] than Allāh, and due to this He prohibited the lewd sins, that which is apparent of them and that which is hidden. And there is none to whom praise is more beloved than Allāh, and due to this, He praised Himself." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb* from this route].

سَمِعْتَهُ مِنْ عَبْدِاللهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ أَنَّهُ قَالَ: «لَا أَحَدَ أَغْيَرُ مِنَ اللهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

تخريج: متفق عليه، وأخرجه مسلم، التوبة، باب غيرة الله تعالى: "وتحريم الفواحش"، ح: ٢٧٦٠/ ٣٤ عن محمد بن بشار والبخاري، ح: ٤٦٣٤ من حديث شعبة به.

Comments:

Allāh ﷻ is not in need of anyone's praise but actually He wanted to bestow His favors and bounties on His servants, therefore, He taught His servants to praise Him.

Chapter 96. The Supplication: "O Allāh, I Have Wronged Myself Much..."

(المعجم ٩٦) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا...»] (التحفة ٩٩)

3531. 'Abdullāh bin 'Amr narrated from Abū Bakr Aṣ-Ṣiddīq that he said: "O Messenger of Allāh ﷺ, teach me a supplication that I may supplicate with in my *Ṣalāt*." He said: "Say: 'O Allāh, I have wronged myself much, and none forgives sins except You. So forgive me with forgiveness from You, and have mercy upon me, indeed, You are the Forgiving, the Merciful (*Allāhumma Innī Ẓalamtu Nafsī Ẓulman Kathīran Wa Lā Yaghfirudh-Dhunūba Illā Anta Fāghfirlī Maghfiratan Min 'Indika Wārḥamnī Innaka Antal-Ghafūrur-Raḥīm.*)" (*Ṣaḥīḥ*)

٣٥٣١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ حَدِيثُ لَيْثِ بْنِ سَعْدٍ. وَأَبُو الْخَيْرِ اسْمُهُ مَرْثَدُ بْنُ عَبْدِ اللهِ الْيَزَنِيُّ.

[1] A feeling of jealousy or fervent desire to jealously guard something. With respect to men, it refers to their feeling of jealousy regarding their wives and other close relatives, that they not be seen by other than a *Maḥram*. With respect to Allāh, its meaning is explained in the *Ḥadīth*. See *Tuḥfat Al-Aḥwadhī*.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*, and it is a narration of Laith bin Sa'd. Abū Al-Khair's (a narrator in the chain) name is Marthad bin 'Abdullāh Al-Yazanī.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح:٨٣٤ ومسلم، ح:٢٧٠٥ عن قتيبة به.

Comments:

This narration tells us that after offering prayers one should not think that he has performed his due duty, but should remain under the impression that he is at fault and should ask Allāh's mercy and forgiveness.

3532. Al-Muttalib bin Abī Wadā'ah said: "Al-'Abbās came to the Messenger of Allāh ﷺ and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: 'Who am I?' They said: 'You are the Messenger of Allāh, upon you be peace.' He said: 'I am Muhammad bin 'Abdullāh bin 'Abdul-Muttalib, indeed Allāh created the creation, and He put me in the best group of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.'" (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

٣٥٣٢ - [حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللهِ ﷺ فَكَأَنَّهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللهِ عَلَيْكَ السَّلَامُ. قَالَ: أَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِالْمُطَّلِبِ، إِنَّ اللهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ، فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَسَبًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ٢١٠ من حديث سفيان الثوري به * يزيد بن أبي زياد ضعيف مدلس مختلط ولبعض الحديث شاهد يأتي: ٣٦٠٥.

Chapter 97. About The Falling Down Of Sins

(المعجم ٩٧) - [بَابٌ: فِي تَسَاقُطِ الذُّنُوبِ] (التحفة . . .)

3533. Anas bin Mālik narrated

٣٥٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ:

that the Prophet ﷺ passed by a tree with dry leaves, so he struck it with his staff, making the leaves fall. Then he said: "Indeed, all praise is due to Allāh, (*Al-Ḥamdulillāh*)' 'glory to Allāh, (*Subḥān Allāh*)' none has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)' and 'Allāh is the greatest (*Allāhu Akbar*)' cause the sins to fall from the worshipper, just as the leaves of this tree fall." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, and we do not know of Al-A'mash hearing from Anas except, that he saw him and looked at him.

حَدَّثَنَا الفَضْلُ بْنُ مُوسَى عَنِ الأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَجَرَةٍ يَابِسَةِ الوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الوَرَقُ. فَقَالَ: «إِنَّ الْحَمْدَ للهِ وَسُبْحَانَ اللهِ ولَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ لَتُسَاقِطُ مِنْ ذُنُوبِ العَبْدِ كَمَا تَسَاقَطَ وَرَقُ الشَّجَرَةِ هٰذِهِ».

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُ لِلأَعْمَشِ سَمَاعًا مِنْ أَنَسٍ إِلَّا أَنَّهُ قَدْ رَآهُ ونَظَرَ إِلَيْهِ.

تخريج: [حسن] وأخرجه أبو نعيم في الحلية: ٥/ ٥٥ من حديث الفضل بن موسى به * الأعمش عنعن وللحديث شاهد حسن عند أحمد (٣/ ١٥٢) والبخاري في الأدب المفرد(٦٣٤).

3534. 'Umārah bin Shabīb As-Sabā'ī narrated that the Messenger of Allāh ﷺ said: "Whoever says: none has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallāhu Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' ten times at the end of *Al-Maghrib* – Allāh shall send for him protectors to guard him from *Shaiṭān* until he reaches morning, and Allāh writes for him ten good deeds, *Mujibāt*,[1] and He wipes

٣٥٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ الْجُلَاحِ أَبِي كَثِيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عُمَارَةَ بْنِ شَبِيبٍ السَّبَائِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ لَا إِلٰه إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ عَلَى إِثْرِ الْمَغْرِبِ بَعَثَ اللهُ لَهُ مَسْلَحَةً يَحْفَظُونَهُ مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ وَكَتَبَ [اللهُ] لَهُ بِهَا عَشْرَ حَسَنَاتٍ مُوجِبَاتٍ ومَحَى عَنْهُ عَشْرَ سَيِّئَاتٍ مُوبِقَاتٍ وَكَانَتْ لَهُ بِعِدْلِ عَشْرِ رَقَبَاتٍ مُؤْمِنَاتٍ».

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ

[1] Obligating, or necessitating, that is they necessitate that he shall enter *Jannah*. See *Tuḥfat Al-Aḥwadhī*.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ وَلَا نَعْرِفُ لِعُمَارَةَ بْنِ شَبِيبٍ سَمَاعًا مِنَ النَّبِيِّ ﷺ.

from him ten of the destructive evil deeds, and it shall be for him the equal of freeing ten believing slaves." (*Hasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except as a narration of Laith bin Sa'd, and we do not know of 'Umārah bin Shabīb hearing from the Prophet ﷺ.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:٥٧٧ مكرر عن قتيبة به * عمارة بن شبيب سمعه من رجل من الأنصار كما في عمل اليوم والليلة، ح:٥٧٨.

(المعجم ٩٨) - بَابُ مَا جَاءَ فِي فَضْلِ التَّوْبَةِ وَالاسْتِغْفَارِ وَمَا ذُكِرَ مِنْ رَحْمَةِ اللهِ لِعِبَادِهِ (التحفة ١٠٣)

Chapter 98. What Has Been Related About The Virtue Of Repentance, And Seeking Forgiveness, And What Has Been Mentioned Of Allāh's Mercy To His Slaves

٣٥٣٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ ابْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: مَا جَاءَ بِكَ يَا زِرُّ؟ فَقُلْتُ: ابْتِغَاءَ الْعِلْمِ. فَقَالَ: إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ حَكَّ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ وَكُنْتَ امْرَءًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ. قَالَ: فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ

3535. Zirr bin Ḥubaish said: "I came to Ṣafwān bin 'Assāl Al-Murādī to ask him about wiping over the *Khuff*, so he said: 'What has brought you, O Zirr?' So I said: 'The desire for knowledge.' So he said: 'Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.' So I said: 'Indeed there is some doubt in my chest concerning wiping over the *Khuff* after defecation and urination, and you were a man from the Companions of the Prophet ﷺ, so I came to you to ask you: Have you heard him (ﷺ) mention anything concerning that?' He said: 'Yes, he used to order us, that when we were travelers' – or – 'in travel, to not remove our *Khuff* for three days

and nights except, from sexual impurity, but not from defecation, urination, and sleep.'" He said: "Have you heard him mention anything concerning love?" He said: "Yes. We were with the Messenger of Allāh ﷺ on a journey when a Bedouin with a loud voice called upon him (saying): 'O Muḥammad!' So the Messenger of Allāh ﷺ responded to him with a voice similar to his (saying): 'Come.' So we said to him: 'Lower your voice for you are with the Prophet ﷺ, and you have been prohibited from this.' He said: 'By Allāh, I will not lower (my voice).' The Bedouin said: 'A man loves a people but he has not reached them?'[1] He said: 'A man is with whomever he loves on the Day of Judgment." So he did not cease talking with us,[2] until he mentioned a gate in the direction of the west with a width of seventy years journey – or a rider would travel its width – for forty or seventy years." Sufyān (one of the narrators) said: "In the direction of Ash-Shām, Allāh created it the Day He created the heavens and the earth, open – that is, for repentance. It shall not be locked until the sun rises through it." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

فِي الْهَوى شَيْئًا؟ قَالَ: نَعَمْ؟ كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٌّ: يَا مُحَمَّدُ! فَأَجَابَهُ رَسُولُ اللهِ ﷺ عَلَى نَحْوٍ مِنْ صَوْتِهِ: «هَاؤُمْ». فَقُلْنَا لَهُ: اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ وَقَدْ نُهِيتَ عَنْ هٰذَا، فَقَالَ: وَاللهِ لَا أَغْضُضُ. قَالَ الأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ ولَمَّا يَلْحَقْ بِهِمْ، قَالَ النَّبِيُّ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ» فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ سَبْعِينَ عَامًا عَرْضُهُ أَوْ [يَسِيرُ] الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا، قَالَ سُفْيَانُ: قِبَلَ الشَّامِ، خَلَقَهُ اللهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مَفْتُوحًا يَعْنِي لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، ح:٤٧٨ والنسائي: ١/٨٣، ح:١٢٧ والحميدي،

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[1] In terms of deeds. See *Tuḥfat Al-Aḥwadhī*.

[2] Zirr is the speaker here.

ح:٨٨٣ من حديث سفيان بن عيينة به مختصرًا ومطولاً وصححه ابن خزيمة: ١/ ١٣، ١٤، ٩٧، ٩٩ وابن حبان، ح:١٣١٦-١٣١٨، ١٣٢٢ وغيرهما وانظر، ح:٩٦، ٢٣٨٧ والحديث الآتي.

3536. Zirr bin Hubaish said: "I came to Ṣafwān bin 'Assāl Al-Murādī so he said to me: 'What has brought you, O Zirr?' So I said: 'The desire for knowledge.' So he said: 'It has been conveyed to me that the angels lower their wings for the seeker of knowledge, out of pleasure with what he is doing.'" He said: "So I said to him: 'Indeed there is some wavering'" – or – "some doubt in my chest concerning wiping over the *Khuff* after defecation. So have you retained anything from the Messenger of Allāh ﷺ concerning that?' He said: 'Yes, when we were travelers, he (ﷺ) used to order us not to remove our *Khuff* for three days and nights, except from sexual impurity, but not from defecation, urination, and sleep.'"

He said: "So I said: 'So have you memorized anything from the Messenger of Allāh ﷺ concerning love?' He said: 'Yes, we were in one of our journeys with the Messenger of Allāh ﷺ when a man, a harsh, foolish Bedouin, who had been at the end of the group, called him with a loud voice, saying: "O Muḥammad! O Muḥammad!" So the people said to him, "*Mah*![1] Indeed, you have been prohibited from this." So the Messenger of Allāh ﷺ responded

٣٥٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ فَقَالَ لِي: مَا جَاءَ بِكَ، قُلْتُ: ابْتِغَاءَ الْعِلْمِ، قَالَ: بَلَغَنِي أَنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَفْعَلُ. قَالَ: قُلْتُ لَهُ: إِنَّهُ حَاكَ أَوْ حَكَّ فِي نَفْسِي شَيْءٌ مِنَ الْمَسْحِ عَلَى الْخُفَّيْنِ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللهِ ﷺ فِيهِ شَيْئًا؟ قَالَ: نَعَمْ، كُنَّا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَمَرَنَا أَنْ لَا نَخْلَعَ خِفَافَنَا ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ، قَالَ: فَقُلْتُ: فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللهِ ﷺ فِي الْهَوَى شَيْئًا؟ قَالَ: نَعَمْ. كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَنَادَاهُ رَجُلٌ كَانَ فِي آخِرِ الْقَوْمِ بِصَوْتٍ جَهْوَرِيٍّ أَعْرَابِيٌّ جِلْفٌ جَافٍ فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَقَالَ لَهُ الْقَوْمُ: مَهْ إِنَّكَ قَدْ نُهِيتَ عَنْ هٰذَا، فَأَجَابَهُ رَسُولُ اللهِ ﷺ عَلَى نَحْوٍ مِنْ صَوْتِهِ: «هَاؤُمْ». فَقَالَ: الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». قَالَ زِرٌّ: فَمَا بَرِحَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ اللهَ عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ

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[1] An Arabic expression meaning "be quiet" similar to the English "sh." See *Tuḥfat Al-Aḥwadhī*.

لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ اللهِ تَبَارَكَ وَتَعَالَى: ﴿يَوْمَ يَأْتِي بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾» الآيَة [الأنعام: ١٥٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وانظر الحديث السابق.

to him with similar to his voice: "Come." So he said: "A man loves a people but he has not reached them?''' He said: 'So the Messenger of Allāh ﷺ said: "A man is with whomever he loves."

Zirr said: "He did not cease reporting to me until he had reported that Allāh, the Mighty and Sublime, has appointed a gate in the west – its width is the distance of a seventy-year journey – for repentance; it shall not be locked until the sun rises from its direction, and that is the Statement of Allāh, Blessed be He and Most High, in the *Āyah*: The Day some of the signs of your Lord come, no soul shall be benefited by its believing.."[1] (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم . . .) - بَابٌ [«إِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ»] (التحفة ١٠٤)

Chapter (...) "Indeed Allāh Accepts the Repentance Of A Slave As Long As (His Soul Does Not Reach His Throat)"

٣٥٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الْحِمْصِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3537. Ibn 'Umar narrated that the Prophet ﷺ said: "Indeed Allāh accepts the repentance of a slave as long as (his soul does not reach his throat)." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

(Another chain) with similar meaning.

[1] *Al-An'ām* : 6:158. And the gate refers to the gate to repentance.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ [بِهٰذَا الإِسْنَادِ] نَحْوَهُ بِمَعْنَاهُ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح:٤٢٥٣ من حديث عبدالرحمن بن ثابت به وصححه ابن حبان، ح:٢٤٤٩ والحاكم:٤/٢٥٧ ووافقه الذهبي وحسنه البغوي وللحديث شواهد عند ابن حبان، ح:٢٤٥٠ وغيره.

Comments:

Because with the start of death the connection with the world is cut off and the link with the next world of the Hereafter begins, so at that moment, repentance from sins and infidelity is not accepted, and embracing of Islam will be of no benefit.

Chapter (...) "Allāh is More Delighted With The Repentance Of One Of You..."

(المعجم . . .) بَابٌ: [« للهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ. . . »] (التوبة ١٠٥)

3538. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh is more delighted with the repentance of one of you, than one of you is, when finding his lost animal." (*Ṣaḥīḥ*)

[He said:] And there are narrations concerning this topic from Ibn Mas'ūd, Nu'mān bin Bashīr and Anas.

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route [as a narration of Abū Az-Zinād. And this *Ḥadīth* has been related similarly by Makḥūl, with a chain from him, from Abū Dharr, from the Prophet ﷺ.

٣٥٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِالرَّحْمٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «للهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ والنُّعْمَانِ بْنِ بَشِيرٍ وأَنَسٍ. [قَالَ:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ [مِنْ حَدِيثِ أَبِي الزِّنَادِ. وَقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ مَكْحُولٍ بِإِسْنَادٍ لَهُ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا].

تخريج: وأخرجه مسلم، التوبة، باب: في الحض على التوبة والفرح بها، ح:٢٦٧٥ بعد، ح:٢٧٤٣ من حديث المغيرة بن عبدالرحمن به * وفي الباب عن ابن مسعود [البخاري، ح:٦٣٠٨] والنعمان بن بشير [مسلم، ح:٢٧٤٥] وأنس [البخاري، ح:٦٣٠٩ ومسلم، ح:٢٧٤٧] * حديث أبي ذر: أحمد:٥/١٧٤ وابن حبان، ح:٢٤٥٠ والحاكم:٤/٢٥٧ وانظر، ح:٣٥٣٧.

Comments:

It is mentioned in a narration that he was so ovenjoyed that he said,: "O Allāh ﷻ You are my slave and I am Your sustainer" The Prophet said that due to excessive happiness he made a mistake. Allāh ﷻ feels more happy than this man. (See for details *Hadīth* 1190 to 1199 and 6960 to 6966) *Ṣaḥīḥ Muslim*.)

Chapter (...) "If You Did Not Sin, Allāh Would Create A Creation That Would Sin So He Will Forgive Them"

(المعجم . . .) بَابٌ [«لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ خَلْقًا يُذْنِبُونَ فَيَغْفِرُ لَهُمْ»]

(التحفة ١٠٦)

3539. Abū Ṣirmah narrated from Abū Ayyūb, that when death reached him, he said: "I have concealed something I heard from the Messenger of Allāh ﷺ from you. I heard the Messenger of Allāh ﷺ saying: 'If you did not sin, Allāh would create a creation that would sin, so He will forgive them.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* and this has been related similarly from Muhammad bin Ka'b, from Abū Ayyūb, from the Prophet ﷺ.

(A chain for that)

٣٥٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَاصِّ عُمَرَ بْنِ عَبْدِ العَزِيزِ عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الوَفَاةُ: قَدْ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ خَلْقًا يُذْنِبُونَ فَيَغْفِرُ لَهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وقَدْ رُوِيَ هٰذَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

حَدَّثَنَا بِذٰلِكَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الرِّجَالِ عَنْ عُمَرَ مَوْلَى غُفْرَةَ، عَنْ مُحَمَّدِ ابْنِ كَعْبٍ القُرَظِيِّ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: وأخرجه مسلم، التوبة، باب سقوط الذنوب بالاستغفار والتوبة، ح:٢٧٤٨ عن قتيبة به ورواه القرظي عن أبي صرمة عن أبي أيوب به.

Chapter (...) *Al-Hadīth Al-Qudsī*: "O Son of Adam, As Long As You Call Upon Me..."

(المعجم . . .) - بَابٌ: [الحَدِيثُ القُدْسِيُّ: «يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي . . .»]

(التحفة ١٠٧)

3540. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

٣٥٤٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ

said: "Allāh, Blessed is He and Most High, said: 'O son of Ādam! Verily, as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Ādam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. O son of Ādam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except through this route.

الجَوْهَرِيُّ البَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا كَثِيرُ بْنُ فَائِدٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللهِ المُزَنِيَّ يَقُولُ: حَدَّثَنَا أَنَسُ بْنُ مالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَبَارَكَ وَتعالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَني وَرَجَوْتَني غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَني غَفَرْتُ لَكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَني بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيتَني لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ.

تخريج: [إسناده حسن] وله شواهد عند أحمد: ٥/ ١٥٤، ١٧٢ وغيره.

Comments:

Allāh's forgiveness is so vast and extensive that if one believes in His Oneness and does not make anyone His partner nor associate anyone with Him, He will forgive all his sins.

Chapter 99. "Allāh Created a Hundred Mercies"

(المعجم ٩٩) - **بَابُ [«خَلَقَ اللهُ مِائَةَ رَحْمَةٍ»]** (التحفة ١٠٨)

3541. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Allāh." (*Ṣaḥīḥ*)

There are narrations on this topic from Salmān and Jundab bin 'Abdullāh bin Sufyān Al-Bajalī.

[Abū 'Eīsā said:] This *Ḥadīth* is

٣٥٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَلَقَ اللهُ مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمُونَ بِهَا، وَعِنْدَ اللهِ تِسْعَةٌ وتِسْعُونَ رَحْمَةً».

وَفِي البَابِ عَنْ سَلْمَانَ وجُنْدَبِ بْنِ عَبْدِ اللهِ بْنِ سُفْيَانَ البَجَلِيِّ.

Hasan Sahih.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، التوبة، باب: في سعة رحمة الله تعالى، وأنها تغلب غضبه، ح:٢٧٥٢ من حديث العلاء به ✻ وفي الباب عن سلمان [مسلم، ح:٢٧٥٣] وجندب بن عبدالله [أبو داود، ح: ٤٨٨٥ وأحمد: ٤/ ٣١٢].

Comments:

The purpose of this narration is to show the vastness of Allāh's mercy.

Chapter (...) "If The Believer Knew What Is With Allāh Of Punishment..."

(المعجم . . .) - بَابٌ: [«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ . . .»] (التحفة ١٠٩)

3542. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If the believer knew what is with Allāh of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allāh of mercy, none would despair of (attaining) Paradise." (*Sahih*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*, we do not know of it except as a narration of Al-'Alā' bin 'Abdur-Rahmān, from his father, from Abū Hurairah.

٣٥٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِالرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي الْجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُه إِلَّا مِنْ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: وأخرجه مسلم، أيضًا، ح:٢٧٥٥ من حديث العلاء به ورواه البخاري، ح:٦٤٦٩ من حديث أبي هريرة.

Comments:

Allāh's attributes of anger and wrath and forgiveness are boundless. If He starts calling into accounting, no one will be spared from punishment and if He wills to forgive, He can forgive all sins and faults, no one can dare to intervene.

Chapter (...) "Indeed, My Mercy Prevails Over My Wrath..."

(المعجم . . .) - بَابٌ: [«إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي . . .»] (التحفة ١١٠)

3543. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Verily, Allāh, when He created the creation, He wrote with His

٣٥٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ حِينَ خَلَقَ

الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: أَنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

Hand, concerning Himself, that: 'My mercy prevails over My wrath.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh* [*Gharib*].

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيامة، ح:٤٢٩٥ من حديث ابن عجلان به وصرح بالسماع عند أحمد:٢/٤٣٣ وصححه ابن حبان (الإحسان):٦١١٢.

Comments:

Allāh's mercy and blessings over His creation are without any cause or reason whereas His wrath is not without any cause.

٣٥٤٤ - حَدَّثَنَا مُحَمَّدُ [بْنُ عَبْدِاللهِ] بْنِ أَبِي الثَّلْجِ - رَجُلٌ مِنْ أَهْلِ بَغْدَادَ أَبُو عَبْدِ اللهِ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَعِيدُ بْنُ زَرْبِيٍّ عَنْ عَاصِمٍ الأَحْوَلِ وَثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَهُوَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ لَا إِلٰهَ إِلَّا اللهُ أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ ذَا الْجَلَالِ وَالإِكْرَامِ. فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ بِمَا دَعَا اللهَ؟ دَعَا اللهَ بِاسْمِهِ الأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ أَنَسٍ.

3544. Anas said that the Prophet ﷺ entered the *Masjid* and there was a man who had performed *Salāt*, and was supplicating. He was saying in his supplication: "O Allāh, none has the right to be worshipped but Allāh, You are the One Who gives blessings, Originator of the heavens and the earth, Possessor of glory and generosity (*Allāhumma Lā Ilāha Illallāh, Antal-Mannān, Badī'as-Samāwāti Wal-Ard, Dhāl-Jalāli Wal-Ikrām*)." So the Prophet ﷺ said: "Do you know what he has supplicated Allāh with? He has supplicated to Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives." (*Sahīh*)[1]

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route, and it has been reported through other routes from Anas.

تخريج: [صحيح] * سعيد بن زربي منكر الحديث وله شاهد صحيح عند أبي داود،

[1] A discussion about Allāh's greatest Name preceded in no. 3475, 3478.

ح: ١٤٩٥ والنسائي: ٣/ ٥٢، ح: ١٣٠١ وغيرهما.

Chapter 100. "Humiliated is a Man Before Whom I am Mentioned..."

(المعجم ١٠٠) - بَابٌ: [«رَغِمَ أَنْفُ رَجُلٍ ذُكِرتُ عِنْدَهُ...»] (التحفة ١١١)

3545. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "May the man before whom I am mentioned – and he does not send *Ṣalāt* upon me – be humiliated. And may a man upon whom Ramaḍān enters and then passes, before he is forgiven, be humiliated. And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated." ***(Hasan)***

(One of the narrators) 'Abdur-Raḥmān said: "And I think he said: 'Or one of them.'"

[He said:] There are narrations on this topic from Jābir and Anas. [And] this *Ḥadīth* is *Hasan Gharīb* from this route. And Rabī' bin Ibrāhīm is the brother of Ismā'īl bin Ibrāhīm, he is trustworthy, and he is Ibn 'Ulayyah. It is related from one of the people of knowledge that he said: "When a man sends *Ṣalāt* upon the Prophet ﷺ one time in a sitting, it suffices him against whatever took place in that sitting."

٣٥٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ. وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ.

قَالَ عَبْدُ الرَّحْمٰنِ: وَأَظُنُّهُ قَالَ: «أَوْ أَحَدُهُمَا» [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنَسٍ. [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. ورِبْعِيُّ بْنُ إِبْرَاهِيمَ هُوَ أَخُو إِسْمَاعِيلَ ابْنِ إِبْرَاهِيمَ وهُوَ ثِقَةٌ وهُوَ ابْنُ عُلَيَّةَ. وَيُرْوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ قَالَ: إِذَا صَلَّى الرَّجُلُ عَلَى النَّبِيِّ ﷺ مَرَّةً فِي الْمَجْلِسِ أَجْزَأَ عَنْهُ مَا كَانَ فِي ذٰلِكَ الْمَجْلِسِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٢٥٤ عن ربعي بن إبراهيم به وتابعه بشر بن المفضل عند إسماعيل بن إسحاق القاضي في فضل الصلاة على النبي ﷺ: ١٦ وصححه ابن حبان (الإحسان): ٩٠٥ * عبدالرحمن هو المدني وله شواهد عند مسلم، ح: ٢٥٥١ وابن حبان، ح: ٢٣٨٧، ٢٠٢٨ وابن خزيمة، ح: ١٨٨٨ والحاكم: ٤/ ١٥٣ وغيرهم * وفي الباب عن جابر (ابن سمرة) [الطبراني في الكبير: ٢/ ٢٤٣، ح: ٢٠٢٢، وص: ٢٤٦، ح: ٢٠٣٤ (وابن عبدالله،

الطيالسي، ح:١٧٥٦ وعنه النسائي في الكبرى، ح:١٢٤٤] وأنس [النسائي في الكبرى، ح:٩٨٨٩ والبخاري في الأدب المفرد، ح:٦٤٣ والطيالسي، ح:١٢٨٩].

Comments:

In this narration there is a curse for three types of people. Their common mistake is that they do not ask Allāh ﷻ for forgiveness when He provides them ample time and chance to avail the opportunity. They miss the chance by their own negligence and carelessness.

3546. 'Alī bin Abū Ṭālib narrated that the Messenger of Allāh ﷺ said: "The stingy person is the one before whom I am mentioned, and he does not send *Ṣalāt* upon me." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى [وزِيَادُ ابْنُ أَيُّوبَ قَالَا]: حَدَّثَنَا أَبُو عَامِرٍ العَقَدِيُّ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَن عَبْدِاللهِ بْنِ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ حُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «البَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:٥٦ من حديث أبي عامر به وصححه ابن حبان، ح:٢٣٨٨ والحاكم: ١/٥٤٩ ووافقه الذهبي.

Comments:

Usually a miser is a person who loves money and does not spend it even at the time of dire need, but the Prophet ﷺ counted as a stingy person whoever did not send *Ṣalāt* on him when he is mentioned before him.

Chapter 101. The Supplication: "O Allāh, Cool My Heart..."

(المعجم ١٠١) - بَابٌ: [دُعَاءُ «اللَّهُمَّ بَرِّدْ قَلْبِي...»] (التحفة ١١٢)

3547. 'Abdullāh bin [Abī] Awfā narrated that the Messenger of Allāh ﷺ used to say: "O Allāh, cool my heart with snow and hail and cold water. O Allāh, cleanse my heart of sins as You cleanse a white garment of filth (*Allāhumma*

٣٥٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ [أَبِي] أَوْفَى قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ

Barrid Qalbī Bith-Thalji Wal-Baradi Wal-Mā'il-Bārid. Allāhumma Naqqi Qalbī Min Al-Khaṭāyā Kamā Naqaitath-Thawbal-Abyaḍa Min Ad-Dannas)." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

بَرِّدْ قَلْبِي بِالثَّلْجِ وَالبَرَدِ وَالمَاءِ البَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] * عطاء بن السائب اختلط، وللحديث شواهد كثيرة جدًا عند البخاري، ح: ٧٤٤ ومسلم، ح: ٥٩٨ وغيرهما.

Comments:

Disobedience to Allāh ﷻ and the heat of sins make the soul burn with the heat of guilt. In this narration disobedience and sins are akin to fire which burns the soul and hail, snow and cold water represent repentance and forgiveness and mercy of Allāh ﷻ. As cold water, hail, and snow finish the burning the same way repentance and asking forgiveness wash away the sins.

Chapter (...) Whomsoever Of You The Door Of Supplication Is Opened For..."

(المعجم . . .) **بَابُ [«مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ . . .»]** (التحفة ١١٣)

3548. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whomsoever of you the door of supplication is opened for, the doors of mercy have been opened for him. And Allāh is not asked for anything – meaning: – more beloved to Him, than being asked for *Al-'Āfiyah*."

And the Messenger of Allāh ﷺ said: "The supplication benefits against that which strikes[1] and that which does not strike, so hold fast, O worshippers of Allāh, to supplication." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of 'Abdur-Raḥmān bin Abū Bakr Al-

٣٥٤٨ - حَدَّثَنَا الحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ القُرَشِيِّ [المُلَيْكِيِّ] عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ العَافِيَةَ» وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللهِ بِالدُّعَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ القُرَشِيِّ وَهُوَ المَكِّيُّ المُلَيْكِيُّ وَهُوَ ضَعِيفٌ فِي الحَدِيثِ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ

[1] Of calamities. See *Tuḥfat Al-Aḥwadhī*.

Qurashī and he is Al-Makkī Al-Mulaikī, and he is weak in *Hadīth*. Some of the people of *Hadīth* have criticized him due to his memory. Isrā'īl reported this *Hadīth* from 'Abdur-Rahmān bin Abū Bakr, from Mūsa bin 'Uqbah, from Nāfi', from Ibn 'Umar, that Prophet ﷺ said: "Allāh is not asked for anything more beloved to Him than *Al-'Āfiyah*."

الحَدِيثِ مِنْ قِبَلِ حِفْظِهِ وقَدْ رَوَى إِسْرَائِيلُ هٰذَا الحَدِيثَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا سُئِلَ اللهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنَ العَافِيَةِ».

تخريج: [إسناده ضعيف] تقدم: ٣٥١٥.

Comments:

The meaning of *'Āfiyah'* has been discussed previously in no. 3515. This supplication is beneficial for every kind of trouble and calamity which has happened or may happen in future. This supplication is the best way of avoiding future calamities and afflictions.

3549. That was narrated to us by Al-Qāsim bin Dīnār Al-Kūfī (who said): "Ishāq bin Mansūr narrated to us, from Isrā'īl" with this.

(Another chain) Bilāl narrated that the Messenger of Allāh ﷺ said: "Hold fast to *Qiyām Al-Lail*,[1] for it is the practice of the righteous before you, and indeed *Qiyām Al-Lail* is a means of nearness to Allāh, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know it as a narration of Bilāl except through this route, and it is not correct due to its chain.

[He said:] I heard Muhammad bin Ismā'īl say: "Muhammad Al-Qurashī is Muhammad bin Sa'eed Ash-Shāmī, and he is Ibn Abī Qais,

٣٥٤٩ - حَدَّثَنَا بِذٰلِكَ القَاسِمُ بْنُ دِينَارٍ الكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الكُوفِيُّ عَنْ إِسْرَائِيلَ بِهٰذَا.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا بَكْرُ بْنُ خُنَيْسٍ، عَنْ مُحَمَّدٍ القُرَشِيِّ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الخَوْلَانِيِّ، عَنْ بِلَالٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللهِ وَمَنْهَاةٌ عَنِ الإِثْمِ وتَكْفِيرٌ لِلسَّيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الجَسَدِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ بِلَالٍ إِلَّا مِنْ هٰذَا الوَجْهِ ولَا يَصِحُّ مِنْ قِبَلِ إِسْنَادِهِ [قَالَ:] وسَمِعْتُ مُحَمَّدَ ابْنَ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدٌ القُرَشِيُّ هُوَ

[1] The optional late-night prayer after *'Ishā'*.

مُحَمَّدُ بْنُ سَعِيدٍ الشَّامِيُّ وَهُوَ ابْنُ أَبِي قَيْسٍ وَهُوَ مُحَمَّدُ بْنُ حَسَّانَ وقَدْ تُرِكَ حَدِيثُهُ. وقَدْ رَوَى هٰذَا الحَدِيثَ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِـيِّ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

and he is Muhammad bin Hassān, and his narrations are abandoned. And Mu'āwiyah bin Ṣāliḥ reported this *Ḥadīth* from Rabī'ah bin Yazīd, from Abū Idrīs Al-Khawlānī, from Abū Umāmah from the Prophet ﷺ.

تخريج: [ضعيف] * محمد بن سعيد القرشي المصلوب كذاب مشهور فالسند موضوع، وله شاهد ضعيف جدًا عند البيهقي(٢/ ٥٠٢) وشاهد ضعيف عند ابن عدي(٤/ ٥٩٧) وابن عساكر(٥٥/ ٢٩٠) والطبراني (٦/ ٢٥٨ ح٦١٥٤) وفيه الزيادة: "ومطردة الداء عن الجسد" من حديث أبي الدرداء وسنده ضعيف مظلم وله شاهد ضعيف عند ابن عساكر(٦٦/ ٨٨).

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ صَالِحٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلسَّيِّئَاتِ وَمَنْهَاةٌ لِلإِثْمِ».

[قَالَ أَبُو عِيسَى:] وهٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِدْرِيسَ عَنْ بِلَالٍ.

(A chain for that) From Abū Idrīs Al-Khawlānī, from Abū Umāmah, from the Messenger of Allāh ﷺ, that he said: "Hold fast to *Qiyām Al-Lail*, for it is the practice of the righteous before you, it is a means of nearness to your Lord, an expiation for bad deeds, and a means of prevention from sin." (***Ḥasan***)

[Abū 'Eīsā said:] And this is more correct than the narration of Abū Idrīs from Bilāl.

تخريج: [حسن] وأخرجه البيهقي(٢/ ٥٠٢) من حديث محمد بن إسماعيل السلمي عن عبدالله ابن صالح به وروى عنه جماعة عند الطبراني (٨/ ١٠٩ ح٧٤٦٦) وغيره، منهم يحيى بن معين: رواه عن عبدالله بن صالح به (فضل قيام الليل والتهجد لمحمد بن الحسين الآجري:٤) وصححه ابن خزيمة (٢/ ١٧٧ ح١١٣٥) والحاكم على شرط البخاري (١/ ٣٠٨) ووافقه الذهبي واستنكره أبو حاتم الرازي (علل الحديث:٣٤٦) وهو حديث حسن وحسنه البغوي (شرح السنة:٩٢٢) والعراقي في تخريج الإحياء (١/ ٣٥٤) والحمد لله.

Comments:

In this narration four characteristics of *'Qiyām Al-Lail'* or *'Tahajjud'* have been given. 1) It is a practice of righteous predecessors. 2) It is a means of nearness to Allāh ﷻ. 3) It is expiation of sins. 4) It protects from sins and a barrier for the body against diseases.

Chapter (...) "The Lifespan Of (The People In) My Nation Is Between Sixty to Seventy"

(المعجم . . .) بَابُ [«أَعْمَارِ أُمَّتِي بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ»] (التحفة ١١٤)

3550. Abū Hurairah narrates, saying: The Messenger of Allāh ﷺ said: "The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that."[1] ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb Hasan* as a narration of Mūhammad bin 'Amr from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. We do not know of it except through this route. It has been reported from Abū Hurairah through other routes.

٣٥٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ وَأَقَلُّهُمْ مَنْ يَجُوزُ ذٰلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح:٤٢٣٦ عن الحسن بن عرفة به وصححه ابن حبان، ح:٢٤٦٧ والحاكم على شرط مسلم:٢/٤٢٧ ووافقه الذهبي وحسنه ابن منده في التوحيد وله شاهد تقدم:٢٣٣١.

Comments:

Usually the natural age of Muslims is between sixty to seventy years as the age of the first two rightly-guided Caliphs, but the age of 'Uthmān was seventy plus. The bottom line of this narration is that maximum benefit should be availed from ones lifespan whatever it is.

Chapter 102. "My Lord, Aid Me And Do Not Aid Against Me..."

(المعجم ١٠٢) - بَابٌ: [«رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ . . .»] (التحفة ١١٥)

3551. Ibn 'Abbās said: "The Prophet ﷺ used to supplicate, saying: "My Lord, aid me and do not aid against me, and grant me victory and do not grant victory

٣٥٥١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ طُلَيْقِ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

[1] Similar appeared under no. 2331.

كَانَ النَّبِيُّ ﷺ يَدْعُو يَقُولُ: «رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ، وانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي ولَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ لِي الْهُدَى، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ شَكَّارًا، لَكَ ذَكَّارًا، لَكَ رَهَّابًا، لَكَ مِطْوَاعًا، لَكَ مُخْبِتًا، إِلَيْكَ أَوَّاهًا مُنِيبًا. رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي».

قَالَ مَحْمُودُ بْنُ غَيْلَانَ: وحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ العَبْدِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest (*Rabbi A'innī Wa Lā Tu'in 'Alayya, Wanṣurnī Wa Lā Tanṣur 'Alayya, Wamkur Lī Wa Lā Tamkur 'Alayya, Wahdinī Wa Yassir Līl-Huda, Wanṣurnī 'Alā Man Bagha 'Alayya. Rabbij'alnī Laka Shak-kāran, Laka Dhak-kāran, Laka Rah-hāban, Laka Miṭwā'an, Laka Mukhbitan, Ilaika Awwāhan Munībā. Rabbi Taqabbal Tawbatī, Waghsil Ḥawbatī, Wa Ajib Da'watī, Wa Thab-bit Hujjatī, Wa Saddid Lisānī Wāhdi Qalbī, Waslul Sakhīmata Ṣadrī*)." (***Ṣaḥīḥ***)

Maḥmūd bin Ghailān said: "And Muḥammad bin Bishr Al-'Abdī reported to us from Sufyān Ath-Thawrī" with this chain, and it is similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب ما يقول الرجل إذا سلم، ح: ١٥١٠ وابن ماجه، ح: ٣٨٣٠ من حديث سفيان الثوري به وصرح بالسماع وصححه ابن حبان، ح: ٢٤١٤، ٢٤١٥ والحاكم: ١/ ٥١٩، ٥٢٠ ووافقه الذهبي.

Comments:

In this comprehensive supplication the Prophet ﷺ has presented himself in a most obedient way, and has asked Allāh ﷻ to help him in every event of his

life, he himself is feeble and defenseless and needs His help and guidance in every single matter of life. This is also to teach the Muslims the way of begging from Allāh ﷻ.

Chapter (...) "Whoever Supplicates Against The One Who Wronged Him Has Triumphed"

(المعجم . . .) بَابُ [مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدِ انْتَصَرَ] (التحفة ١١٦)

3552. 'Āishah narrates, saying: The Messenger of Allāh ﷺ said: "Whoever supplicates against the one who wronged him has triumphed." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Abū Ḥamzah. Some of the people of knowledge have criticized him due to his memory, and he is Maimūn Al-A'war.

(Another route) with similar from Abū Ḥamzah, with this chain.

٣٥٥٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدِ انْتَصَرَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي حَمْزَةَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ العِلْمِ فِي أَبِي حَمْزَةَ مِنْ قِبَلِ حِفْظِهِ وَهُوَ مَيْمُونٌ الأَعْوَرُ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِي حَمْزَةَ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٠/٣٤٧، ٣٤٨ عن أبي الأحوص به * أبو حمزة ميمون الأعور ضعيف تقدم.

Comments:

Supplicating against the enemy and antagonists and begging the wrath and anger of Allāh ﷻ against the tyrants and scolding them is a sort of taking revenge from them, therefore, while supplicating against the foe it should be according to the intensity of his tyranny.

Chapter 103. Whoever Pronounces The Detailed Statement Of *Tawḥīd* Ten Times

(المعجم ١٠٣) - بَابُ [مَنْ قَالَ كَلِمَةَ التَّوْحِيدِ الْمُفَصَّلَ عَشْرَ مَرَّاتٍ] (التحفة ١١٧)

3553. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'None has the right to be worshipped but Allāh, Alone,

٣٥٥٣ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الكِنْدِيُّ الكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: وَأَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ عَنْ مُحَمَّدِ بْنِ

without partner, to Him belongs all that exists, and to Him belongs the praise, [He gives life and causes death,] and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu,* [*Yuḥyī Wa Yumītu,*] *Wa Huwa 'Alā Kulli Shai'in Qadīr*)' it is for him equal to freeing four slaves among the offspring of Isma'īl.'" (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* has been reported from Abū Ayyūb in *Mawqūf* form.

عَبْدِالرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ [يُحْيِي وِيُمِيتُ] وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَتْ لَهُ عِدْلَ أَرْبَعِ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ».

[قَالَ:] وَقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ أَبِي أَيُّوبَ مَوْقُوفًا.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح:٦٤٠٤ من حديث الشعبي ومسلم، ح:٢٦٩٣ من حديث عبدالرحمن بن أبي ليلي به.

Comments:

The explanation and significance of these words and the cause of the superiority of the children of Ismā'īl has already been mentioned.

Chapter (...) The Reward Of: "Glory Is To Allāh According To The Number Of His Creation..."

(المعجم ...) بَابُ [ثَوَابِ: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ ...] (التحفة ١١٨)

3554. Ṣafiyyah narrated: "The Messenger of Allāh ﷺ entered upon me and before me were four thousand date pits, I was making *Tasbīḥ* with them. He said: 'You have made *Tasbīḥ* with these? Should I not teach you that which is more than what you have made *Tasbīḥ* with?' So I said: 'Indeed, teach me.' So he said: 'Say: Glory is to Allāh, according to the number of His creation. (*Subḥān Allāhi 'Adada Khalqihi*)" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know it as a narration of Ṣafiyyah except through this route, as a narration of Hāshim bin Sa'eed Al-Kūfī, and

٣٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَاشِمٌ - هُوَ ابْنُ سَعِيدٍ الكُوفِيُّ -: حَدَّثَنَا كِنَانَةُ مَوْلَى صَفِيَّةَ قَالَ: سَمِعْتُ صَفِيَّةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاةٍ أُسَبِّحُ بِهَا. قَالَ: «لَقَدْ سَبَّحْتِ بِهٰذِهِ أَلَا أُعَلِّمُكِ بِأَكْثَرَ مِمَّا سَبَّحْتِ بِهِ؟» فَقُلْتُ: بَلَى عَلِّمْنِي، فَقَالَ: «قُولِي: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ صَفِيَّةَ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ هَاشِمِ بْنِ سَعِيدٍ الكُوفِيِّ وَلَيْسَ إِسْنَادُهُ

its chain is not known. There is something on this topic from Ibn 'Abbās.

بِمَعْرُوفٍ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ١/٥٤٧ من حديث هاشم بن سعيد به وصححه ووافقه الذهبي * هاشم بن سعيد: ضعيف (تقريب) * وفي الباب عن ابن عباس [مسلم، ح: ٢٧٢٦/٧٩ وأبو داود، ح: ١٥٠٣].

3555. Ibn 'Abbās narrated from Juwairiyyah bint Al-Hārith, that the Prophet ﷺ passed by her while she was in her place of prayer, then the Prophet ﷺ passed by her near midday, so he said to her: "You have not ceased to be in this state?" She said: "Yes." He said: "Should I not teach you words to say: 'Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation (*Subhān Allāhi 'Adada Khalqihi, Subhān Allāhi 'Adada Khalqihi, Subhān Allāhi 'Adada Khalqihi*). Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him (*Subhān Allāhi Ridā Nafsihi, Subhān Allāhi Ridā Nafsihi, Subhān Allāhi Ridā Nafsihi*). Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne (*Subhān Allāhi Zinata 'Arshihi, Subhān Allāhi Zinata 'Arshihi, Subhān Allāhi Zinata 'Arshihi*). Glory to Allāh according to the amount of His Words, Glory

٣٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِالرَّحْمٰنِ قَالَ: سَمِعْتُ كُرَيْبًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ بِنْتِ الحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي مَسْجِدِهَا، ثُمَّ مَرَّ النَّبِيُّ ﷺ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا: «مَا زِلْتِ عَلَى حَالِكِ»؟ قَالَتْ: نَعَمْ، فَقَالَ: «أَلَا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهَا: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبحَانَ اللهِ رِضَا نَفْسِهِ، سُبحَانَ اللهِ رِضَا نَفْسِهِ، سُبحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهَ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهَ زِنَةَ عَرْشِهِ، سُبحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ شَيْخٌ مَدَنِيٌّ ثِقَةٌ وقَدْ رَوَى عَنْهُ المَسْعُودِيُّ و[سُفْيَانُ] الثَّوْرِيُّ هٰذَا الْحَدِيثَ.

to Allāh according to the amount of His Words, Glory to Allāh according to the amount of His Words. (*Subhān Allāhi Midāda Kalimātihi, Subhān Allāhi Midāda Kalimātihi, Subhān Allāhi Midāda Kalimātihi*)" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Muhammad bin 'Abdur-Rahmān is the freed slave of the family of Talhah, and he is a trustworthy *Shaikh* from Al-Madīnah. Al-Mas'ūdī and [Sufyan] Ath-Thawrī have reported this *Hadīth* from him.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب التسبيح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث محمد بن عبدالرحمن به.

Comments:

This narration proves that as excessive remembrance of Allāh ﷻ is always a cause of getting more reward, similarly adding such words in remembrance that show the greater number or greater weight and importance of remembrance is also approved, but those additions should only be of approved and recommended words of the Prophet ﷺ.

Chapter 104. "Indeed Allāh Is *Hayy*, Generous..."

(المعجم ١٠٤) - **بَابٌ: [«إِنَّ اللهَ حَيِيٌّ كَرِيمٌ...»]** (التحفة ١١٩)

3556. Salmān Al-Farisī narrated that the Prophet ﷺ said: "Indeed, Allāh, is *Hayy*,[1] Generous, when a man raises his hands to Him, He feels to shy to return them to him empty and rejected." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Some of them narrated without in being *Marfū'*.

٣٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ مَيْمُونٍ صَاحِبُ الأَنْمَاطِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعْهُ.

[1] Shy, in the manner that is fitting His Majesty. See *Tuhfat Al-Ahwadhī*.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب رفع اليدين في الدعاء، ح:٣٨٦٥ من حديث محمد بن أبي عدي، وأبو داود، ح:١٤٨٨ من حديث جعفر بن ميمون به وهو ضعيف ضعفه الجمهور وللحديث شواهد عند ابن حبان، ح:٢٤٠٠ وغيره.

Comments:

He who raises his hands before Allāh ﷻ with trust and confidence in Him with sincerity, Allāh ﷻ responds to him and never leaves him empty handed because He feels shy to return His slave empty handed and rejected.

3557. Abū Hurairah narrated that a man was supplicating with his two fingers so the Messenger of Allāh ﷺ said: "Make it one, make it one." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharīb*. And the meaning of this *Hadīth* is that when a man gestures with his two fingers in supplication at the time of the *Shahādah*, he should only gesture with one finger.

٣٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ القَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا كَانَ يَدْعُو بِأُصْبُعَيْهِ فَقَالَ رَسُولُ اللهِ ﷺ: «أَحِّدْ أَحِّدْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. ومَعْنَى هٰذَا الحَدِيثِ إِذَا أَشَارَ الرَّجُلُ بِأُصْبُعَيْهِ فِي الدُّعَاءِ عِنْدَ الشَّهَادَةِ؛ فَلَا يُشِيرُ إِلَّا بِأُصْبُعٍ وَاحِدَةٍ.

تخريج: [حسن] وأخرجه النسائي، السهو، باب النهي عن الإشارة بأصبعين وبأي أصبع يشير، ح:٣/٣٨، ح:١٢٧٣ عن محمد بن بشار به وصححه الحاكم:١/٥٣٦ ووافقه الذهبي وللحديث شواهد عند النسائي:٣/٣٨، ح:١٢٧٢ وأبي داود، ح:٩٩١ وغيرهما.

Comments:

Because this is an indication of Allāh's Unity, so it should be with one finger only. To gesture with two fingers is not correct.

Various Narrations On The Chapters Of Supplications

أَحَادِيثُ شَتَّى مِنْ أَبْوَابِ الدَّعَوَاتِ

Comments:

The Prophet ﷺ taught supplications in the best words and it is impossible to find better words than those of the Prophet ﷺ, therefore supplicating in the words taught by the Messenger of Allāh ﷺ is best way of asking Allāh's favors.

Chapter 105. "Ask Allāh For Pardon And *Al-'Āfiyah*..."

(المعجم ١٠٥) - [بَابُ: «سَلُوا اللهَ الْعَفْوَ وَالْعَافِيَةَ...»] (التحفة ١٢٠)

3558. Mu'ādh bin Rifā'ah narrated from his father, that he said: "Abū Bakr stood upon the *Minbar*, then wept, and said: 'The Messenger of Allāh ﷺ stood upon the *Minbar* the first year (of *Hijrah*), then wept, and said: "Ask Allāh for pardon and *Al-'Āfiyah*, for verily, none has been given anything better than *Al-'Āfiyah*."'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* through this route from Abū Bakr [may Allāh be pleased with him].

٣٥٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زُهَيْرٌ - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عُقَيْلٍ أَنَّ مُعَاذَ بْنَ رِفَاعَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: قَامَ أَبُو بَكْرٍ الصِّدِّيقُ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ: قَامَ رَسُولُ اللهِ ﷺ عَامَ الأَوَّلِ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ: «سَلُوا اللهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ عَنْ أَبِي بَكْرٍ [رَضِيَ اللهُ عَنْهُ].

تخريج: [صحيح] وأخرجه أحمد: ١/٣ عن أبي عامر عبدالملك بن عمرو به وإسناده حسن وللحديث شواهد كثيرة عند الحميدي (٢) وغيره.

Comments:

Abū Bakr wept while standing on the *Minbar* (pulpit) recalling the weeping of the Prophet ﷺ while standing on the same *Minbar*. The Prophet wept for the sake of his *Ummah's* sins and foreseeing the worsening conditions of *Ummah*.

Chapter 106. "He Who Seeks Forgiveness Has Not Been Persistent In Sin..."

(المعجم ١٠٦) - [بَابٌ: «مَا أَصَرَّ مَنِ اسْتَغْفَرَ...»] (التحفة ١٢١)

3559. Abū Bakr narrated that the Messenger of Allāh ﷺ said: "He who seeks forgiveness has not been persistent in sin, even if he does it seventy times in a day." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we only know of it as a narration of Abū Nuṣairah, and its chain is not strong (a narration in the chain).

٣٥٥٩ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ وَاقِدٍ عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلًى لِأَبِي بَكْرٍ، عَنْ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي نُصَيْرَةَ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخريج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح:١٥١٤ من حديث عثمان بن واقد به * مولى لأبي بكر: مجهول (تقريب) وللحديث شاهد غريب حسن عند الطبراني في الدعاء (١٧٩٧) والحديث به حسن.

Comments:

Persistence in doing sins and never thinking about asking forgiveness from Allāh ﷻ is misfortunate and a sign of great wretchedness. But whoever seeks Allāh's forgiveness sincerely after doing a sin, he is not persistent in doing sins, even if he commits the sin again and asks forgiveness. Allāh ﷻ may forgive him.

Chapter 107.

(المعجم ١٠٧) - [بَابٌ] (التحفة ...)

3560. Abū Umāmah narrated that 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] wore a new garment and said: "All praise is due to Allāh who clothed me with what I may cover my *'Awrah*, and what I may beautify myself with in my life (*Al-Ḥamdulillāh, Alladhī Kasānī Mā Uwārī Bihi 'Awratī, Wa Atajammalu Bihi Fī Ḥayātī*)." Then he said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever wears a new garment and then says: "All

٣٥٦٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَسُفْيَانُ ابْنُ وَكِيعٍ، الْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَخْبَرَنَا الأَصْبَغُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أُمَامَةَ قَالَ: لَبِسَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] ثَوْبًا جَدِيدًا فَقَالَ: الْحَمْدُ للهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَبِسَ ثَوْبًا جَدِيدًا

praise is due to Allāh who clothed me with what I may cover my *'Awrah*, and what I may beautify myself with in my life (*Al-Ḥamdulillāh, Alla<u>dh</u>ī Kasānī Mā Uwārī Bihi 'Awratī, Wa Atajammalu Bihi Fī Ḥayātī*)" and then he takes the garment that has worn out and gives it in charity, he shall be under Allāh's guard, Allāh's protection, and Allāh's covering, alive and dead.'" (***Ḍa'īf***)

فَقَالَ: الْحَمْدُ للهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَنَفِ اللهِ وَفِي حِفْظِ اللهِ وَفِي سِتْرِ اللهِ حَيًّا وَمَيِّتًا».

[Abū 'Eīsā said:] This *Ḥadī<u>th</u>* is *Gharīb*. Yaḥyā bin Ayyūb reported it from 'Ubaidullāh bin Zaḥr, from 'Alī bin Yazīd, from Al-Qāsim from Abū Umāmah.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، اللباس، باب ما يقول الرجل إذا لبس ثوبًا جديدًا، ح:٣٥٥٧ من حديث يزيد بن هارون به ورواه أحمد:١/ ٤٤، ح:٣٠٥ عنه وقال ابن كثير: "هو حسن على شرطه أي الترمذي"(!) وحديث يحيى بن أيوب أخرجه الإسماعيلي كما في مسند الفاروق:١/ ٢١٨ * أبو العلاء الشامي مجهول (تقريب) وله شاهد ضعيف عند الحاكم (٤/ ١٩٣).

Comments:

Clothing is also a basic need of man like food and shelter. When Allāh ﷻ provides new clothing to one of His servant, he should praise and thank Him. If the servant gives the old garment in charity Allāh ﷻ provides him security and protects him from the humiliation before the people.

Chapter 108.

(المعجم ١٠٨) - [بَابٌ] (التحفة ...)

3561. 'Umar bin Al-<u>Kh</u>aṭṭāb narrated that the Prophet ﷺ sent an expedition in the direction of Najd. They gained many spoils of war and returned quickly. A man among those who did not go out said: "We have not seen an expedition quicker in return or greater in spoils than this expedition." So the Messenger of Allāh ﷺ said: "Should I not direct

٣٥٦١ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نَافِعٍ الصَّائِغُ قِرَاءَةً عَلَيْهِ عَنْ حَمَّادِ بْنِ أَبِي حُمَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بَعْثًا قِبَلَ نَجْدٍ فَغَنِمُوا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ: مَا رَأَيْنَا بَعْثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً

you to a group greater in spoils and quicker in return? A group who attended *Ṣalāt Aṣ-Ṣubḥ*, then sat remembering Allāh until the sun rose, for these are quicker in return and greater in spoils." *(Ḍa'īf)*

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Ḥammād bin Abī Ḥumaid is Muḥammad bin Abī Ḥumaid, and he is Abī Ibrāhīm Al-Anṣārī Al-Madanī, and he is weak in *Ḥadīth*.

مِنْ هٰذَا الْبَعْثِ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَدُلُّكُمْ عَلَى قَوْمٍ أَفْضَلَ غَنِيمَةً وَأَسْرَعَ رَجْعَةً؟ قَوْمٌ شَهِدُوا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللهَ حَتَّى طَلَعَتِ الشَّمْسُ فَأُولَئِكَ أَسْرَعُ رَجْعَةً وَأَفْضَلُ غَنِيمَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَحَمَّادُ بْنُ أَبِي حُمَيْدٍ هُوَ مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الأَنْصَارِيُّ الْمَدَنِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن عدي: ٢/٦٥٨ من حديث عبدالله بن نافع به وحماد ابن أبي حميد ضعيف (تقريب).

Comments:

He who participates in the *Ṣalāt Al-Fajr* with the congregation and sits in the *Masjid* for the remembrance of Allāh ﷻ till the sun rises, though he spends a small portion of time in remembrance of Allāh ﷻ, yet he gets a large quantity of everlasting reward.

Chapter 109.

(المعجم ١٠٩) - [بَابٌ] (التحفة ...)

3562. Ibn 'Umar narrated from 'Umar, that he sought permission from the Prophet ﷺ concerning *'Umrah*, so he said: "O my little brother, include us in your supplication and do not forget us." *(Ḍa'īf)*

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٥٦٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْعُمْرَةِ فَقَالَ: «أَيْ أُخَيَّ أَشْرِكْنَا فِي دُعَائِكَ وَلَا تَنْسَنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، المناسك، باب فضل دعاء الحاج، ح: ٢٨٩٤ من حديث وكيع وأبو داود، ح: ١٤٩٨ من حديث عاصم بن عبيدالله به وهو ضعيف.

Comments:

This narration shows that asking someone who is proceeding to virtuous cause, even though he is less in status and younger in age, to remember one during his supplications is recommended. No doubt everyone, pious person or sinner, is in need of prayers for forgiveness.

Chapter 110.

(المعجم ١١٠) - [بَابٌ] (التحفة . . .)

3563. 'Alī [may Allāh be pleased with him] narrated that a *Mukātib*[1] came to him and said: "Indeed I am not capable of my *Kitābah*[2] so aid me." He said: "Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Ṣīr,[3] Allāh would fulfill it for you. He said: 'Say: O Allāh, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (*Allāhummakfinī Biḥalālika 'An Ḥarāmika, Wa Aghninī Bi-Faḍlika 'Amman Siwāka*).'" (*Ḥasan*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٥٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] أَنَّ مُكَاتَبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَجِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي، قَالَ: أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صِيرٍ دَيْنًا أَدَّاهُ اللهُ عَنْكَ. قَالَ: «قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه عبدالله بن أحمد في زوائد المسند: ١/ ١٥٣ من حديث أبي معاوية الضرير به وصرح بالسماع عند الحاكم: ١/ ٥٣٨ ووافقه الذهبي * عبدالرحمن هو القرشي وسيار هو أبو الحكم.

Comments:

This narration shows that if it is not possible to help a needy person with money, he may be helped by giving him useful advise or a suitable supplication which could be beneficial for him in his distress.

Chapter 111. Concerning The Supplication Of The Sick

(المعجم ١١١) - بَابٌ: فِي دُعَاءِ الْمَرِيضِ (التحفة ١٢٢)

3564. 'Alī said: "I was ill and the Messenger of Allāh ﷺ passed by me while I was saying: 'O Allāh, if

٣٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ

[1] A slave who has a writ of agreement (*Kitābah*) from his master to free him on condition that he gives him a certain amount of money. See *Tuḥfat Al-Aḥwadhī.*

[2] The *Kitābah* is the agreement for an amount of money as a price for the slave's freedom. The meaning here is: "The time for giving it has come and I do not have money." See *Tuḥfat Al-Aḥwadhī.*

[3] A mountain in Ṭai'.

my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial, then make me patient (*Allāhumma, In Kāna Ajalī Qad Ḥaḍara Fa'ariḥnī, Wa In Kāna Muta'akh-khiran Fa'arfighni, Wa In Kāna Balā'an Faṣabbirnī*).' So the Messenger of Allāh ﷺ said: 'What did you say?'" He said: "So he repeated to him what he said." He (one of the narrators) said: So he struck him with his foot and said: "O Allāh, grant him health (*Allāhumma 'Āfihi*)" – or – "heal him (*Ashfihi*)." – Shu'bah is the one who doubted. He said: "So I did not suffer from my ailment again." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللهِ ﷺ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وَإِنْ كَانَ مُتَأَخِّرًا فَأَرْفِغْنِي، وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ قُلْتَ»؟ قَالَ: فَأَعَادَ عَلَيْهِ مَا قَالَ، قَالَ: فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: «اللَّهُمَّ عَافِهِ أَوِ اشْفِهِ» - شُعْبَةُ الشَّاكُّ - قَالَ: فَمَا اشْتَكَيْتُ وَجَعِي بَعْدُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:١٠٥٨ من حديث شعبة به وصححه ابن حجر وابن حبان، ح:٢٢٠٩ والحاكم:٢/ ٦٢٠، ٦٢١ على شرط الشيخين ووافقه الذهبي * عبدالله بن سلمة حدث به قبل اختلاطه كما حققته في تخريج مسند الحميدي.

Comments:

This narration shows that a sick person should ask Allāh ﷻ to give him health and a happy life, and if someone goes to visit a sick person he should pray for the good health and happy life of the patient.

3565. 'Alī narrates, saying: "Whenever the Prophet ﷺ would visit an ill person, he would say: '[O Allāh,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness (*[Allāhumma] Adhhibilba'sa Rabban-Nās, Wāshfi Antash-Shāfi, Lā Shifā'a Illā Shifā'uka Shifā'an Lā Yughādiru Saqamā*).'" (***Ṣaḥīḥ***)

٣٥٦٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا عَادَ مَرِيضًا قَالَ: «[اللَّهُمَّ] أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

تخريج: [صحيح] وأخرجه أحمد: ١/٦٦ من حديث إسرائيل به وسنده ضعيف وللحديث شواهد عند البخاري (٥٦٧٥) ومسلم(٣١٩١) وغيرهما.

Comments:

Though illness is expiation for the sins and a means of getting reward, it also provides an opportunity to think over one's attitude and conduct towards life. Sometimes one gets a chance to have rest from continuous physical exertion of life. In spite of all these benefits of illness one must beg Allāh ﷻ for health.

Chapter 112. About The Supplication Of *Al-Witr*

(المعجم ١١٢) - بَابٌ: فِي دُعَاءِ الْوِتْرِ (التحفة ١٢٣)

3566. 'Alī bin Abī Ṭālib narrated that the Prophet ﷺ used to say in his *Witr*: "O Allāh, I seek refuge in Your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (*Allāhumma Innī A'ūdhu Bi-Riḍāka Min Sakhaṭika, Wa A'ūdhu Bi-Mu'āfātika Min 'Uqūbatika, Wa A'ūdhu Bika Minka Lā Uḥṣī Thanā'an 'Alaika Anta Kamā Athnaita 'Alā Nafsik*)." **(*Saḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [as a narration of 'Alī,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.

٣٥٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ فِي وِتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»..

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ حَدِيثِ عَلِيٍّ] لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب القنوت في الوتر، ح:١٤٢٧ وابن ماجه، ح:١١٧٩ والنسائي، ح:١٧٤٨ من حديث حماد بن سلمة به وصححه الحاكم:١/٣٠٦ ووافقه الذهبي.

Chapter 113. About The Supplication Of The Prophet ﷺ, And His Seeking Refuge At The End Of Every *Salāt*

(المعجم ١١٣) - بَابٌ: فِي دُعَاءِ النَّبِيِّ ﷺ وَتَعَوُّذِهِ فِي دُبُرِ كُلِّ صَلَاةٍ (التحفة ١٢٤)

3567. Mus'ab bin Sa'd and 'Amr bin Maimūn narrated: "Sa'd used to teach his children these words just as the *Muktib*[1] teaches children, he would say: 'Indeed, the Messenger of Allāh ﷺ used to seek refuge by saying them at the end of (every) *Salāt*: O Allāh I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from the trial of the world, and the punishment of the grave (*Allāhumma Innī A'ūdhu Bika Minal-Jubn, Wa A'ūdhu Bika Minal-Bukhl, Wa A'ūdhu Bika Min Ardhalil-'Umur, Wa A'ūdhu Bika Min Fitnatid-Dunyā Wa 'Adhābil-Qabr*).'" (*Sahīh*)

'Abdullāh [bin 'Abdur-Rahmān] said: Abū Ishāq Al-Hāmdānī commits *Idtirāb* in this *Hadīth*, he says: "From 'Amr bin Maimūn," and he says it is from other than him, and he mixes up in it.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh* from this route.

٣٥٦٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللهِ - هُوَ ابْنُ عَمْرٍو [الرَّقِّيُّ] - عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ وعَمْرِو بْنِ مَيْمُونٍ قَالَا: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلَاءِ الكَلِمَاتِ كَمَا يُعَلِّمُ المُكْتِبُ الغِلْمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وأَعُوذُ بِكَ مِنَ البُخْلِ، وأَعُوذُ بِكَ مِنْ أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ القَبْرِ» قَالَ عَبْدُ اللهِ [بْنُ عَبْدِ الرَّحْمٰنِ]: أَبُو إِسْحَاقَ الْهَمْدَانِيُّ يَضْطَرِبُ فِي هٰذَا الْحَدِيثِ يَقُولُ: عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ويَقُولُ: عَنْ غَيْرِهِ ويَضْطَرِبُ فِيهِ.

[قَالَ أَبُو عِيسَى:] وهٰذَا حدِيثٌ حَسَنٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: وأخرجه البخاري، الجهاد والسير، باب ما يتعوذ من الجبن، ح: ٢٨٢٢، ٦٣٧٤ من حديث عبدالملك به.

3568. 'Āishah bint Sa'd bin Abī Waqqās narrated from her father, that he entered with the Messenger of Allāh ﷺ upon a woman, and before her was a date-seed – or he

٣٥٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الحَارِثِ أَنَّهُ أَخْبَرَهُ عَنْ سَعِيدِ

[1] One who teaches children how to write. See *Tuhfat Al-Ahwadhī*.

ابْنِ أَبِي هِلَالٍ، عَنْ خُزَيْمَةَ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهَا أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَاةٌ أَوْ قَالَ حَصَاةٌ تُسَبِّحُ بِهَا فَقَالَ: «أَلَا أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هٰذَا وَأَفْضَلُ؟ سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الأَرْضِ، وَسُبْحَانَ اللهِ عَدَدَ مَا بَيْنَ ذٰلِكَ، وَسُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللهُ أَكْبَرُ مِثْلَ ذٰلِكَ وَالحَمْدُ للهِ مِثْلَ ذٰلِكَ، ولَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ مِثْلَ ذٰلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سَعْدٍ.

said – stone – that she would make *Tasbīḥ* with. So he said: "Should I not inform you of what is easier for you than this, and better? Glory to Allāh according to the number of what He created in the sky, and glory to Allāh according to the number of what He created in the earth, and glory to Allāh according to the number of what is between that, and glory to Allāh according to the number of what he is going to create, and Allāh is great, in similar amount to that, and all praise is due to Allāh, in similar amount to that, and there is no might or power except by Allāh, in similar amount to that (*Subḥān Allāhi 'Adada Mā Khalaqa Fis-Samā', Wa Subḥān Allāhī 'Adada Mā Khalaqa Fīl-Arḍ, Wa Subḥān Allāhi 'Adada Mā Baina Dhalik, Wa Subḥān Allāhi 'Adada Mā Huwa Khāliq, Wa Allāhu Akbaru Mithla Dhalik, Wal-Ḥamdulillāhi Mithla Dhalik, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāhi Mithla Dhalik*)." (**Ḥasan**)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Sa'd.

تخريج: **[إسناده حسن]** وأخرجه أبو داود، الوتر، باب التسبيح بالحصى، ح:١٥٠٠ من حديث ابن وهب به وصححه ابن حبان، ح:٢٣٣٠ والحاكم:١/٥٤٧، ٥٤٨ ووافقه الذهبي، وذكره الضياء في المختارة :٣/٢٠٩ـ٢١١، ح:١٠١٠، ١٠١١.

٣٥٦٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُاللهِ بْنُ نُمَيْرٍ وَزَيْدُ بْنُ حُبَابٍ عَنْ مُوسَى ابْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَكِيمٍ [الخَطْمِيِّ] مَوْلَى الزُّبَيْرِ عَنِ الزُّبَيْرِ بْنِ العَوَّامِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْ صَبَاحٍ

3569. Az-Zubair bin Al-'Awwām narrated that the Prophet ﷺ said: "There is not a morning that the slave of Allāh reaches, except that a caller calls out: 'Glorify the King, the Free of Deficiencies. (*Sabbiḥūl-Malikal-Quddūs*)'" (*Ḍa'īf*)

يُصْبِحُ العَبْدُ فِيهِ إِلَّا [وَ]مُنَادٍ يُنَادِي سَبِّحُوا المَلِكَ القُدُّوسَ».

[قَالَ أَبُو عِيسَى:] وَهٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح:٩٨ من حديث ابن نمير وزيد بن حباب به * موسى بن عبيدة ومحمد بن ثابت: ضعيفان.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

(المعجم ١١٤) - بَابٌ: فِي دُعَاءِ الْحِفْظِ (التحفة ١٢٥)

Chapter 114. About The Supplication Of Memorization

٣٥٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ: أَخْبَرَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي تَفَلَّتَ هٰذَا القُرْآنُ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْدِرُ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «يَا أَبَا الْحَسَنِ! أَفَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهِنَّ وَيَنْفَعُ بِهِنَّ مَنْ عَلَّمْتَهُ وَيُثَبِّتُ مَا تَعَلَّمْتَ فِي صَدْرِكَ؟» قَالَ: أَجَلْ يَا رَسُولَ اللهِ! فَعَلِّمْنِي. قَالَ: «إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنِ اسْتَطَعْتَ أَنْ تَقُومَ فِي ثُلُثِ اللَّيْلِ الآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالدُّعَاءُ فِيهَا مُسْتَجَابٌ. وَقَدْ قَالَ أَخِي يَعْقُوبُ لِبَنِيهِ ﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ﴾ [يوسف:٩٨] - يَقُولُ: حَتَّى تَأْتِي لَيْلَةُ الْجُمُعَةِ - فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسَطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ

3570. 'Ikrimah, the freed slave of Ibn 'Abbās, narrated that Ibn 'Abbās said: "We were with the Messenger of Allāh ﷺ when 'Alī bin Abī Ṭālib came to him, and he said: 'May my father and mother be ransomed for you! This Qur'ān has suddenly left my heart, and I do not find myself capable of it.' So the Messenger of Allāh ﷺ said to him: 'O Abul-Ḥasan! Should I not teach you words that Allāh shall benefit you with, and benefit whomever you teach, and they will make whatever you have learned in your chest firm?' He said: 'Of course, O Messenger of Allāh, so teach me.' He said: 'When it is the night of (before) Friday, then if you are able to stand in the last third of the night, then verily, it is a witnessed hour, and supplication is answered in it. And my brother Ya'qūb ﷺ did say to his sons: I shall seek forgiveness for you from my Lord.[1] He said:[2] "Until the night of Friday comes." So if you

[1] *Yūsuf* 12:98.
[2] According to Mubārakpūrī, this is Ya'qūb speaking. See *Tuḥfat-Al-Aḥwadhī* (4/278).

are not able, then stand in the middle of it, and if you are not able, then stand in the first of it. And pray four *Rak'āh*. Recite *Fātiḥatul-Kitāb* (the Opening of the Book) and *Sūrat Yā-Sīn* in the first *Rak'āh*, and *Fātiḥatul-Kitāb* and *Ḥā-Mīm Ad-Dukhān* in the second *Rak'āh*, and *Fātiḥatul-Kitāb* and *Alif Lām Mīm Tanzīl As-Sajdah* in the third *Rak'āh*, and *Fātiḥatul-Kitāb* and *Tabārak Al-Mufaṣṣal* in the fourth *Rak'āh*. So when you have finished with the *Tashah-hud*, then praise Allāh and mention Allāh's greatness in an excellent manner, and send *Ṣalāt* upon me – and be excellent in it – and upon the rest of the Prophets. And seek forgiveness for the believing men and the believing women, and for your brothers who have preceded you in faith. Then say in the end of that: "O Allāh, have mercy on me by abandonment of sins forever, so long as You keep me remaining. And have mercy on me from taking upon myself what does not concern me, and provide me good sight for what will make You pleased with me. O Allāh, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Raḥmān, by Your glory and the light of Your Face, to make my heart constant in remembering Your Book as You taught me, and grant me that I recite it in the manner that will make You pleased with me. O Allāh, Originator of the heavens

فِي أَوَّلِهَا فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِفَاتِحَةِ الكِتَابِ وَسُورَةِ يس، وَفِي الرَّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الكِتَابِ وحم الدُّخَانِ، وَفِي الرَّكْعَةِ الثَّالِثَةِ بِفَاتِحَةِ الكِتَابِ والٓمٓ تَنْزِيلُ السَّجْدَةِ، وَفِي الرَّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الكِتَابِ وَتَبَارَكَ المُفَصَّلِ. فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ فَاحْمَدِ اللهَ وأَحْسِنِ الثَّنَاءَ عَلَى اللهِ وَصَلِّ عَلَيَّ وَأَحْسِنْ وَعَلَى سَائِرِ النَّبِيِّينَ، وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ وَالمُؤْمِنَاتِ ولِإِخْوَانِكَ الَّذِينَ سَبَقُوكَ بِالإِيمَانِ ثُمَّ قُلْ فِي آخِرِ ذَلِكَ: اللَّهُمَّ ارْحَمْنِي بِتَرْكِ المَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْنِينِي، وارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالأَرْضِ ذَا الْجَلَالِ وَالإِكْرَامِ وَالعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللهُ يا رَحْمَنُ بِجَلَالِكَ ونُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ بَدِيعَ السَّماوَاتِ وَالأَرْضِ ذَا الْجَلَال والإِكْرَام والعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللهُ يا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِي وأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ، عَنْ قَلْبِي وَأَنْ تَشْرَحَ بِهِ صَدْرِي وأَنْ تَغْسِلَ بِهِ بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ. يَا أَبَا الحَسَنِ! فَافْعَلْ ذَلِكَ ثَلَاثَ جُمَعٍ، أَوْ خَمْسًا أَوْ سَبْعًا تُجَبْ بِإِذْنِ اللهِ وَالَّذِي بَعَثَنِي

and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Raḥmān, by Your glory and the light of Your Face, to enlighten my sight with Your Book, and make my tongue free with it, and to relieve my heart with it, and to expand my chest with it, and to wash my body with it. For indeed, none aids me upon the truth other than You, and none gives it except You, and there is no might or power except by Allāh, the High, the Magnificent.

(*Allāhummarḥamnī Bitarkil-Ma'āṣī Abadan Mā Abqaitanī, Warḥamnī An Atakallafa Mā Lā Ya'nīnī, Warzuqnī Ḥusnan-Naẓari Fī Mā Yurḍika 'Annī. Allāhumma Badī'as-Samāwāti Wal-Arḍi Dhāl-Jalāli Wal-Ikrāmi Wal-'Izzatil-latī Lā Turāmu As'aluka Yā Allāhu Yā Raḥmānu Bi-Jalālika Wa Nūri Wajhika An Tulzima Qalbī Ḥifẓa Kitābika Kamā 'Allamtanī Warzuqnī An Atlūwahu 'Alan-Naḥwil-ladhī Yurḍīka 'Annī. Allāhumma Badī'as-Samāwāti Wal-Arḍi Dhāl-Jalāli Wal-Ikrāmi Wal-'Izzati-llatī Lā Turāmu As'aluka Yā Allāhu, Yā Raḥmānu Bi-Jalālika Wa Nūri Wajhika An Tunawwira Bi-Kitābika Baṣarī, Wa An Tuṭliqa Bihi Lisānī Wa An Tufarrija Bihi 'An Qalbī Wa An Tashraḥa Bihi Ṣadrī, Wa An Taghsila Bihi Badanī, Fa'innahu Lā Yu'īnunī 'Alal-Ḥaqqi Ghairuka Wa Lā Yu'tīhi Illā Anta Wa Lā Ḥawla Wa Lā Quwwata Illā Billāhil-'Alīl-'Aẓīm*)." O Abul-Ḥasan! So do this three Fridays, or five, or seven, you will be answered

بِالحَقِّ مَا أَخْطَأَ مُؤْمِنًا قَطُّ».

قَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: فَوَاللهِ مَا لَبِثَ عَلِيٌّ إِلَّا خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ [عَلِيٌّ] رَسُولَ اللهِ ﷺ فِي مِثْلِ ذَلِكَ المَجْلِسِ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ [رَجُلًا] فِيمَا خَلَا لَا آخُذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ نَحْوَهُنَّ فَإِذَا قَرَأْتُهُنَّ عَلَى نَفْسِي تَفَلَّتْنَ وَأَنَا أَتَعَلَّمُ اليَوْمَ أَرْبَعِينَ آيَةً وَنَحْوَهَا فَإِذَا قَرَأْتُهَا عَلَى نَفْسِي فَكَأَنَّمَا كِتَابُ اللهِ بَيْنَ عَيْنَيَّ وَلَقَدْ كُنْتُ أَسْمَعُ الحَدِيثَ فَإِذَا رَدَدْتُهُ تَفَلَّتَ وَأَنَا اليَوْمَ أَسْمَعُ الأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أَخْرِمْ مِنْهَا حَرْفًا، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ: «مُؤْمِنٌ وَرَبِّ الكَعْبَةِ يَا أَبَا الحَسَنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الوَلِيدِ بْنِ مُسْلِمٍ.

– by the will of Allāh – by the One Who sent me with the Truth, it has not failed a believer once.'"

'Abdullāh bin 'Abbās said: "So, by Allāh, 'Alī did not wait but five or seven until ['Alī][1] came to the Messenger of Allāh ﷺ in a gathering similar to that and said: 'O Messenger of Allāh, indeed I was [a man] in the time that passed, who used to not take except four *Āyāt* or about that much, so when I would recite them to myself they would suddenly depart from me, and today I learn forty *Āyāt* or about that much, and when I recite them to myself, then it is as if the Book of Allāh is before my eyes. I used to hear a *Ḥadīth* and when I would repeat it, it would suddenly depart from me, and today I hear *Aḥadīth*, and when I report them, I do not err in a single letter.' So the Messenger of Allāh ﷺ said at that point: 'A believer, by the Lord of the Ka'bah, O Abul-Ḥasan.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Al-Walīd bin Muslim.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ١/ ٣١٦، ٣١٧ من حديث سليمان بن عبدالرحمن به وصححه على شرط الشيخين وتعقبه الذهبي وأورده ابن الجوزي في الموضوعات: ٢/ ١٣٨، ١٣٩ وللحديث شاهد باطل عند الطبراني في الكبير * ابن جريج عنعن، والوليد لم يصرح بالسماع المسلسل.

[1] If the word 'Alī is not in the text it would be understood as "he came."

Chapter 115. About Waiting For Relief And Other Than That

(المعجم ١١٥) - بَابٌ: فِي انْتِظَارِ الْفَرَجِ وَغَيْرِ ذَلِكَ (التحفة ١٢٦)

3571. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Ask Allāh of His bounty. For verily, Allāh the Mighty and Sublime, loves to be asked, and the best of worship is awaiting relief." (***Ḍa'īf***)

[Abū 'Eīsā said:] This is how Ḥammād bin Wāqid (a narrator in the chain) reported this *Ḥadīth*. [And he has been contradicted in his narration.] And [this] Ḥammād [is Aṣ-Ṣaffār], he is not a *Ḥafiẓ*, [and he is, in our view, a *Shaikh* from Al-Baṣrah.] Abū Nu'aim reported this *Ḥadīth* from Isrā'īl, from Ḥakīm bin Jubair, from a man from the Prophet ﷺ [in *Mursal* form], and the narration of Abū Nu'aim is more likely to be more correct.

٣٥٧١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ وَاقِدٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِاللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّ اللهَ عَزَّ وجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ».

[قَالَ أَبُو عِيسَى:] هٰكَذَا رَوَى حَمَّادُ بْنُ وَاقِدٍ هٰذَا الْحَدِيثَ. [وقَدْ خُولِفَ فِي رِوَايَتِهِ]. وَحَمَّادُ بْنُ وَاقِدٍ [هٰذَا هُوَ الصَّفَّارُ] لَيْسَ بِالْحَافِظِ [وهُوَ عِنْدَنَا شَيْخٌ بَصْرِيٌّ] وَرَوَى أَبُو نُعَيْمٍ هٰذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ عَنِ النَّبِيِّ ﷺ [مُرْسَلٌ] وحَدِيثُ أَبِي نُعَيْمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١٠/ ١٢٥، ح:١٠٠٨٨ من حديث حماد بن واقد الصفار به وهو ضعيف (تقريب) * حكيم بن جبير ضعيف رمي بالتشيع (تقريب) ورجل: مجهول.

Comments:

Concealing one's miseries, distresses and hardships from others and supplicating to Al-Mighty Allāh ﷻ for help and favors is also a great form of worship.

3572. Zaid bin Arqam [may Allāh be pleased with him] said that the Prophet ﷺ used to say: "O Allāh, indeed I seek refuge in You from laziness, helpless old age, and stinginess (*Allāhumma Innī A'ūdhu Bika Minal-Kasali Wal-'Ajzi Wal-Bukhl*)." And with this chain, from the Prophet ﷺ, that he used to

٣٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ أَبِي عُثْمَانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْعَجْزِ والْبُخْلِ» وبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ

seek refuge from senility and the punishment of the grave. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْهَرَمِ وعَذَابِ الْقَبْرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح:٢٧٢٢ من حديث أبي معاوية الضرير به.

3573. Jubair bin Nufair narrated that 'Ubādah bin Aṣ-Ṣāmit narrated to them that, the Messenger of Allāh ﷺ said: "There is not a Muslim upon the earth who calls upon Allāh with any supplication, except that Allāh grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship." So a man from the people said: "What if we should increase (in it)." He said: "(With) Allāh is more."[1] (*Ḥasan*)

٣٥٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا عَلَى الأَرْضِ مُسْلِمٌ يَدْعُو اللهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْثَمٍ أَوْ قَطِيعَةِ رَحِمٍ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذًا نُكْثِرَ. قَالَ: «اللهُ أَكْثَرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ وابْنُ ثَوْبَانَ هُوَ عَبْدُالرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ العَابِدُ الشَّامِيُّ.

تخريج: [حسن] وأخرجه عبدالله بن أحمد:٥/٣٢٩ عن محمد بن يوسف به وللحديث شواهد عند الحاكم:١/٤٩٣ وأحمد:٣/١٨ وغيرهما وانظر، ح:٣٣٨١ وجوّد أسانيده المنذري.

Chapter 116. The Supplication At The Time Of Sleep

(المعجم ١١٦) - بَابُ [الدُّعَاءِ عِنْدَ النَّوْمِ] (التحفة ١٢٧)

3574. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said: "When you go to your bed, perform the *Wuḍū'* as you would perform for *Ṣalāt*. Then lie on your right side, then say: 'O Allāh, I submit my face to You,

٣٥٧٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ

[1] Allāh shall grant more than what you ask for, and His bounty is greater than what He grants you for your supplication. See *Tuḥfat Al-Aḥwadhī* (4/280).

اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ فِي لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ» قَالَ: فَرَدَدْتُهُنَّ لأَسْتَذْكِرَهُ، فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فَقَالَ: «قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ البَرَاءِ وَلَا نَعْلَمُ فِي شَيْءٍ مِنَ الرِّوَايَاتِ ذِكْرَ الْوُضُوءِ إِلَّا فِي هٰذَا الْحَدِيثِ.

and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Aslamtu Wajhī Ilaika Wa Fawwaḍtu Amrī Ilaika, Wa Alja'tu Ẓahrī Ilaika, Raghbatan Wa Rahbatan Ilaika, Lā Malja'a Wa Lā Manjā Minka Illā Ilaika, Āmantu Bikitābikalladhī Anzalta Wa Bi-Nabiyykālldhī Arsalt*).' And if you die that night, you shall die upon the *Fiṭrah*" – Al-Barā' said: I repeated it to retain it in memory, "So I said: 'I believe in Your Messenger whom You have sent.'" He said: "So he struck with his hand upon my chest, then said: 'And in Your Prophet whom You have sent.'"[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one route from Al-Barā', and we do not know of the mention of *Wuḍū'* in any of the narrations, except in this narration.

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٠ من حديث جرير والبخاري، ح: ٢٤٧ من حديث منصور به انظر، ح: ٣٣٩٤.

٣٥٧٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ أَبِي سَعِيدٍ البَرَّادِ، عَنْ مُعَاذِ ابْنِ عَبْدِاللهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا

3575. Mu'ādh bin 'Abdullāh bin Khubaib, narrated from his father, who said: "We went out on a rainy and extremely dark night, looking for the Messenger of Allāh ﷺ, so that he could lead us in *Ṣalāt*." He

[1] Similar preceded under no. 3394.

said: "So I met him and he said: 'Speak' but I did not say anything. Then he said: 'Speak.' But I did not say anything. He said: 'Speak.' So I said: 'What should I say?' He said: Say: "Say: He is Allāh, the One" and *Al-Mu'awwidhatain*, when you reach evening, and when you reach morning, three times, they will suffice you against everything."' (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route. Abū Sa'eed Al-Barrād (a narrator) is Asīd bin Abī Asīd [from Al-Madīnah].

فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللهِ ﷺ يُصَلِّي لَنَا قَالَ: فَأَدْرَكْتُهُ فَقَالَ: «قُلْ». فَلَمْ أَقُلْ شَيْئًا. ثُمَّ قَالَ: «قُلْ» فَلَمْ أَقُلْ شَيْئًا. قَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟! قَالَ: «قُلْ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ. وَأَبُو سَعِيدٍ البَرَّادُ هُوَ أَسِيدُ بْنُ أَبِي أَسِيدٍ [مَدِينِيٌّ].

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٨٢ من حديث محمد بن إسماعيل به * أبوسعيد، أسيد بن أبي أسيد البراد.

Comments:

The Prophet ﷺ again and again said 'say' so that he could remember it and the Companion kept quiet so that the Prophet ﷺ himself tell him what to say.

Chapter 117. About The Supplication Of The Guest

(المعجم ١١٧) - [بَابٌ: فِي دُعَاءِ الضَّيْفِ] (التحفة...)

3576. 'Abdullāh bin Busr narrated: "The Messenger of Allāh ﷺ stayed with my father." So he said: "We brought some food near him, so he ate from it, then he was brought dates, so he would eat it and cast the pit with his two fingers" – he joined between his forefinger and middle finger – Shu'bah said: "And that is what I think concerning it, if Allāh wills," – "and he cast the pit between two fingers, then he was brought drink, so he drank it and then passed it to the one on his right." He said: "So my father said – as he took hold of the rein of his beast: 'Supplicate for us.' So he

٣٥٧٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ [الشَّامِيِّ] عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ قَالَ: نَزَلَ رَسُولُ اللهِ ﷺ عَلَى أَبِي فَقَالَ: فَقَرَّبْنَا إِلَيْهِ طَعَامًا فَأَكَلَ مِنْهُ ثُمَّ أُتِيَ بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بِإِصْبَعَيْهِ جَمَعَ السَّبَّابَةَ وَالوُسْطَى - قَالَ شُعْبَةُ: وَهُوَ ظَنِّي فِيهِ إِنْ شَاءَ اللهُ - وَأَلْقَى النَّوَى بَيْنَ إِصْبَعَيْنِ ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ قَالَ: فَقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ ادْعُ لَنَا فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ

لَهُمْ وَارْحَمْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ عَبْدِاللهِ بْنِ بُسْرٍ].

said: 'O Allāh, bless for them what You have provided them, and forgive them, and have mercy on them (*Allāhuma Bārak Lahum Fī Mā Razaqtahum Wāghfir Lahum Wārḥamhum*)'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [and it has been reported through other routes from 'Abdullāh bin Busr.]

تخريج: وأخرجه مسلم، الأشربة، باب استحباب وضع النوى خارج التمر، واستحباب دعاء الضيف لأهل الطعام . . . إلخ، ح:٢٠٤٢ عن محمد بن المثنى به.

Comments:

This narration shows that a guest should be treated warmly and honorably. He should be given respect and the best food available with the host. At the time of his departure, he should be bade farewell in an honorable way and he should be requested to supplicate for them. The Prophet ﷺ summed up all the benefits and prosperities of this world and the Hereafter in this supplication.

٣٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الشَّنِّيُّ: حَدَّثَنِي أَبِي عُمَرُ بْنُ مُرَّةَ قَالَ: سَمِعْتُ بِلَالَ بْنَ يَسَارِ بْنِ زَيْدٍ [مَوْلَى النَّبِيِّ ﷺ]: حَدَّثَنِي أَبِي عَنْ جَدِّي سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قَالَ أَسْتَغْفِرُ اللهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غَفَرَ اللهُ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الزَّحْفِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

3577. Bilāl bin Yasār bin Zaid [the freed slave of the Prophet ﷺ] narrated: "My father narrated to me, from my grandfather, that he heard the Prophet ﷺ say: 'Whoever says: "I seek forgiveness from Allāh, the Magnificent, whom there is none worthy of worship but Him, the Living, *Al-Qayyūm*, and I repent to him," (*Astaghfirullāhal-'Aẓīmalladhī Lā Ilāha Illā Huwal-Ḥayyul-Qayyūmu Wa Atūbu Ilaih*) then Allāh will forgive him, even if he fled from battle.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth*, we do not know of it except through this route.

تخريج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح:١٥١٧ عن موسى بن إسماعيل به وللحديث شاهد عند الحاكم: ١/ ٥١١، ٢/ ١١٧، ١١٨ على شرط مسلم ووافقه الذهبي وسنده حسن.

Chapter 118.

(المعجم ١١٨) - [بَابٌ:] (التحفة ...)

3578. 'Uthmān bin Ḥunaif narrated that a blind man came to the Prophet ﷺ and said: "Supplicate to Allāh to heal me." He said: "If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform *Wuḍū'* and to make his *Wuḍū'* complete, and to supplicate with this supplication: 'O Allāh, I ask You and turn towards You by Your Prophet Muḥammad, the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allāh so accept his intercession for[1] me (*Allāhumma Innī As'aluka Wa Atawajjahu Ilaika Binabiyyka Muḥammadin Nabī-Ir-Raḥmati Tawajjahtu Bika Ila Rabbī Fī Ḥājatī Hadhihi Lituqḍa Lī, Allāhumma Fashaffi'hu Fiya*).'"[2] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except through this route, as a narration of Abū Ja'far, and he is someone other than Al-Khaṭmī, [and 'Uthmān bin Ḥunaif is the brother of Sahl bin Ḥunaif.]

٣٥٧٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ ابْنِ حُنَيْفٍ: أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: ادْعُ اللهَ أَنْ يُعَافِيَنِي، قَالَ: «إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ»، قَالَ: فَادْعُهُ، قَالَ: فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيَدْعُو بِهٰذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي، اللَّهُمَّ فَشَفِّعْهُ فِيَّ» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ غَيْرُ الْخَطْمِيِّ [وعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلِ بْنِ حُنَيْفٍ].

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[1] See *At-Tawassul, Anwā'uhu wa Aḥkāmuhu* by Muḥammad Nāsiruddīn Al-Albānī.

[2] This *Ḥadīth* does not mean that we can ask Allāh to grant us something for the sake of the Prophet ﷺ or anything along those lines. Rather, what is intended is that he was asking Allāh to accept the Prophet's supplicating for him, as indicated by his statement, "so accept his intercession for me."

تخريج: **[إسناده صحيح]** وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الحاجة، ح:١٣٨٥ من حديث عثمان بن عمر به وزاد الحاكم في الأخير: ١/٣١٣، ٥١٩ "وشفعني فيه" وصححه ابن خزيمة، ح:١٢١٩ والحاكم ووافقه الذهبي.

٣٥٧٩ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنِي مَعْنٌ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ عَبَسَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الآخِرِ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللهَ فِي تِلْكَ السَّاعَةِ فَكُنْ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

3579. Abū Umāmah [may Allāh be pleased with him] said: 'Amr bin 'Abasah reported to me that he heard the Prophet ﷺ say: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allāh in that hour, then do so." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is ***Ḥasan Ṣaḥīḥ Gharīb*** from this route.

تخريج: **[إسناده صحيح]** وصححه الحاكم: ١/١٦٣-١٦٥ وأصله في صحيح مسلم، ح:٨٣٢ وغيره ورواه أبو داود، ح:١٢٧٧ من طريق آخر عن أبي أمامة به.

Comments

In the last part of the night, Allāh ﷻ descends to the Nearest Heaven and asks His worshippers to make supplications to Him, and He bestows His favors and bounties to His worshippers. In the state of prostration man is nearest to Allāh ﷻ, therefore, in the last part of the night the supplications made in the state of prostration are answered.

٣٥٨٠ - **حَدَّثَنَا** أَبُو الْوَلِيدِ الدِّمَشْقِيُّ [أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَكَّارٍ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ أَنَّهُ سَمِعَ أَبَا دَوْسٍ الْيَحْصُبِيَّ يُحَدِّثُ عَنِ ابْنِ عَائِذٍ الْيَحْصُبِيِّ عَنْ عُمَارَةَ بْنِ زَعْكَرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ عَبْدِي كُلَّ عَبْدِي الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قِرْنَهُ» يَعْنِي عِنْدَ الْقِتَالِ.

3580. 'Umārah bin Za'karah said: "I heard the Messenger of Allāh ﷺ saying: 'Indeed, Allāh, the Mighty and Sublime, says: "Indeed My worshipper who is entirely My slave is the one who remembers Me when he is about to meet his enemy." That is: "At the time of fighting." (***Ḍa'īf***)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, and its chain is

not strong.

[And we do not know of 'Umārah bin Za'karah hearing anything from the Prophet ﷺ except for this one *Ḥadīth*. And the meaning of his saying: "When he is about to meet his enemy," only means at the time of fighting. That is: That he remembers Allāh in that time.

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ لَيْسَ إِسْنَادُهُ بِالقَوِيِّ.

[ولَا نَعْرِفُ لِعُمَارَةَ بْنِ زَعْكَرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا هٰذَا الحَدِيثَ الواحِدَ، ومَعْنَى قَوْلِهِ: «وهُوَ مُلاَقٍ قِرْنَهُ»، إِنَّمَا يَعْنِي عِنْدَ القِتَالِ، يَعْنِي أَنْ يَذْكُرَ اللهَ فِي تِلْكَ السَّاعَةِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن أبي عاصم في الآحاد والمثاني: ٥/ ١٥١، ح: ٢٦٨٩ من حديث الوليد ابن مسلم به * عفير: ضعيف وأبو دوس: مجهول الحال وله طريق آخر مظلم.

Comments

In the Qur'ān, in *Sūrat AlAnfāl* Verse 45 it has been commanded to supplicate for success and triumph. "When you meet a force be firm and call Allāh in remembrance much and often." He who remembers Allāh ﷻ during combat carries out the orders and proves himself as His true servant.

Chapter 119. About The Virtue Of: "There Is No Might Or Power Except With Allāh"

(المعجم ١١٩) - بَابٌ: فِي فَضْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (التحفة ١٢٨)

3581. Qais bin Sa'd bin 'Ubādah narrated, that his father offered him to the Prophet ﷺ to serve him. He said: "So the Prophet ﷺ passed by me, and I had just performed *Ṣalāt*, so he poked me with his foot and said: 'Should I not direct you to a gate from the gates of Paradise?' I said: 'Of course.' He said: 'There is no might or power except with Allāh (*Lā Ḥawla Wa Lā Quwwata Illā Billāh*).'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

٣٥٨١ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ مَنْصُورَ بْنَ زَاذَانَ يُحَدِّثُ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ ﷺ يَخْدُمُهُ قَالَ: فَمَرَّ بِي النَّبِيُّ ﷺ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وقَالَ: «أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ»؟ قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ.

تخريج: [**إسناده حسن**] وأخرجه النسائي في عمل اليوم، ح: ٣٥٥ عن محمد بن مثنى، وأحمد: ٣/ ٤٢٢ عن وهب بن جرير به وصححه الحاكم على شرط الشيخين ووافقه الذهبي: ٤/ ٢٩٠، ٢٩١ وللحديث شواهد.

3582. [Ṣafwān bin Sulaim said: "No angel has risen from the earth until he said: 'There is no might or power except with Allāh (*Lā Ḥawla Wa Lā Quwwata Illā Billāh*).'"] (*Ṣaḥīḥ*)

٣٥٨٢ - [حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ. قَالَ: مَا نَهَضَ مَلَكٌ مِنَ الأَرْضِ حَتَّى قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ].

تخريج: [إسناده صحيح].

Chapter 120. Concerning The Virtue Of *Tasbīḥ*, *Tahlīl*, And *Taqdīs*

(المعجم ١٢٠) - [بَابٌ: فِي فَضْلِ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ] (التحفة ...)

3583. Ḥumaiḍah bint Yāsir narrated from her grandmother Yusairah – and she was one of those who emigrated – she said: "The Messenger of Allāh ﷺ said to us: 'Hold fast to *At-Tasbīḥ*, *At-Tahlīl*, and *At-Taqdīs*,[1] and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allāh)." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* [is *Gharīb*], we only know of it through the narration of Hānī' bin 'Uthmān, and Muḥammad bin Rabī'ah reported it from Hānī' bin 'Uthmān.

٣٥٨٣ - حَدَّثَنَا مُوسَى بْنُ حِزَامٍ وَعَبْدُ ابْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: سَمِعْتُ هَانِىءَ بْنَ عُثْمَانَ عَنْ أُمِّهِ حُمَيْضَةَ بِنْتِ يَاسِرٍ، عَنْ جَدَّتِهَا يُسَيْرَةَ وكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «عَلَيْكُنَّ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِدْنَ بِالأَنَامِلِ فَإِنَّهُنَّ مَسْؤُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتَنْسَيْنَ الرَّحْمَةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ هَانِىءِ بْنِ عُثْمَانَ وقَدْ رَوَاهُ مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ هانِىءِ بْنِ عُثْمَانَ.

تخريج: [إسناده حسن] وأخرجه ابن سعد: ٨/ ٣١٠ عن محمد بن بشر، وأبو داود، ح: ١٥٠١ من حديث هانىء بن عثمان به وصححه الذهبي في تلخيص المستدرك: ١/ ٥٤٧ وابن حبان، ح: ٢٣٣٣ وحسنه ابن حجر والنووي في الأذكار، ص: ١٤.

[1] Saying "*Subḥān Al-Malik, Al-Quddūs*" (Glory to the King, the Free of Deficiencies" or "*Rabbul Malaikī War-Rūḥ*" (Glorified, the Free of Defeciencies, the Lord of the angels and the spirit." See *Tuḥfat Al-Aḥwadhī*.

Comments

'Tasbīh is saying *'Subhān Allāh, 'Tahlīl'* is saying *'Lā Ilāha Illallāh'* and *'Taqdīs'* is saying *'Subhān Al-Malik Al-Quddūs Ya Sabbuho Quddūs Rābbal-Malaikatah"* pure is the Master of angels and the spirit.

Chapter 121. About The Supplication When Going Out For An Expedition

(المعجم ١٢١) - [بَابٌ: فِي الدُّعَاءِ إِذَا غَزَا] (التحفة...)

3584. Anas narrated that when the Prophet ﷺ would go out for an expedition, he would say: "O Allāh, You are my *Adud* and You are my Helper, and by You[1] do I fight (*Allāhumma Anta 'Adudī, Wa Anta Nasīrī, Wa Bika Uqātil*)." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* [and the meaning of his statement "my *Adud*" is "my support"].

٣٥٨٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: أَخْبَرَنِي أَبِي عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضُدِي وَأَنْتَ نَصِيرِي وَبِكَ أُقَاتِلُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [ومَعْنَى قَوْلِهِ عَضُدي يَعْنِي عَوْنِي].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب ما يدعى عند اللقاء، ح:٢٦٣٢ وعن نصر بن علي به وصححه ابن حبان، ح:١٦٦١ ❊ قتادة عنعن.

Chapter 122. Concerning The Supplication Of The Day Of *'Arafah*

(المعجم ١٢٢) - [بَابٌ: فِي دُعَاءِ يَوْمِ عَرَفَةَ] (التحفة...)

3585. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet ﷺ said: "The best of supplications is the supplication of the Day of *'Arafah*. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the

٣٥٨٥ - حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمُ بْنُ عَمْرٍو الْحَذَّاءُ الْمَدِينِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ نَافِعٍ عَنْ حَمَّادِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

[1] That is, "by Your Might and Your Power and Your Aid and Your Help." See *Tuhfat Al-Ahwadhī* (4/285).

Praise, and He is powerful over all things. (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)."'

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And Ḥammād bin Abū Ḥumaid (a narrator) he is Muḥammad bin Abū Ḥumaid and he is Ibrāhīm Al-Anṣārī Al-Madanī, and he is not regarded as strong (in his narrations) according to the people of *Ḥadīth*. (*Ḍa'īf*)

عَلَى كُلِّ شَيْءٍ قَدِيرٌ» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَحَمَّادُ بْنُ أَبِي حُمَيْدٍ هُوَ مُحَمَّدُ ابْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الأَنْصَارِيُّ الْمَدَنِيُّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٢/ ٢١٠، ح: ٦٩٦١ من حديث ابن أبي حميد به
* حماد بن أبي حميد: ضعيف تقدم: ٣٥٦١ وللحديث شواهد ضعيفة عند مالك (الموطأ ١/ ٢١٥ ح ٥٠١ و١/ ٢٢، ٤٢٣ ح: ٩٧٤) وغيره.

Chapter 123. The Supplication: "O Allāh Make My Secret Better Than My Apparent Condition"

(المعجم ١٢٣) - بَابُ [دُعَاءِ «اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي»] (التحفة ١٢٩)

3586. 'Umar bin Al-Khaṭṭāb said: "The Messenger of Allāh taught me, saying: 'Say: "O Allāh, make my secret better than my apparent condition, and make my apparent condition righteous. O Allāh, I ask You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding. (*Allāhummaj'al Sarīratī Khairan Min 'Alāniyatī Waj'al 'Alāniyatī Ṣāliḥah. Allāhumma Innī As'aluka Min Ṣāliḥi Mā Tu'tīn-Nāsa Minal-Māli Wal-Ahli Wal Waladi Ghairaḍ-Ḍāli Wa Lāl-Muḍil*)." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it

٣٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنِ الْجَرَّاحِ بْنِ الضَّحَّاكِ الْكِنْدِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: عَلَّمَنِي رَسُولُ اللهِ ﷺ قَالَ: «قُلِ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالأَهْلِ وَالْوَلَدِ غَيْرَ الضَّالِّ وَلَا الْمُضِلِّ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

except through this route, and its chain is not strong.

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في الحلية: ١/ ٥٣ من حديث أبي شيبة عبدالرحمن بن إسحاق الكوفي به وهو ضعيف مشهور.

Chapter 124. The Supplication: "O Changer Of The Hearts, Make My Heart Firm..."

(المعجم ١٢٤) - بَابُ [دُعَاءِ «يَامُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي. . .»] (التحفة ١٣٠)

3587. 'Āṣim bin Kulaib Al-Jarmī narrated from his father, from his grandfather, who said: "I entered upon the Prophet ﷺ while he was praying and he had placed his left hand on his left thigh, and he had placed his right hand on his right thigh, and clasped his fingers, and extended his index finger, and he was saying: 'O changer of the hearts, make my heart firm upon Your religion (*Yā Muqallibal-Qulūbi Thabbit Qalbī 'Alā Dīnik*).'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

٣٥٨٧ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُفْيَانَ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَعْدَانَ قَالَ: أَخْبَرَنِي عَاصِمُ بْنُ كُلَيْبٍ الْجَرْمِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ وبَسَطَ السَّبَّابَةَ وَهُوَ يَقُولُ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه الطبراني: ٧/ ٣١٣، ح: ٧٢٣٢ من حديث عبدالله بن معدان به وهو صالح روى عنه جماعة، ولم يثبت تعليله عن أبي داود رحمه الله وللحديث شواهد عن أنس وجابر والنواس بن سمعان رضي الله عنهم.

Chapter 125. Concerning *Ar-Ruqyah* When Suffering An Ailment

(المعجم ١٢٥) - [بَابٌ: فِي الرُّقْيَةِ إِذَا اشْتَكَى] (التحفة. . .)

3588. Muhammad bin Sālim narrated: "Thābit Al-Bunānī narrated to me, he said to me: 'O Muhammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: "In the Name of Allāh, I seek refuge in Allāh's might and

٣٥٨٨ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِالصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ قَالَ: قَالَ لِي: يَا مُحَمَّدُ! إِذَا اشْتَكَيْتَ فَضَعْ يَدَكَ حَيْثُ تَشْتَكِي ثُمَّ قُلْ: بِسْمِ اللهِ أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ

power from the evil of this pain I feel (*Bismillāh, A'ūdhu Bi-'Izzatillāhi Wa Qudratihi Min Sharri Mā Ajidu Min Waja'ī Hādhā*)." Then lift your hand and repeat that an odd number of times. For indeed, Anas bin Mālik narrated to me, that the Messenger of Allāh ﷺ narrated that to him.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. [And this Muhammad bin Sālim is a *Shaikh* from Al-Basrah].

شَرِّ مَا أَجِدُ مِنْ وَجَعِي هٰذَا، ثُمَّ ارْفَعْ يَدَكَ ثُمَّ أَعِدْ ذٰلِكَ وِتْرًا فَإِنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنِي أَنَّ رَسُولَ اللهِ ﷺ حَدَّثَهُ بِذٰلِكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. [ومُحَمَّدُ بْنُ سَالِمٍ هٰذَا شَيْخٌ بَصْرِيٌّ].

تخريج: [إسناده حسن] وأخرجه الحاكم: ٤/ ٧١٩ من حديث عبدالوارث به وصححه ووافقه الذهبي وأورده الضياء في المختارة: ٥/ ١٤٥، ١٤٦، ح: ١٧٦٧، ١٧٦٨ وللحديث شواهد.

Comments

In the report of Uthmān bin Abī Al-'As *'Bismillāh'* is repeated three times and the rest of the supplication with a slight variation of words is repeated seven times. It has already been mentioned in *Kitāb At-Tibb*.

Chapter 126. The Supplication Of Umm Salamah

(المعجم ١٢٦) - [بَابُ دُعَاءِ أُمِّ سَلَمَةَ] (التحفة ...)

3589. Umm Salamah said: "The Messenger of Allāh ﷺ taught me, saying: 'Say: "O Allāh, this is the coming of Your night, and the departing of Your day, the voices of those calling to You, and the time of prayers to You, I ask You to forgive me (*Allāhumma Hādhāstiqbālu Lailika, Wastidbāru Nahārika, Wa Aswātu Du'ātika Wa Hudūru Salawātika, As'aluka An Taghfira Lī*)." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it through this route. And (as for) Hafsah bint Abī Kathīr (a narrator in the chain), we do not know her, nor her father.

٣٥٨٩ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيِّ بْنِ الأَسْوَدِ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ حَفْصَةَ بِنْتِ أَبِي كَثِيرٍ، عَنْ أَبِيهَا أَبِي كَثِيرٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: عَلَّمَنِي رَسُولُ اللهِ ﷺ قَالَ: «قُولِي: اللّٰهُمَّ هٰذَا اسْتِقْبَالُ لَيْلِكَ، وَاسْتِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، وَحُضُورُ صَلَوَاتِكَ، أَسْأَلُكَ أَنْ تَغْفِرَ لِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ. وَحَفْصَةُ بِنْتُ أَبِي كَثِيرٍ لَا نَعْرِفُهَا وَلَا أَبَاهَا.

تخريج: **[حسن]** ورواه أبو داود، الصلاة، باب ما يقول عند أذان المغرب، ح:٥٣٠ من حديث أبي كثير به وصححه الحاكم:١/١٦٩ ووافقه الذهبي * أبو كثير وثقه الحاكم والذهبي فحديثه حسن وحفصة بنت أبي كثير، تابعها المسعودي والحمد لله.

٣٥٩٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ يَزِيدَ الصُّدَائِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ [ابْنِ الْوَلِيدِ] الْهَمْدَانِيُّ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

3590. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "No worshipper has ever said: None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*)' sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخريج: **[إسناده حسن]** وأخرجه النسائي في عمل اليوم والليلة، ح:٨٣٣ عن الحسين بن علي به * أبو حازم هو سلمان.

٣٥٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ قَالَ: كَانَ [النَّبِيُّ] ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلَاقِ وَالأَعْمَالِ وَالْأَهْوَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَعَمُّ زِيَادِ بْنِ عِلَاقَةَ هُوَ قُطْبَةُ بْنُ مَالِكٍ صَاحِبُ النَّبِيِّ ﷺ.

3591. Ziyād bin 'Ilāqah narrated from his uncle, that he said: "[The Prophet][1] ﷺ used to say: 'O Allāh, I seek refuge in You from evil character, evil actions, and evil desires (*Allāuhmma Innī A'ūdhu Bika Min Munkarātil-Akhlāqi Wal-'Amāli Wal-Ahwā'*).'" (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, and the uncle of Ziyād bin 'Ilāqah is Qutbah bin Mālik, the Companion of the Prophet ﷺ.

تخريج: **[صحيح]** وأخرجه الطبراني:١٩/١٩، ح:٣٦ من حديث أبي أسامة به وصرح بالسماع وصححه ابن حبان، ح:٢٤٢٢ والحاكم على شرط مسلم:١/ ٥٣٢ ووافقه الذهبي.

[1] Without the phrase "the Prophet," it would read "He used to say".

3592. Ibn 'Umar [may Allāh be pleased with them] said: "We were with the Messenger of Allāh ﷺ when a man among the people said: 'Allāh is most exceedingly great, and praise is due to Allāh, abundantly, and glory to Allāh morning and night (*Allāhu Akbaru Kabīran Wal-Ḥamdulillāhi Kathīran, Wa Subḥān Allāhi Bukratan Wa Aṣīlā*).' So the Messenger of Allāh ﷺ said: 'Who is the one who said such and such?' So a man among the people said: 'Me, O Messenger of Allāh.' He said: 'I was amazed at it. The gates of heaven opened up for it.'" Ibn 'Umar said: "I have not abandoned them since I heard [them] from the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ* from this route. Ḥajjāj bin Abī 'Uthmān (a narrator) is Ḥajjāj bin Maisarah Aṣ-Ṣawwāf. His *Kunyah* is Abū Aṣ-Ṣalt, and he is trustworthy according to the people of *Ḥadīth*.

٣٥٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِاللهِ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: بَيْنَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلهِ كَثِيرًا وَسُبْحَانَ اللهِ بُكْرَةً وأَصِيلًا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنِ الْقَائِلُ كَذَا وَكَذَا»؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللهِ. قَالَ: «عَجِبْتُ لَهَا، فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ[هُنَّ] مِنْ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ مِنْ هٰذَا الوَجْهِ، وحَجَّاجُ بْنُ أَبِي عُثْمَانَ هُوَ حَجَّاجُ بْنُ مَيْسَرَةَ الصَّوَّافُ، وَيُكْنَى أَبَا الصَّلْتِ، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخريج: وأخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح:٦٠١ من حديث إسماعيل ابن علية به.

Comments

In the commentary of *Ṣaḥīḥ Muslim*, Imām Nawawī writes that these words are uttered after *Takbir Taḥrīmah* (First *Takbir* to begin the Prayer) and before the beginning of the recitation of the Qur'ān. This supplication is for winning the favors of Allāh ﷻ.

Chapter 127. Which Speech Is Most Beloved to Allāh?

(المعجم ١٢٧) - بَابٌ: أَيُّ الْكَلَامِ أَحَبُّ إِلَى اللهِ؟] (التحفة ١٣١)

3593. Abū Dharr narrated that the Messenger of Allāh ﷺ visited him, or that Abū Dharr visited the

٣٥٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ:

أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ أَبِي عَبْدِ اللهِ الْجَسْرِيِّ، عَنْ عَبْدِاللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللهِ ﷺ عَادَهُ أَوْ أَنَّ أَبَا ذَرٍّ عَادَ رَسُولَ اللهِ ﷺ فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! أَيُّ الكَلَامِ أَحَبُّ إِلَى اللهِ [عَزَّ وَجَلَّ]؟ فَقَالَ: «مَا اصْطَفَاهُ اللهُ لِمَلَائِكَتِهِ: سُبْحَانَ رَبِّي وَبِحَمْدِهِ، سُبْحَانَ رَبِّي وَبِحَمْدِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Messenger of Allāh, ﷺ and said: "May my father and my mother be ransomed for you, O Messenger of Allāh! Which speech is most beloved to Allāh [the Mighty and Sublime]?" So he said: "That which Allāh selected for His angels (to say): 'Glory to my Lord, and with His praise. Glory to my Lord, and with His praise (*Subḥāna Rabbī Wa Biḥamdihi, Wa Subḥāna Rabbi Wa Biḥamdih*).'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣahih*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل سبحان الله وبحمده، ح:٢٧٣١ من حديث الجريري به.

(المعجم ١٢٨) - [بَابٌ: فِي الْعَفْوِ وَالْعَافِيَةِ] (التحفة...)

Chapter 128. Concerning Pardon And *Al-'Āfiyah*

٣٥٩٤ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ الكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي إِيَاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الأَذَانِ والإِقَامَةِ» قَالُوا: فَمَاذَا نَقُولُ يَا رَسُولَ اللهِ؟! قَالَ: «سَلُوا اللهَ العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَقَدْ زَادَ يَحْيَى بْنُ الْيَمَانِ فِي هٰذَا الْحَدِيثِ هٰذَا الحَرْفَ، قَالُوا: فَمَاذَا نَقُولُ؟ قَالَ: «سَلُوا اللهَ العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ».

3594. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The supplication is not rejected between the *Adhān* and the *Iqāmah*." They said: "So what should we say, O Messenger of Allāh?" He said: "Ask Allāh for *Al-'Āfiyah* in the world and in the Hereafter." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. And Yaḥyā bin Yamān added this wording in this *Ḥadīth*: "So what should we say?" He said: "Ask Allāh for *Al-'Āfiyah* in the world and in the Hereafter.'

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الصلاة، باب: في الدعاء بين الأذان والإقامة، ح:٥٢١ من حديث سفيان الثوري به مختصرًا بلفظ: "لا يرد الدعاء بين الأذان

والإقامة" ولبعضه شاهد صحيح عند أحمد: ٣/ ٢٢٥ وصححه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وللحديث شواهد أخرى عند ابن حبان، ح: ٢٩٦ وابن خزيمة وغيرهما * حديث الترمذي بهذا السياق: ضعيف، السلمي ضعيف وفيه علل أخرى.

3595. Anas [bin Mālik] narrated that the Prophet ﷺ said: "The supplication is not rejected between the *Adhān* and the *Iqāmah*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is how Abū Isḥāq Al-Hamdānī reported this *Ḥadīth*; from Buraid bin Abī Mariam Al-Kūfī, from the Prophet ﷺ. It is similar to this, and this is more correct.

٣٥٩٥ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ و أَبُو أَحْمَدَ و أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

[**قَالَ أَبُو عِيسَى:**] وَهٰكَذَا رَوَى أَبُو إِسْحَاقَ الْهَمْدَانِيُّ هٰذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ الْكُوفِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا وَهٰذَا أَصَحُّ.

تخريج: [صحيح] انظر الحديث السابق * حديث أبي إسحاق: رواه النسائي في الكبرى، ح: ٩٨٩٥ وأحمد: ٣/ ١٥٥، ٢٥٤ وصححه ابن حبان، ح: ٢٩٦.

Chapter. "The *Mufarridūn* Have Preceded..."

(المعجم . . .) - **بَابٌ: [«سَبَقَ الْمُفَرِّدُونَ . . .»]** (التحفة ١٣٢)

3596. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The *Mufarridūn* have preceded." They said: "And who are the *Mufarridūn*, O Messenger of Allāh?" He said: "Those who absorb themselves in the remembrance of Allāh, and remembrance removes their heavy burdens from them, until they will come on the Day of Judgment being light (in weight of their burdens)." (***Da'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٥٩٦ - **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَبَقَ الْمُفَرِّدُونَ»، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللهِ؟ قَالَ: «الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللهِ، يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١/ ٣٩٠، ح: ٥٠٦، ٥٠٧ (شعب الإيمان) من

حديث عمر بن راشد به وهو ضعيف والحديث صحيح بالشواهد دون قوله: "يضع الذكر ... خفافًا" انظر صحيح مسلم، ح:٢٦٧٦ وغيره.

Comments

'Mufarridūn' are those who avoid the people and attractions of the world in order to focus on worship and remembrance of Allāh ﷻ and sometimes this aloofness adds to their concentration on worship. The remembrance of Allāh ﷻ also removes the heavy burden of worldly affairs and lessens their needs.

3597. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "That I should say: 'Glory is to Allāh (*Subḥān Allāh*),' 'All praise is due to Allāh (*Al-Ḥamdulillāh*),' 'None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*),' and 'Allāh is the greatest (*Allāhu Akbar*)' is more beloved to me than all that the sun has risen over." (***Saḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

٣٥٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ أَقُولَ سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلَهَ إِلَّا اللهُ واللهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح:٢٦٩٥ عن أبي كريب به.

3598. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allāh raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. And Sa'dān [Al-Qubbī] is Sa'dān bin Bishr and 'Eīsā bin Yūnus, Abū 'Āṣim, and more than one of the major scholars of the

٣٥٩٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ عَنْ سَعْدَانَ [الْقُبِّيِّ] عَنْ أَبِي مُجَاهِدٍ، عَنْ أَبِي مُدِلَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِينَ يُفْطِرُ، وَالإِمَامُ العَادِلُ، وَدَعْوَةُ المَظْلُومِ يَرْفَعُهَا اللهُ فَوْقَ الغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ، ويَقُولُ الرَّبُّ وعِزَّتِي لأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَسَعْدَانُ [الْقُبِّيُّ] هُوَ سَعْدَانُ بْنُ بِشْرٍ وَقَدْ رَوَى عَنْهُ عِيسَى بْنُ يُونُسَ وَأَبُو عَاصِمٍ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ. وَأَبُو مُجَاهِدٍ

People of *Hadīth* have reported from him. Abū Mujāhid is Sa'd At-Ta'ī. Abū Mudillah is the freed slave of the Mother of the Believers, Ā'ishah. And we only know him by this *Hadīth*. This *Hadīth* has been reported from him in longer and more complete form.

هُوَ سَعْدٌ الطَّائِيُّ. وَأَبُو مُدِلَّةَ هُوَ مَوْلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ، وَإِنَّمَا نَعْرِفُهُ بِهٰذَا الْحَدِيثِ. وَيُرْوَى عَنْهُ هٰذَا الْحَدِيثُ أَطْوَلَ مِنْ هٰذَا وَأَتَمَّ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، ح:١٧٥٢ من حديث سعدان القبي به وصححه ابن خزيمة، ح:١٩٠١ وابن حبان، ح:٢٤٠٧، ٢٤٠٨ وله شاهد تقدم:٢٥٢٦.

3599. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: "O Allāh, benefit me with that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. All praise is due to Allāh in every condition, and I seek refuge in Allāh from the condition of the people of the Fire (*Allāhummānfa'nī Bimā 'Allamtanī Wa 'Allimnī Mā Yanfa'unī, Wa Zidnī 'Ilmā, Al-Hamdulillāhi 'Alā Kulli Hālin Wa A'ūdhu Billāhi Min Hāli Ahlin-Nār*)." (*Da'īf*)

[He said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route.

٣٥٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ ابْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا، الْحَمْدُ للهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللهِ مِنْ حَالِ أَهْلِ النَّارِ». [قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح:٢٥١ من حديث عبدالله بن نمير به * موسى بن عبيدة ومحمد بن ثابت: ضعيفان ولحديث "اللهم انفعني بما علمتني وعلمني ما ينفعني" شاهد عند الحاكم:١/ ٥١٠ وسنده حسن.

Comments

The knowledge which is useful for both the worlds — here and the Hereafter — is the real and beneficial knowledge. Knowledge is beneficial only when it is acted upon. Enhancement of knowledge is its prerequisite condition. It is essential to be thankful to Allāh ﷻ in every condition and circumstances.

Chapter 129. What Has Been Related About: Allāh Has Angels Who Go About On The Earth

(المعجم ١٢٩) - [بَابُ مَا جَاءَ إِنَّ للهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ]
(التحفة . . .)

3600. Abū Hurairah, or Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has angels who go about on the earth in addition to the *Kuttāb*[1] of the people. So when they find groups of people remembering Allāh, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allāh will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He said: "So He will say: 'Have they seen Me?' They say: 'No.'" He said: "So He will say: 'So how would it be had they seen Me?'" He said: "So they will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He said: "So He will say: 'And what do they seek?'" He said: "They will say: 'They seek Paradise.'" He said: "So He will say: 'So have they seen it?'" He said: "So they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?'" He said: "They will say: 'Had they seen

٣٦٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ للهِ مَلائِكَةً سَيَّاحِينَ فِي الأَرْضِ فُضُلًا عَنْ كُتَّابِ النَّاسِ فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللهَ تَنَادَوْا هَلُمُّوا إِلَى بُغْيَتِكُمْ فَيَجِيئُونَ فَيَحُفُّونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ اللهُ: أَيَّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكَانُوا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمْجِيدًا وَأَشَدَّ لَكَ ذِكْرًا، قَالَ: فَيَقُولُ: وَأَيَّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ، قَالَ: فَيَقُولُ: فَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكَانُوا لَهَا أَشَدَّ طَلَبًا وأَشَدَّ عَلَيْهَا حِرْصًا، قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟ قَالُوا: يَتَعَوَّذُونَ مِنَ النَّارِ، قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا

[1] The angels who write down the deeds of people as well as others who are appointed to them. See *Tuḥfat Al-Aḥwadhī* (4/288).

لَكَانُوا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّذًا. قَالَ: فَيَقُولُ: فَإِنِّي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فُلَانًا الْخَطَّاءَ لَمْ يُرِدْهُمْ إِنَّمَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمُ الْقَوْمُ لَا يَشْقَى لَهُم جَلِيسٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

it, they would be more ardent in seeking it, and more eager for it."' He said: "So He will say: 'So from what thing do they seek refuge?' They will say: 'They seek refuge from the Fire."' He said: "So He will say: 'And have they seen it?' So they will say: 'No."' He said: "So He will say: 'So how would it be had they seen it?' So they will say: 'Had they seen it, they would be more ardent in flight from it, more ardent in fear of it, and more ardent in seeking refuge from it."' He said: "So He will say: 'So I do call You to witness that I have forgiven them.' So they will say: 'Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.' So He will say: 'They are the people, that none who sits with them shall be miserable."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*, and it has been reported from Abū Hurairah from other than this route.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل ذكر الله عز وجل، ح:٦٤٠٨ من حديث الأعمش ومسلم، ح:٢٦٨٩ من حديث أبي صالح به.

Comments

This narration shows the noble aspect of the assembly of the people who gather to remember Allāh ﷻ this narration also shows the liking and affection of Allāh ﷻ and His angels for such gatherings.

Chapter 130. The Virtue Of: "There Is No Might Or Power Except By Allāh"

(المعجم ١٣٠) - [بَابُ فَضْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ] (التحفة . . .)

٣٦٠١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ

3601. Abū Hurairah said: "The Messenger of Allāh ﷺ said to me: 'Be frequent in saying: "There is no

مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ» قَالَ مَكْحُولٌ: فَمَنْ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ وَلَا مَنْجَا مِنَ اللهِ إِلَّا إِلَيْهِ كَشَفَ عَنْهُ سَبْعِينَ بَابًا مِنَ الضُّرِّ أَدْنَاهُنَّ الْفَقْرُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ. مَكْحُولٌ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

might or power except by Allāh, (*Lā Ḥawla Wa Lā Quwwata Illā Billāh*)." For verily, it is a treasure from the treasures of Paradise.'" (*Ṣaḥīḥ*)

Makḥūl said: "So whoever says: 'There is no might or power except by Allāh, and there is no place of refuge from Allāh except to Him, (*Lā Ḥawla Wa Lā Quwwata Illā Billāh, Wa Lā Manjā Min Allāhi Illā Ilaihi*)' seventy types of harm shall be removed from him, the least of them being poverty."

[Abū 'Eīsā said:] This chain for this *Ḥadīth*, is not connected. Makḥūl did not hear from Abū Hurairah.

تخريج: [صحيح] عن رسول الله ﷺ وللحديث شواهد كثيرة عند ابن حبان، ح:٢٣٣٨ وغيره دون قول مكحول * أبو خالد الأحمر عنعن فالسند ضعيف إلى مكحول.

٣٦٠٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللهُ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللهِ شَيْئًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3602. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Every Prophet has a (special) supplication which is answered. Verily, I have reserved mine as intercession for my nation, and it shall reach, if Allāh wills, those of them who die, not associating anything with Allāh." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

تخريج: وأخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح:١٩٩ عن أبي كريب به ورواه البخاري، ح:٦٣٠٤ من حديث أبي هريرة.

Comments

Allāh ﷻ has granted every Prophet one special supplication which is definitely accepted and responded to by Allāh ﷻ. Regarding other supplications, it is Allāh's Will to accept it or not. The Prophet ﷺ has saved his special supplication for the intersession of his *Ummah*.

Chapter 131. Concerning Having Good Thoughts About Allāh The Mighty And Sublime

(المعجم ١٣١) - [بَابٌ: فِي حُسْنِ الظَّنِّ بِاللهِ عَزَّ وَجَلَّ] (التحفة ...)

3603. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Allāh, the Most High said: 'I am as My slave of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*. And it has been related that Al-A'mash explained this *Ḥadīth*: "Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm's length." That is: "With forgiveness and mercy." And in this manner did some of the people of knowledge explain this *Ḥadīth*. They said: "Indeed its meaning is only that He says: 'When the servant seeks to draw nearer to Me through obedience to Me, and with what I have ordered, My forgiveness and My mercy rush to him.'"

[And it is related that Sa'eed bin Jubair said concerning this *Āyah*: 'So remember Me, I shall

٣٦٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِراعًا، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا، وإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. ويُرْوَى عَنِ الأَعْمَشِ فِي تَفْسِيرِ هٰذَا الْحَدِيثِ «مَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا». يَعْنِي بِالْمَغْفِرَةِ والرَّحْمَةِ، وَهٰكَذَا فَسَّرَ بَعْضُ أَهْلِ العِلْمِ هٰذَا الْحَدِيثَ قَالُوا: إِنَّمَا مَعْنَاهُ يَقُولُ إِذَا تَقَرَّبَ إِلَيَّ العَبْدُ بِطَاعَتِي وَبِمَا أَمَرْتُ تُسَارِعُ إِلَيْهِ مَغْفِرَتِي وَرَحْمَتِي.

[وَرُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ فِي هَذِهِ الآيَةِ ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة:١٥٢] قَالَ: اذْكُرُونِي بِطَاعَتِي أَذْكُرْكُم بِمَغْفِرَتِي.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا الحَسَنُ ابْنُ مُوسَى وعَمْرُو بْنُ هاشِمٍ الرَّمْلِيُّ عَنِ ابْنِ لَهِيعَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِهٰذَا].

remember You.[1] He said: "Remember Me by obedience of Me, and I shall remember you with My forgiveness." (*Ḍa'īf*)

(A chain for that) from Sa'eed bin Jubair, with this.]

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب الحث على ذكر الله تعالى، ح:٢٦٧٥ عن أبي كريب عن أبي معاوية والبخاري، ح:٧٤٠٥ من حديث الأعمش به * أثر سعيد بن جبير: سنده ضعيف مقطوع، ابن لهيعة عنعن.

Comments

Allāh's concern with His slave is according to his trust and belief in Him. If the slave believes that He will treat him with His favors, he will find Allāh ﷻ Most Merciful and Most Kind. Therefore one should always aspire favorable expectations.

Chapter 132. About Seeking Refuge

(المعجم ١٣٢) - [بَابٌ: فِي الْاسْتِعَاذَةِ] (التحفة . . .)

3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Seek refuge with Allāh from the punishment of Hell, and seek refuge in Allāh from the punishment of the grave. Seek refuge in Allāh from the trial of *Al-Masiḥid-Dajjāl*, and seek refuge in Allāh from the trials of life and death." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

٣٦٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ جَهَنَّمَ، وَاسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ. اسْتَعِيذُوا بِاللهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَاسْتَعِيذُوا بِاللهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري في الأدب المفرد، ح:٦٤٨ من حديث أبي معاوية الضرير به وللحديث شواهد عند البخاري ومسلم، ح:٥٨٧-٥٩٠ وغيرهما.

Chapter (...) The Supplication: "I Seek Refuge in Allāh's Perfect Words From The Evil Of What He Created"

(المعجم . . .) - بَابُ [دُعَاءِ: «أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»] (التحفة ١٣٣)

(1). 3604. Abū Hurairah narrated

(١) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى:

[1] *Al-Baqarah* 2:152.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُمْسِي ثَلَاثَ مَرَّاتٍ أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ». قَالَ سُهَيْلٌ: فَكَانَ أَهْلُنَا تَعَلَّمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلُدِغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. هٰذَا حَدِيثٌ حَسَنٌ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هٰذَا الْحَدِيثَ عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عُبَيْدُ اللهِ بْنُ عُمَرَ وغَيْرُ وَاحِدٍ هٰذَا الحَدِيثَ عَنْ سُهَيْلٍ ولَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

that the Prophet ﷺ said: "Whoever says three times when he reaches the evening: 'I seek refuge in Allāh's Perfect Words from the evil of what he created, (*A'ūdhu Bikalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)' no poisonous sting shall harm him that night."

(One of the narrators) Suhail said: "So our family used to learn it and they used to say it every night. A girl among them was stung, and she did not feel any pain." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan*. Mālik bin Anas related this *Ḥadīth* from Suhail bin Abī Ṣāliḥ, from his father, from Abū Hurairah from the Prophet ﷺ. 'Ubaidullāh bin 'Umar, and more than one narrator related this *Ḥadīth* from Suhail, and they did not mention: "from Abū Hurairah" in it.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٩٠ والكبرى، ح: ١٠٤٢٦ من حديث يزيد بن هارون به وصححه ابن حبان، ح: ٢٣٦٠ وللحديث طرق أخرى، وحديث مالك في الموطإ: ٢/ ٩٥١ ومن طريقه أخرجه النسائي في الكبرى، ح: ١٠٤٢٥ وأحمد: ٢/ ٣٧٥ وله لون آخر عند مسلم، ح: ٢٧٠٩.

(المعجم ...) - بَابُ [دُعَاءِ: «اللَّهُمَّ اجْعَلْنِي أُعَظِّمُ شُكْرَكَ...»] (التحفة ١٣٤)

Chapter. The Supplication: "O Allāh Make Me Revere Gratitude To You ..."

(٢) - ٣٦٠٤ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا أَبُو فَضَالَةَ الفَرَجُ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدٍ المَقْبُرِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَا أَدَعُهُ: «اللَّهُمَّ اجْعَلْنِي أُعَظِّمُ شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وأَتَّبِعُ نَصِيحَتَكَ وَأَحْفَظُ وَصِيَّتَكَ». هٰذَا حَدِيثٌ غَرِيبٌ.

(2). 3604. Abū Hurairah said: "There is a supplication that I memorized from the Messenger of Allāh which I do not leave off: 'O Allāh, make me revere gratitude to You, make me increase in remembrance of You, make me follow Your advice, and (make me) guard over that which you have commanded (*Allāhummaj'alnī*

U'azzimu Shukraka Wa Ukthiru Dhikraka Wa Attabi'u Nasīhataka Wa Ahfazu Wasiyatak).'"

This *Hadīth* is *Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/ ٣١١ من حديث الفرج بن فضالة به وهو ضعيف (تقريب) وأبو سعيد مجهول (تقريب) ويقال: أبو سعد الحمصي رواه أحمد: ٢/ ٤٧٧ عن وكيع عن فرج به.

Chapter (...) "There Is Not A Man Who Calls Upon Allāh With A Supplication Except That He Is Answered"

(المعجم . . .) - بَابُ [مَا مِنْ رَجُلٍ يَدْعُو اللهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ] (التحفة ١٣٥)

(3). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a man who calls upon Allāh with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated – as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty." They said: "O Messenger of Allāh, and how would he be hasty?" He said: "He says: 'I called upon my Lord, but He did not answer me.'" (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

(٣) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا اللَّيْثُ - هُوَ ابْنُ أَبِي سُلَيْم - عَنْ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ رَجُلٍ يَدْعُو اللهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ، فَإِمَّا أَنْ يُعَجَّلَ لَهُ فِي الدُّنْيَا، وإِمَّا أَنْ يُدَّخَرَ لَهُ فِي الآخِرَةِ، وَإِمَّا أَنْ يُكَفَّرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ أَوْ يَسْتَعْجِلْ. قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ يَسْتَعْجِلُ؟ قَالَ: «يَقُولُ: دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الوَجْه.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٦١٣٤ من حديث ليث بن أبي سليم عن زياد بن أبي المغيرة أو زياد بن المغيرة به * الليث بن أبي سليم ضعيف وزياد غير منسوب كما في تحفة الأشراف: ٩/ ٤٥٤.

Comments

Reverence and glorifying may mean increase in remembrance and praising Allāh ﷻ always seeking His guidance and always following His advice.

(4). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a worshipper who raises his hands, such that his armpit becomes visible, asking Allāh for something, except that He shall grant it to him – as long as he does not become hasty." They said: "O Messenger of Allāh, and how is haste made concerning it?" He said: "He says: 'I did ask and ask, and I was not given a thing.'"[1] (*Ḍa'īf*)

Az-Zuhrī reported this *Hadīth* from Abū 'Ubaid, the freed slave of Ibn Azhar, from Abū Hurairah from the Prophet ﷺ, saying: "One of you will be answered as long as he does not become hasty; he says: 'I supplicated but was not answered.'"

(٤) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللهِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَبْدُو إِبِطُهُ يَسْأَلُ اللهَ مَسْأَلَةً إِلَّا آتَاهَا إِيَّاهُ مَا لَمْ يَعْجَلْ»، قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ عَجَلَتُهُ؟ قَالَ: «يَقُولُ قَدْ سَأَلْتُ وَسَأَلْتُ وَلَمْ أُعْطَ شَيْئًا».

وَرَوَى هٰذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ: دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي».

تخريج: [إسناده ضعيف] * يحيى بن عبيدالله وأبوه ضعيفان، وحديث: "يستجاب لأحدكم ... إلخ" متفق عليه تقدم: ٣٣٨٧.

Comments

There are some principals and manners for the acceptance of supplications, and there are some prohibitions regarding supplications, and there are some special times for making supplications, all these should be observed and hope that Allāh ﷻ will accept the supplication.

Chapter (...) "Indeed, Having Good Thoughts Concerning Allāh Is From The Perfection Of The Worship Of Allāh"

(المعجم ...) - بَابٌ: [«إِنَّ حُسْنَ الظَّنِّ بِاللهِ مِنْ حُسْنِ عِبَادَةِ اللهِ»] (التحفة ١٣٦)

(5). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh." (*Hasan*)

(٥) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ شُتَيْرِ بْنِ نَهَارٍ العَبْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ

[1] See no. 3387.

This *Hadīth* is *Gharīb* from this route.

ﷺ: «إِنَّ حُسْنَ الظَّنِّ بِاللهِ مِنْ حُسْنِ عِبَادَةِ اللهِ». هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في حسن الظن، ح:٤٩٩٣ من حديث محمد بن واسع به وصححه ابن حبان، ح:٢٣٩٥، ٢٤٦٠ والحاكم: ٤/ ٢٤١ على شرط مسلم ووافقه الذهبي "وهم من ضعفه".

Chapter (...) "Let One Of You Look At What It Is That He Wishes For..."

(المعجم . . .) بَابٌ: [«لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى. . .»] (التحفة ١٣٧)

(6). 3604. 'Umar bin Abī Salamah narrated from his father, who said: "The Messenger of Allāh ﷺ said: 'Let one of you look at what it is that he wishes for. For verily, he does not know what of his wish shall be recorded.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

(٦) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف لإرساله].

Comments

Man's "trust" or "doubt" is relevant to his deeds. Whose deeds are according to Allāh's Commands, he will have good expectation and whose deeds are against the Commands, how he can expect favors of Allāh (ﷻ).

Chapter (...) The Supplication: "O Allāh, Give Me Pleasure In My Hearing And My Sight..."

(المعجم . . .) - بَابُ [دُعَاءِ: «اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي. . .»] (التحفة ١٣٨)

(7). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ used to supplicate, saying: "O Allāh, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me (*Allāhumma Matti'nī Bisam'ī Wa Baṣarī Waj'alhumal-Wāritha Minnī,*

(٧) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا جَابِرُ بْنُ نُوحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْعُو فَيَقُولُ: «اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَانْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وَخُذْ مِنْهُ بِثَأْرِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

Wānṣurnī 'Alā Man Yaẓlimunī, Wa Khudh Minhu Bitha'rī) " (*Ḥasan*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه البخاري في الأدب المفرد، ح: ٦٥٠ من حديث محمد بن عمرو به وصححه الحاكم: ١/ ٥٢٣، ٢/ ١٤٢ على شرط مسلم ووافقه الذهبي، ورواه جماعة عن محمد ابن عمرو به.

Comments

One should always have good hope from Allāh ﷻ and should always desire something good which is beneficial for both worlds. (Abu Salamah was a *Tābi'ī*).

Chapter (...) "Let One Of You Ask His Lord For His Every Need..."

(المعجم . . .) - **بَابٌ: [«لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا . . .»]** (التحفة ١٣٩)

(8). 3604. Thābit narrated from Anas, who said "The Messenger of Allāh ﷺ said: 'Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks.''' (*Ḥasan*)
This *Ḥadīth* is *Gharīb*. More than one narrator reported this *Ḥadīth* from Ja'far bin Sulaimān, from Thābit Al-Bunānī from the Prophet ﷺ, and they did not mention: "from Anas" in it.

(٨) - ٣٦٠٤ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ ابْنُ الأَشْعَثِ السِّجْزِيُّ: حَدَّثَنَا قَطَنٌ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ». هٰذَا حَدِيثٌ غَرِيبٌ. وَرَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَنَسٍ.

تخريج: [إسناده حسن] وأخرجه أبو يعلى، ح: ٣٤٠٣ عن قطن بن نسير العنبري البصري به وصححه ابن حبان (الإحسان): ٨٦٣، ٨٩١، ٨٩٢.

(9). 3604. Thābit Al-Bunānī narrated that the Messenger of Allāh ﷺ said: "Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks." (*Ḥasan*)
And this is more correct than the (previous) narration of Qaṭan from

(٩) - ٣٦٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ الْبُنَانِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ حَتَّى يَسْأَلَهُ الْمِلْحَ وَحَتَّى يَسْأَلَهُ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ». وَهٰذَا أَصَحُّ مِنْ حَدِيثِ قَطَنٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ.

Ja'far bin Sulaimān.

تخريج: [حسن] والحديث السابق شاهد له.

Comments

Everything large or small belongs to Allāh ﷻ and He has control over everything, and He only can give. None can have anything without His permission; therefore, everything, large or small, should be begged from Him.

In the Name of Allāh,
the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

46. Chapters On *Al-Manāqib* (Virtues) From The Messenger Of Allāh ﷺ

(المعجم ٤٦) - أَبْوَابُ الْمَنَاقِبِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٤٢)

Chapter 1. What Has Been Related About The Virtue Of The Prophet ﷺ

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ النَّبِيِّ ﷺ (التحفة ١)

3605. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has chosen Ismā'īl from the children of Ibrāhīm, and He chose Banū Kinānah from the children of Ismā'īl, and He chose Quraish from Banū Kinānah, and He chose Banū Hāshim from Quraish, and He chose me from Banū Hāshim." **(*Sahīh*)**

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٣٦٠٥ - حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ، وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب فضل نسب النبي ﷺ وتسليم الحجر عليه قبل النبوة، ح:٢٢٧٦ من حديث الأوزاعي به.

Comments

The family lineage of the Prophet ﷺ is correct up to 'Adnān and prior to 'Adnān there is a difference of opinion among the genealogists. They agreed upon genealogy of the Prophet ﷺ as: Abul-Qāsim Muhammad bin 'Abdullāh bin Abdul-Muttalib bin Hashim bin Abd Munāf bin Qusa bin Kalāb bin Murrah bin Ka'b bin Lu'ai bin Ghālib bin Fihr bin Mālik bin Nadr bin Kinnah bin Khazīmah bin Mudrikah bin Ilyās bin Mudar bin Nizār bin Ma'd bin 'Adnān.

3606. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh chose Kinānah from the children of Ismā'il, and He chose Quraish from Kinānah, and He chose Hāshim from Quraish, and He chose me from Banū Hāshim." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

٣٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا شَدَّادٌ أَبُو عَمَّارٍ: حَدَّثَنِي وَاثِلَةُ بْنُ الأَسْقَعِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ، واصْطَفَى هَاشِمًا مِنْ قُرَيْشٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

3607. Al-'Abbās bin 'Abdul-Muṭṭalib said: "I said: 'O Messenger of Allāh! Indeed the Quraish have sat and spoken between themselves about the best of them, and they made your likeness as that of a palm tree in a wasteland.' So the Prophet ﷺ said: 'Indeed, Allāh created the creation and made me [from the best of them,] from the best of their categories, and the best of the two categories,[1] then He chose between the tribes and made me from the best tribe, then He chose between the houses and made be from the best house. So I am the best of them in person and the best of them in house.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. And 'Abdullāh bin Al-Ḥārith is Ibn Nawfal (a narrator in the chain).

٣٦٠٧ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ ابْنِ عَبْدِالْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ قُرَيْشًا جَلَسُوا فَتَذَاكَرُوا أَحْسَابَهُمْ بَيْنَهُمْ فَجَعَلُوا مَثَلَكَ كَمَثَلِ نَخْلَةٍ فِي كَبْوَةٍ مِنَ الأَرْضِ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ [خَيْرِهِمْ] مِنْ خَيْرِ فِرَقِهِمْ وَخَيْرِ الْفَرِيقَيْنِ، ثُمَّ خَيَّرَ الْقَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ الْقَبِيلَةِ، ثُمَّ خَيَّرَ الْبُيُوتَ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَعَبْدُاللهِ بْنُ الْحَارِثِ هُوَ ابْنُ نَوْفَلٍ.

[1] "That is the Arabs and the non-Arabs." (*Tuḥfat Al-Aḥwadhī*).

تخريج: [إسناده ضعيف] وأخرجه يعقوب بن سفيان الفارسي في تاريخه (كتاب المعرفة والتاريخ: ١/ ٤٩٧) عن عبيدالله بن موسى به * يزيد بن أبي زياد ضعيف مدلس مختلط.

Comments

Man has superiority over all the creation. Humanity is divided into two groups of Arabs and non-Arabs. The group of Arabs is superior among these two. Among the Arabs the tribe of Quraish is superior and still among the Quraish, the House of Banū Hāshim is superior. The Noble Prophet ﷺ is the most superior individual of the House of Banū Hashim, therefore, he is the best of all humans.

3608. Al-Muttalib bin Abī Wadā'ah said: "Al-'Abbās came to the Messenger of Allāh ﷺ, and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: 'Who am I?' They said: 'You are the Messenger of Allāh, upon you be peace.' He said: 'I am Muhammad bin 'Abdullāh bin 'Abdul-Muttalib, indeed Allāh created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.'"[1] *(Da'īf)*

Abū 'Eīsā said: This *Hadīth* is *Hasan* [*Sahīh Gharīb*]. It has been related from Sufyān Ath-Thawrī, from Yazīd bin Abī Ziyād, similar to the narration of Ismā'īl bin Abī Khālid, from Yazīd bin Abī Ziyād, from 'Abdullāh bin Al-Hārith, from Al-'Abbās bin 'Abdul-Muttalib.

٣٦٠٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ ابْنِ أَبِي وَدَاعَةَ قَالَ: جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللهِ ﷺ فَكَأَنَّهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللهِ عَلَيْكَ السَّلَامُ، قَالَ: «أَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ عَبْدِالْمُطَّلِبِ. إِنَّ اللهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ [فِرْقَةً]، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَفْسًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ غَرِيبٌ]. وَقَدْ رُوِيَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الحارِثِ، عَنِ الْعَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ.

تخريج: [ضعيف] تقدم: ٣٥٣٢ وأخرجه أحمد: ١/ ٢١٠ من حديث سفيان الثوري به.

[1] This preceded under no. 3532.

3609. Abū Hurairah narrated: "They said: 'O Messenger of Allāh! ﷺ When was the Prophethood established for you?' He said: 'While Ādam was between (being) soul and body.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Abū Hurairah, we do not know if it except through this route.

[And there is a narration on this topic from Maisarah Al-Fajr.]

٣٦٠٩ - حَدَّثَنَا أَبُو هَمَّامٍ الوَلِيدُ بْنُ شُجَاعِ بْنِ الوَلِيدِ البَغْدَادِيُّ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللهِ! مَتَى وَجَبَتْ لَكَ النُّبُوَّةُ؟ قَالَ: «وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

[وفي الباب، عَنْ ميسرة الفجر].

تخريج: [صحيح] وأخرجه البيهقي في دلائل النبوة: ٢/ ١٣٠ من حديث الوليد بن مسلم به وصرح بالسماع ورواه الحاكم: ٢/ ٦٠٩ وللحديث شواهد كثيرة ✽ وفي الباب عن ميسرة الفجر [أحمد: ٥/ ٥٩ والحاكم: ٢/ ٦٠٨، ٦٠٩].

Comments

The whole creation of Allāh ﷻ including man, everything, had been written in the "Guarded Tablet" before the creation of the Universe. The creation of Ādam was much later than the creation of the Universe. The period of the Prophet's Prophethood in the cycle of time, and he being the last of the Prophets had been written much before.

Chapter (...) "I Am The First Of The People To Appear Upon Their Being Resurrected..."

(المعجم . . .) - بَابٌ: [«أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا . . .»] (التحفة ٢)

3610. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Ādam with my Lord, and I am not boasting." (*Ḍa'īf*)

٣٦١٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ الكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ لَيْثٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَفَدُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا. لِوَاءُ الحَمْدِ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلَا فَخْرَ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الدارمي، ح:٤٩ من حديث ليث بن أبي سليم به.

Comments

"I am not boasting" means that I got this place and status with the mercy and favor of Allāh ﷻ. My personal efforts have nothing to do with it. I am talking this as an acknowledgement of mercy and favors of Allāh ﷻ and not as pride and self importance.

3611. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "I am the first for whom the earth will be split, and then I will be adorned with garments from the garments of Paradise. Then I will stand at the right of the Throne. No one from the creation will stand in that place other than I." (***Saḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٦١١ - حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ أَبِي خَالِدٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللهِ ابْنِ الحارِثِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ فَأُكْسَى الحُلَّةَ مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُومُ عَنْ يَمِينِ العَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقُومُ ذَلِكَ المَقَامَ غَيْرِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن أبي الدنيا (النهاية بتحقيقي:٢/ ١٨١، ح:١٢١١) من حديث المنهال به وللحديث شواهد.

Comments

The Prophet ﷺ will be the first person who will rise from his grave, and then be adorned with a garment from the garments of the Paradise. Before this, Ibrāhīm ﷺ would have been dressed up. The Prophet ﷺ will stand at the right of the 'Throne' and no one from the creation stands at that place other then the Prophet ﷺ.

Chapter (...) "Ask Allāh To Grant Me *Al-Wasīlah*..."

(المعجم . . .) - بَابٌ: [«سَلُوا اللهَ لِيَ الْوَسِيلَةَ . . .»] (التحفة ٣)

3612. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Ask Allāh to grant me *Al-Wasīlah*." They said: "O Messenger

٣٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ - وَهُوَ الثَّوْرِيُّ - عَنْ لَيْثٍ - وَهُوَ ابْنُ أَبِي سُلَيْمٍ - قَالَ:

of Allāh! And what is *Al-Wasīlah*?" He said: "The highest level of Paradise. No one will attain it except for one man, and I hope that I am him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] The chain for this *Ḥadīth* is *Gharīb*, and it is not strong. Ka'b is not well-known, and we do not know that anyone narrated from him except for Laith bin Abī Sulaim.

حَدَّثَنِي كَعْبٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَلُوا اللهَ لِيَ الْوَسِيلَةَ»، قَالُوا: يَا رَسُولَ اللهِ! وَمَا الْوَسِيلَةُ؟ قَالَ: «أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِسْنَادُهُ لَيْسَ بِالْقَوِيِّ، وَكَعْبٌ لَيْسَ هُوَ بِمَعْرُوفٍ وَلَا نَعْلَمُ أَحَدًا رَوَى عَنْهُ غَيْرَ لَيْثِ ابْنِ أَبِي سُلَيْمٍ.

تخريج: [**صحيح**] وأخرجه أحمد: ٢/ ٢٦٥ من حديث سفيان الثوري به * كعب المدني أحد المجاهيل وللحديث شواهد، انظر: ٣٦١٤.

Comments

Al-Wasīlah is a special place and status of Allāh's favors and affection. This is a high status in Paradise which will be given only to one person. This is also known as *'Al-Faḍīlah'* and 'Lofty Station' in Paradise. He who is given this place and status will be the most honored person. Allāh ﷻ has promised to bestow this place and status to the Prophet ﷺ so we have the right to beg for this place and status for the Prophet ﷺ.

3613. Aṭ-Ṭufail bin Ubayy bin Ka'b narrated from his father that the Messenger of Allāh ﷺ said: "The parable of me and the Prophets is that of a man who built a house, and he built it well, completing it, and beautifying it, but he left a space for one brick. So the people began going around the house amazed at it, saying: 'If only the space for that brick was filled.' And I am, with regards to the Prophets, in the position of that brick."

And with this chain, from the Prophet ﷺ, that he said: "Upon the Day of Judgment I will be the leader of the Prophets and their

٣٦١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِاللهِ بْنِ مُحَمَّدِ بْنِ عُقَيْلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا وَأَجْمَلَهَا وَتَرَكَ مِنْهَا مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبِنَاءِ وَيَعْجَبُونَ مِنْهُ، وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ تِلْكَ اللَّبِنَةِ وَأَنَا فِي النَّبِيِّينَ بِمَوْضِعِ تِلْكَ اللَّبِنَةِ» وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ».

spokesman, and the bearer of their intercession, without bragging." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه أحمد: ٥/١٣٦ عن أبي عامر العقدي به ورواه ابن ماجه، ح: ٤٣١٤ من حديث ابن عقيل به مختصرًا وصححه الحاكم: ١/٧١، ٤/٧٨ ووافقه الذهبي وللحديث شواهد انظر ح٢٨٦٢.

3614. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "If you hear the *Mu'adh-dhin* then say as he says. Then send *Ṣalāt* upon me, because whoever sends *Ṣalāt* upon me, Allāh will send *Ṣalāt* upon him ten times due to it. Then ask Allāh that He gives me *Al-Wasīlah*, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allāh, and I hope that I am him. And whoever asks that I have *Al-Wasīlah*, then (my) intercession will be made lawful for him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Muḥammad said: "This 'Abdur-Raḥmān bin Jubair is Qurashī, and he is Miṣrī and Madanī. And 'Abdur-Raḥmān bin Jubair bin Nufair is from Ash-Shām."

٣٦١٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنَا كَعْبُ بْنُ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ جُبَيْرٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ [الْمُؤَذِّنُ] ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، وَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ مُحَمَّدٌ: عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرٍ هٰذَا قُرَشِيٌّ وهُوَ مِصْرِيٌّ مَدَنِيٌّ وَعَبْدُ الرَّحْمٰنِ ابْنُ جُبَيْرِ بْنِ نُفَيْرٍ شَامِيٌّ.

تخريج: وأخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبي ﷺ ... إلخ، ح: ٣٨٤ من حديث حيوة بن شريح به.

Comments

This narration shows that the time and occasion of sending *Ṣalāt* and begging *'Al-Wasīlah* for the Prophet ﷺ is after the *Adhān* not before it. Breaking the sequence is not correct.

3615. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "I am the master of the children of Ādam on the Day of Judgment, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Ādam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging." (***Hasan***)

[Abū 'Eīsā said:] And there is a story along with this *Hadīth*. This *Hadīth* is *Hasan Sahīh*.

[And it has been related with this chain from Abū Nadrah, from Ibn 'Abbās from the Prophet ﷺ.]

٣٦١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ وَلَا فَخْرَ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ - آدَمُ فَمَنْ سِوَاهُ - إِلَّا تَحْتَ لِوَائِي، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلَا فَخْرَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ قِصَّةٌ. وَهٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

[وقَدْ رُوِيَ بِهٰذَا الإِسْنَادِ عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ].

تخريج: [**حسن**] تقدم: ٣١٤٨.

3616. Ibn 'Abbās narrated that a group of people from the Companions of the Messenger of Allāh ﷺ sat waiting for him. He said: "Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: 'Its amazing that Allāh, the Mighty and Sublime, has taken a *Khalīl* (close friend) from His creation. He took Ibrāhīm as a *Khalīl*.' And some of them said: 'That is not more amazing than speaking to Mūsā. He spoke to him with real speech.' And some said: 'And 'Eīsā is the word of Allāh and His spirit.' And some said: 'Ādam was chosen by Allāh.' So he (ﷺ) came out upon them and said his *Salām*, and said: 'I have heard your words, and your amazement that

٣٦١٦ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ يَنْتَظِرُونَهُ قَالَ: فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ: عَجَبًا إِنَّ اللهَ عَزَّ وجَلَّ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلًا، اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا. وَقَالَ آخَرُ: مَاذَا بِأَعْجَبَ مِنْ كَلَامِ مُوسَى كَلَّمَهُ تَكْلِيمًا. وقَالَ آخَرُ: فَعِيسَى كَلِمَةُ اللهِ وَرُوحُهُ. وَقَالَ آخَرُ: آدَمُ اصْطَفَاهُ اللهُ. فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ: «قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ. إِنَّ إِبْرَاهِيمَ خَلِيلُ اللهِ وَهُوَ كَذٰلِكَ، وَمُوسَى نَجِيُّ اللهِ وَهُوَ

Ibrāhīm is the *Khalīl* of Allāh, and he is such, and that Mūsā is the one spoken to by Allāh, and he is such, and that 'Eīsā is the spirit of Allāh and His Word, and he is such, and that Ādam was chosen by Allāh, and he is such. Indeed I am the beloved of Allāh and I am not boasting, and I am the carrier of the Banner of Praise on the Day of Judgment, and I am not boasting, and I am the first intercessor, and the first to have intercession accepted from him on the Day of Judgment, and I am not boasting. And I am the first to shake the rings of Paradise[1] and so Allāh will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

كَذٰلِكَ، وَعِيسَى رُوحُ اللهِ وَكَلِمَتُهُ وَهُوَ كَذٰلِكَ، وآدَمُ اصْطَفَاهُ اللهُ وَهُوَ كَذٰلِكَ، أَلَا وَأَنَا حَبِيبُ اللهِ وَلَا فَخْرَ، وأَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ القِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ يَوْمَ القِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حِلَقَ الْجَنَّةِ فَيَفْتَحُ اللهُ لِي فَيُدْخِلُنِيهَا وَمَعِي فُقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا أَكْرَمُ الأَوَّلِينَ وَالآخَرِينَ وَلَا فَخْرَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الدارمي: ١/ ٢٦، ح: ٤٨ عن عبيدالله بن عبدالمجيد به * زمعة ضعيف وحديثه عند مسلم مقرون (تقريب).

3617. 'Abdullāh bin Salām said: "The description of Muḥammad is written in the *Tawrāh*, [and the description that] 'Eīsā will be buried next to him." (One of the narrators) Abū Mawdūd said: "[And] there is a place for a grave left in the house." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This is what he (the

٣٦١٧ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنِي أَبُو مَوْدُودٍ الْمَدَنِيُّ عُثْمَانُ بْنُ الضَّحَّاكِ عَنْ مُحَمَّدِ بْنِ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلَامٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: مَكْتُوبٌ فِي التَّوْرَاةِ صِفَةُ مُحَمَّدٍ، [وَصِفَةُ] عِيسَى ابْنِ مَرْيَمَ يُدْفَنُ مَعَهُ. قَالَ: فَقَالَ أَبُو مَوْدُودٍ: [و]قَدْ بَقِيَ فِي

[1] Meaning on the gates of Paradise.

narrator) said: " 'Uthmān bin Aḍ-Ḍaḥḥāk." And that which is popular is that he is Aḍ-Ḍaḥḥāk bin 'Uthmān Al-Madanī.

الْبَيْتِ مَوْضِعُ قَبْرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. هٰكَذَا قَالَ عُثْمَانُ بْنُ الضَّحَّاكِ. والمَعْرُوفُ الضَّحَّاكُ بْنُ عُثْمَانَ المَدَنِيُّ.

تخريج: **[إسناده حسن]** وأخرجه البخاري في التاريخ الكبير: ١/ ٢٦٣ من حديث عثمان بن الضحاك به وقال: "هذا لا يصح عندي ولا يتابع عليه" ورواه عبدالله بن نافع عن عثمان به (النهاية: ١/ ١٢٦، ح: ٣٦٣) أبو مودود: حسن الحديث قوله صحيح ﷺ لا شك فيه، وللحديث شاهد ضعيف عن سعيد بن المسيب به.

Comments

This narration shows that the description of the Prophet Muḥammad ﷺ is written in the *'Tawrah'* and 'Eīsā ibn Mariam will be buried next to the Prophet ﷺ. Till now 'Eīsā has not been buried, this is a fact and known to everyone. It means that he is still alive and after his death will be buried by the side of the Prophet ﷺ.

3618. Anas bin Mālik said: "On the day in which the Messenger of Allāh ﷺ entered Al-Madīnah, everything in it was illuminated. Then, on the day in which he died, everything in it was dark. And we did not remove our hands from the Messenger of Allāh ﷺ, while we were burying him because our hearts felt so estranged." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*.

٣٦١٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا عَنْ رَسُولِ اللهِ ﷺ الأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الجنائز، باب ذكر وفاته ودفنه ﷺ، ح: ١٦٣١ عن بشر بن هلال به وصححه ابن حبان، ح: ٢١٦٢ والحاكم على شرط مسلم: ٣/ ٥٧ ووافقه الذهبي.

Comments

With the arrival of the Prophet ﷺ in Al-Madīnah, everything in it illuminated due to the Divine Revelation and the guidance of the Prophet ﷺ. After the death of the Messenger of Allāh ﷺ the Divine Revelation stopped and the personal guidance and instructions ended, therefore, the conduct and behaviour of the people also changed, and they themselves felt this declining change in their lives.

Chapter 2. What Has Been Related About The Birth Of The Prophet ﷺ

(المعجم ٢) - بَابُ مَا جَاءَ فِي مِيلَادِ النَّبِيِّ ﷺ (التحفة ٤)

3619. Al-Muttalib bin 'Abdullāh bin Qais bin Makhramah narrated from his father, from his grandfather, that he said: "I and the Messenger of Allāh ﷺ, were born in the Year of the Elephant" – he said: "And 'Uthmān bin 'Affān asked Qubāth bin Ashyam, the brother of Banū Ya'mar bin Laith – 'Are you greater (in age), or the Messenger of Allāh ﷺ?'" He said: "The Messenger of Allāh ﷺ is greater than me, but I have an earlier birthday." He said: "And I saw the defecation of the birds turning green." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. We do not know if it except through the narration of Muhammad bin Ishāq.

٣٦١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ العَبْدِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنِ الْمُطَّلِبِ بْنِ عَبْدِاللهِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: وُلِدْتُ أَنَا وَرَسُولُ اللهِ ﷺ عَامَ الفِيلِ - قَالَ: وَسَأَلَ عُثْمَانُ بْنُ عَفَّانَ قُبَاثَ بْنَ أَشْيَمَ أَخَا بَنِي يَعْمُرَ بْنِ لَيْثٍ - أَأَنْتَ أَكْبَرُ أَمْ رَسُولُ اللهِ ﷺ؟ فَقَالَ: رَسُولُ اللهِ ﷺ أَكْبَرُ مِنِّي وأَنَا أَقْدَمُ مِنْهُ فِي المِيلَادِ، قَالَ: وَرَأَيْتُ خَذْقَ الطَّيْرِ أَخْضَرَ مُحِيلًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

تخريج: [صحيح] وأخرجه أحمد: ٤/ ٢١٥ من حديث ابن إسحاق به وصرح بالسماع وصححه الحاكم على شرط مسلم: ٢/ ٦٠٣ ووافقه الذهبي، وحسنه في السيرة النبوة، ص: ٢٣ وله شواهد عند ابن سعد: ١/ ١٠١ والحاكم وغيرهما.

Chapter 3. What Has Been Related About The Beginning Of The Prophet's ﷺ Prophethood

(المعجم ٣) - بَابُ مَا جَاءَ فِي بَدْءِ نُبُوَّةِ النَّبِيِّ ﷺ (التحفة ٥)

3620. Abū Mūsā Al-Asha'rī said: "Abū Tālib departed to Ash-Shām, and the Prophet ﷺ left with him, along with some older men from the Quraish. When they came across the monk they stopped there and began setting up their camp, and the monk, came out to them. Before that they used to pass by

٣٦٢٠ - حَدَّثَنَا الفَضْلُ بْنُ سَهْلٍ أَبُو العَبَّاسِ الأَعْرَجُ البَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ غَزْوَانَ [أَبُو نُوحٍ]: حَدَّثَنَا يُونُسُ ابْنُ أَبِي إِسْحَاقَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ ﷺ فِي أَشْيَاخٍ

him and he wouldn't come out nor pay attention to them." He said: "They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allāh ﷺ. Then he said: 'This is the master of the men and jinn, this is the Messenger of the Lord of the worlds. Allāh will raise him as a mercy to the men and jinn.' So some of the older people from the Quraish said: 'What do you know?' He said: 'When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.' Then he went back, and made them some food, and when he brought it to them, he (the Prophet ﷺ) was tending to the camels. So he said: 'Send for him.' So he came, and there was a cloud over him that was shading him. When he came close to the people, he found that they had beaten him to the tree's shade. So when he sat down, the shade of the tree leaned towards him. He (the monk) said: 'Look at the shade of the tree leaning towards him.'" He said: "So while he was standing over them, telling them not to take him to Rome with him – because if the Romans were to see him, they would recognize him by his description, and they would kill him – he turned, and there were

مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَحَلُّوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وكَانُوا قَبْلَ ذٰلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَفِتُ، قَالَ: فهُمْ يَحُلُّونَ رِحَالَهُمْ فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللهِ ﷺ فقَالَ: هٰذَا سَيِّدُ العَالَمِينَ، هٰذَا رَسُولُ رَبِّ الْعَالَمِينَ، يَبْعَثُهُ اللهُ رَحْمَةً لِلْعَالَمِينَ. فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ: مَا عِلْمُكَ؟ فقَالَ: إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ العَقَبَةِ لَمْ يَبْقَ حَجَرٌ وَلَا شَجَرٌ إِلَّا خَرَّ سَاجِدًا، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيٍّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَّاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ فقَالَ: أَرْسِلُوا إِلَيْهِ فَأَقْبَلَ وعَلَيْهِ غَمَامَةٌ تُظِلُّهُ، فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فَيْءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ عَلَيْهِ فقَالَ: انْظُرُوا إِلَى فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ، قَالَ: فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يُنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ فَإِنَّ الرُّومَ إِنْ رَأَوْهُ عَرَفُوهُ بِالصِّفَةِ فَيَقْتُلُونَهُ، فَالْتَفَتَ فَإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنَ الرُّومِ فَاسْتَقْبَلَهُمْ فقَالَ: مَا جَاءَ بِكُمْ؟ قَالُوا: جِئْنَا إِنَّ هٰذَا النَّبِيَّ خَارِجٌ فِي هٰذَا الشَّهْرِ فَلَمْ يَبْقَ طَرِيقٌ إِلَّا بُعِثَ إِلَيْهِ بِأُنَاسٍ وإِنَّا قَدْ أُخْبِرْنَا خَبَرَهُ بُعِثْنَا إِلَى طَرِيقِكَ هٰذَا، فقَالَ: هَلْ خَلْفَكُمْ أَحَدٌ هُوَ خَيْرٌ مِنْكُمْ؟ قَالُوا: إِنَّمَا أُخْبِرْنَا خَبَرَهُ بِطَرِيقِكَ هٰذَا. قَالَ: أَفَرَأَيْتُمْ

أَمْرًا أَرَادَ اللهُ أَنْ يَقْضِيَهُ هَلْ يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ رَدَّهُ؟ قَالُوا: لَا، قَالَ: فَبَايَعُوهُ وَأَقَامُوا مَعَهُ، قَالَ: أَنْشُدُكُمْ بِاللهِ أَيُّكُمْ وَلِيُّهُ؟ قَالُوا: أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ وَالزَّيْتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

seven people who had come from Rome. So he faced them and said: 'Why have you come?' They said: 'We came because this Prophet is going to appear during this month, and there isn't a road left except that people have been sent to it, and we have been informed of him, and we have been sent to this road of yours.' So he said: 'Is there anyone better than you behind you?' They said: 'We only have news of him from this road of yours.' He said: 'Do you think that if there is a matter which Allāh wishes to bring about, there is anyone among the people who can turn it away?' They said: 'No.'" He said: "So they gave him their pledge, and they stayed with him. And he said: 'I ask you by Allāh, which of you is his guardian?' They said: 'Abū Ṭālib.' So he kept adjuring him until Abū Ṭālib returned him, (back to Makkah) and he sent Abū Bakr and Bilāl with him. And the monk gave him provisions of Ka'k (a type of bread) and olive oil." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from this route.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٢/ ٦١٥، ٦١٦ والطبراني في تاريخه: ٢/ ٢٧٨، ٢٧٩ من حديث عبدالرحمن بن غزوان به وصححه الحاكم على شرط الشيخين فقال الذهبي: "أظنه موضوعًا فبعضه باطل" * ابن أبي إسحاق مدلس وعنعن وله شاهد ضعيف عند ابن عائذ (السيرة النبوية للذهبي، ص: ٥٧).

Chapter 4. What Has Been Related About The Prophet's Advent ﷺ And How Old He Was When He Was Sent

(المعجم ٤) - بَابُ مَا جَاءَ فِي مَبْعَثِ النَّبِيِّ ﷺ وَابْنُ كَمْ كَانَ حِينَ بُعِثَ (التحفة ٦)

3621. Ibn 'Abbās said: "The Messenger of Allāh received Revelation when he was forty years old. So he stayed in Makkah for thirteen years and in Al-Madīnah for ten. And he died when he was sixty-three years old." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ فَأَقَامَ بِمَكَّةَ ثَلَاثَ عَشَرَةَ وَبِالْمَدِينَةِ عَشْرًا وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، مناقب الأنصار، باب مبعث النبي ﷺ، ح:٣٨٥١، ٣٩٠٢ من حديث هشام بن حسان به وهو الصواب.

3622. Ibn 'Abbās said: "The Prophet ﷺ died when he was sixty-five years old." (***Ḍa'īf***)

This is how Muḥammad bin Bashshār narrated it to us, and Muḥammad bin Ismā'īl narrated similar to that from him.

٣٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً.

[وَ]هٰكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَرَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِثْلَ ذٰلِكَ.

تخريج: [إسناده ضعيف شاذ] * هشام بن حسان عنعن.

Comments

The Prophet Muḥammad ﷺ was born in Makkah in *Shu'b* Banū Hāshim, on Monday in the Year of Elephant, that is 2 or 22 April 571 C. E. The lunar month is not precisely known for various reasons. It is believed that it was Rabī' Al-Awwal. There is difference of opinion in the date of the month but some scholars say that it was the 12th of Rabī' Al-Awwal. According to correct research it was the 9th Rabī' Al-Awwal.

3623. Anas bin Mālik said: "The Messenger of Allāh ﷺ was not very tall nor was he [very] short, nor was he pale white, nor was he brown, nor was the wave of his hair

٣٦٢٣ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِالرَّحْمٰنِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَمْ يَكُنْ

رَسُولُ اللهِ ﷺ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ [الْمُتَرَدِّدِ]، وَلَا بِالأَبْيَضِ الأَمْهَقِ وَلَا بِالآدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ، بَعَثَهُ اللهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

completely curly nor straight. Allāh sent him at the beginning of his forties and he stayed in Makkah for ten years, and in Al-Madīnah for ten years. And Allāh took him at the beginning of his sixties, and there were not more than twenty white hairs on his head or in his beard." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٤٧ ومسلم، ح:٢٣٤٧ من حديث مالك به وهو في الموطإ: ٢/ ٩١٩ (يحيى).

Chapter 5. What Has Been Related About The Signs Of The Prophet's ﷺ Prophethood, and What Allāh [The Mighty And Sublime] Distinguished Him With

(المعجم ٥) - بَابُ مَا جَاءَ فِي آيَاتِ نُبُوَّةِ النَّبِيِّ ﷺ وَمَا قَدْ خَصَّهُ اللهُ [عَزَّ وَجَلَّ] بِهِ (التحفة ٧)

٣٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ ابْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ الضَّبِّيُّ، عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بِمَكَّةَ حَجَرًا كَانَ يُسَلِّمُ عَلَيَّ لَيَالِيَ بُعِثْتُ إِنِّي لَأَعْرِفُهُ الآنَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3624. Simāk bin Ḥarb narrated from Jābir bin Samurah, that the Messenger of Allāh ﷺ said: "Indeed in Makkah there is a rock that used to give me *Salām* during the nights of my advent, and I know it even now." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [**صحيح**] وهو في مسند الطيالسي، ح:١٩٠٧ ورواه مسلم، ح:٢٢٧٧ من طريق آخر عن سماك بن حرب به.

Comments

Every creature praises and prostrates to Allāh ﷻ and the creation is aware of it. Therefore, saying *Salām* of a stone to the Prophet ﷺ is not against the natural phenomena of wisdom.

3625. Abū Al-'Alā' narrated from Samurah bin Jundab that he said: "We were with the Prophet ﷺ and we would take turns (eating) from a bowl from the morning till the evening. Ten would stand and ten would sit." We said: "So what was filling it up?' He said:[1] 'What are you amazed at? It wasn't filled up from anywhere but here, and he pointed with his hand towards the sky." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abū Al-'Alā's name is Yazīd bin 'Abdullāh bin Ash-Shikh-khīr.

٣٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ نَتَدَاوَلُ مِنْ قَصْعَةٍ مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ تَقُومُ عَشَرَةٌ وَيَقْعُدُ عَشَرَةٌ. قُلْنَا: فَمَا كَانَتْ تُمَدُّ؟ قَالَ: مِنْ أَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هَهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْعَلَاءِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللهِ ابْنِ الشِّخِّيرِ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٦٧٤٠ عن محمد بن بشار، وأحمد: ٥/١٨ عن يزيد بن هارون به وصححه ابن حبان، ح: ٢١٤٩ والبيهقي في دلائل النبوة: ٦/ ٩٣ والحاكم على شرط الشيخين: ٢/٦١٨ ووافقه الذهبي.

Comments

The increase in food is not astonishing; Allāh ﷻ has control over everything and can do anything He wishes.

Chapter 6. Regarding The Statement Of 'Alī About Every Mountain And Tree Presenting *Salām* To The Prophet ﷺ

(المعجم ٦) - بَابٌ: [فِي قَوْلِ عَلِيٍّ فِي اسْتِقْبَالِ كُلِّ جَبَلٍ وَشَجَرٍ النَّبِيَّ ﷺ بِالتَّسْلِيمِ] (التسليم ٨)

3626. 'Alī bin Abī Ṭālib said: "I was with the Prophet ﷺ in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: 'Peace be upon you O Messenger of Allāh.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, more than one narrator reported it from Al-Walīd

٣٦٢٦ - حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنِ السُّدِّيِّ، عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ بِمَكَّةَ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] "That is, Samurah was replying to Abū Al-'Alā'." (*Tuḥfat Al-Aḥwadhī*).

bin Abī Thawr, and they said: "From 'Abbād bin Abī Yazīd." Among them was Farwah bin Abī Al-Maghrā'.

غَرِيبٌ وقَدْ رَوَى غَيْرُ وَاحِدٍ عَنِ الوَلِيدِ بْنِ أَبِي ثَوْرٍ وقَالُوا: عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ مِنْهُمْ فَرْوَةُ بْنُ أَبِي المَغْرَاءِ.

تخريج: [**إسناده ضعيف**] وأخرجه الدارمي، ح:٢١ عن فروة عن الوليد بن أبي ثور به وهو ضعيف وعباد مجهول.

Comments

'Abbād bin Abī Yazīd is also known as 'Abbād bin Yazīd, so Imam At-Tirmidhī has made it clear that many of the reporters have called him Abbād bin Abī Yazīd.

Chapter (...) Regarding The Whimpering Of The Tree

(المعجم . . .) - بَابٌ: [فِي حَنِينِ الْجِذْعِ . . .] - بَابُ (التحفة ٩)

3627. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ used to give *Khuṭbah* next to a tree, and then they made a *Minbar* for him, so he gave *Khuṭbahs* on it, so the tree whimpered like a camel. So the Prophet ﷺ rubbed it, and it quieted." ***(Hasan)***

[Abū 'Eīsā said:] There are narrations on this topic from Ubayy, Jābir, Ibn 'Umar, Sahl bin Sa'd, Ibn 'Abbās and Umm Salamah. And this *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

٣٦٢٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ إِلَى لِزْقِ جِذْعٍ وَاتَّخَذُوا لَهُ مِنْبَرًا فَخَطَبَ عَلَيْهِ فَحَنَّ الْجِذْعُ حَنِينَ النَّاقَةِ. فَنَزَلَ النَّبِيُّ ﷺ فَمَسَّهُ فَسَكَتَ.

[**قَالَ أَبُو عِيسَى:**] وَفِي الْبَابِ عَنْ أُبَيٍّ وَجَابِرٍ وَابْنِ عُمَرَ وَسَهْلِ بْنِ سَعْدٍ وابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ [وَ]حَدِيثُ أَنَسٍ هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ.

تخريج: [**إسناده حسن**] وأخرجه ابن خزيمة، ح:١٧٧٧ والدارمي:١/١٩، ح:٤٢ من حديث عمر بن يونس به * وفي الباب عن أُبَيٍّ . . . وأم سلمة [تقدم:٥٠٥].

3628. Ibn 'Abbās said: "A Bedouin came to the Messenger of Allāh ﷺ and said: 'How shall I know that you are a Prophet?' He said: 'If I were to call this date cluster from this palm tree, would you bear

٣٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ:

witness that I am the Messenger of Allāh?' So the Messenger of Allāh ﷺ called it and they started to fall from the tree, until they fell towards the Prophet ﷺ, then he said: 'Go back,' and it went back. So the Bedouin accepted Islām." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

بِمَ أَعْرِفُ أَنَّكَ نَبِيٌّ؟ قَالَ: «إِنْ دَعَوْتُ هٰذَا العِذْقَ مِنْ هَذِهِ النَّخْلَةِ [أَ]تَشْهَدُ أَنِّي رَسُولُ اللهِ ؟» فَدَعَا[هُ] رَسُولُ اللهِ ﷺ فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ ﷺ ثُمَّ قَالَ: «ارْجِعْ» فَعَادَ فَأَسْلَمَ الأَعْرَابِيُّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه البخاري، في التاريخ الكبير(٣١٣) من حديث محمد بن سعيد به، شريك مدلس وعنعن وأخرجه أحمد:١/ ٢٢٣ من حديث الأعمش عن أبي ظبيان به وصححه الحاكم على شرط مسلم:٢/ ٦٢٠ ووافقه الذهبي. الأعمش مدلس وعنعن وله طريق آخر عند ابن حبان (الإحسان):٦٤٨٩ وسنده ضعيف، الأعمش عنعن.

Chapter (...) Regarding The Long Life Of Abū Zaid 'Amr Bin Akhtab, And That His Hair Were Scarcely Grey Due To The Blessings Of His ﷺ Supplication

(المعجم . . .) - بَابٌ: [فِي طُولِ سِنِّ أَبِي زَيْدٍ عَمْرِو بْنِ أَخْطَبَ وَقِلَّةِ شَيْبِهِ بِبَرَكَةِ دُعَائِهِ ﷺ] (التحفة ١٠)

3629. Abū Zaid bin Akhtab said: "The Messenger of Allāh ﷺ wiped his hand over my face and supplicated for me." 'Azrah (one of the narrators) said: "Indeed he lived for one-hundred and twenty years, and there weren't upon his head except for a few small grey hairs." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Zaid's name is 'Amr bin Akhtab.

٣٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ: حَدَّثَنَا عِلْبَاءُ بْنُ أَحْمَرَ [اليَشْكُرِيُّ]: حَدَّثَنَا أَبُو زَيْدِ ابْنُ أَخْطَبَ قَالَ: مَسَحَ رَسُولُ اللهِ ﷺ يَدَهُ عَلَى وَجْهِي وَدَعَا لِي. قَالَ عَزْرَةُ: إِنَّهُ عَاشَ مِائَةً وعِشْرِينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ إِلَّا شُعَيْرَاتٌ بِيضٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زَيْدٍ اسْمُهُ عَمْرُو بْنُ أَخْطَبَ.

تخريج: [إسناده صحيح] وأخرجه أحمد:٥/ ٧٧ من حديث عزرة به مطولاً وحسنه الهيثمي في المجمع:٩/ ٣٧٨ وهذا السند صححه ابن حبان، ح:٢٢٧٤ والحاكم:٢/ ٦٠٦ والذهبي، انظر الشمائل للترمذي، ح:٢٠.

Chapter (...) Regarding Some Loaves Of Wheat Bread That Sufficed For Seventy Or Eighty Men

3630. Anas bin Mālik said: "Abū Ṭalḥah said to Umm Sulaim: 'I heard the voice of the Messenger of Allāh ﷺ sounding weak and I sensed some hunger in it. Do you have anything?, She said: 'Yes.' So she got some loaves of wheat bread, then she took out a *Khimār* of hers, and put the bread in it. Then she put it under my arm, and wrapped my upper body with part of it, and she sent me to the Messenger of Allāh ﷺ." He said: "So I brought it to him, and I found the Messenger of Allāh ﷺ sitting in the *Masjid*, and there were people with him. So I stood among them, and the Messenger of Allāh ﷺ said: 'Has Abū Ṭalḥah sent you?' I said: 'Yes.' He said: 'With food?' I said: 'Yes.' So the Messenger of Allāh ﷺ said to those with him: 'Stand up.'" So they left, and I left in front of them, until I came to Abū Ṭalḥah, and I told him (that they were coming). Abū Ṭalḥah said: 'O Umm Sulaim! The Messenger of Allāh ﷺ is coming with people, and we don't have anything to feed them.' Umm Sulaim said: 'Allāh and His Messenger know best.'" He said: "So Abū Ṭalḥah departed until he met up with the Messenger of Allāh ﷺ. The Messenger of Allāh came, while Abū Ṭalḥah was with him, until they entered, when

(المعجم . . .) - بَابٌ: [فِي كِفَايَةِ بَعْضِ أَقْرَاصٍ مِنْ شَعِيرٍ لِسَبْعِينَ أَوْ ثَمَانِينَ رَجُلًا] (التحفة ١١)

٣٦٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ قَالَ: عَرَضْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ فِي يَدِي وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللهِ ﷺ، قَالَ: فَذَهَبْتُ بِهِ إِلَيْهِ فَوَجَدْتُ رَسُولَ اللهِ ﷺ جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، قَالَ: فَقُمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ»؟ فَقُلْتُ: نَعَمْ، قَالَ: «بِطَعَامٍ»؟ فَقُلْتُ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، قَالَ: فَانْطَلَقُوا، فَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ! قَدْ جَاءَ رَسُولُ اللهِ ﷺ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ، قَالَتْ أُمُّ سُلَيْمٍ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي يَا أُمَّ سُلَيْمٍ! مَا عِنْدَكِ؟» فَأَتَتْهُ بِذَلِكَ

the Messenger of Allāh ﷺ said: 'Come O Umm Sulaim! What do you have?' So she brought him that bread, and he ﷺ ordered that it be broken into pieces. Umm Sulaim poured some butter from an oil-skin upon them, then the Messenger of Allāh ﷺ recited whatever Allāh willed for him to say over it. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. So all of the people ate until they were full, and there were seventy or eighty men." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ فَفُتَّ وَعَصَرَتْ أُمُّ سُلَيْمٍ بِعُكَّةٍ لَهَا فَأَدَمَتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ». فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٥٧٨ ومسلم، ح:٢٠٤٠ من حديث مالك به وهو في الموطإ: ٢/٩٢٧، ٩٢٨ (يحيى).

Comments

It was the blessing of the invocation of the Prophet ﷺ that only a few pieces of bread became sufficient for the large number of seventy or eighty people, and still the food was enough for more people. The Prophet ﷺ ate himself and also gave it to the neighbors as well. See *Tuḥfat Al-Aḥwadhī*. The blessing of the supplication of the Prophet ﷺ has no concern or link with today's *'Khatam'*. This *Khatam* is a particular type of ceremony which is an innovation. Some verses of the Qur'ān are recited and blown over the food, and first of all the *Qārī* takes his share and vanishes from the scene where as the Prophet ﷺ distributed the food among the Companions, and in the end, he ate with the members of the house.

Chapter (...) Regarding Water Gushing Out From Under His Fingers ﷺ

(المعجم . . .) - بَابٌ: [فِي نَبْعِ الْمَاءِ مِنْ تَحْتِ أَصَابِعِهِ ﷺ . . .] (التحفة ١٢)

3631. Anas bin Mālik narrated: "I saw the Messenger of Allāh ﷺ at the time when the *'Asr* prayer had drawn near, and the people were searching for water for *Wuḍū'*, but they did not find any. So the Messenger of Allāh ﷺ was brought some water for *Wuḍū'*, and the Messenger of Allāh ﷺ put his hand in the container and ordered that the people make *Wuḍū'* from it." He said: "So I saw water springing out from under his fingers. The people performed *Wuḍū'* until the last of them made *Wuḍū'*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Imrān bin Ḥuṣain, Ibn Mas'ūd, Jābir, [and Ziyād bin Al-Ḥārith As-Sudā'ī and] the *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٣٦٣١ - **حَدَّثَنَا** إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ وَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوا فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ وابْنِ مَسْعُودٍ وَجَابِرٍ [وزِيَادُ بْنُ الحارِثِ الصُّدَائِيُّ. وَ]حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في معجزات النبي ﷺ، ح:٢٢٧٩ عن إسحاق بن موسى والبخاري، ح:٣٥٧٣ من حديث مالك به وهو في الموطإ:١/ ٣٢ (يحيى) * وفي الباب عن عمران بن حصين [البخاري، ح:٣٥٧١ ومسلم، ح:٦٨٢] وابن مسعود [يأتي:٣٦٣٣] وجابر [البخاري، ح:٣٥٧٦ ومسلم، ح:١٨٥٦] وزياد بن الحارث الصدائي [تقدم:١٩٩ والطبراني في الكبير:٥/ ٢٦٢، ٢٦٣، ح:٥٢٨٥].

Comments

The miracle of increase in water happened at various occasions and in different forms.

Chapter (...) Regarding The Mention Of True Visions At The Beginning Of The Prophethood

(المعجم . . .) - بَابٌ: [فِي ذِكْرِ الرُّؤْيَا الصَّادِقَةِ عِنْدَ بَدْءِ النُّبُوَّةِ] (التحفة ١٣)

3632. 'Āishah said: "The first of what the Messenger of Allāh ﷺ was initiated with of Prophethood,

٣٦٣٢ - **حَدَّثَنَا** إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَوَّلُ مَا ابْتُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ النُّبُوَّةِ حِينَ أَرَادَ اللهُ كَرَامَتَهُ وَرَحْمَةَ العِبَادِ بِهِ أَنْ لَا يَرَى شَيْئًا إِلَّا جَاءَتْ كَفَلَقِ الصُّبْحِ، فَمَكَثَ عَلَى ذَلِكَ مَا شَاءَ اللهُ أَنْ يَمْكُثَ وَحُبِّبَ إِلَيْهِ الْخَلْوَةُ فَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَخْلُوَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

when Allāh wanted to honor him and grant His mercy upon His creatures, was that he would not see anything (in a dream) except that it would occur like the break of dawn. So he continued upon that for as long as Allāh willed for him to continue, and seclusion was made beloved to him, such that there was not anything more beloved to him than being alone." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

تخريج: متفق عليه، وأخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ... إلخ، ح:٣ ومسلم، ح:١٦٠ من حديث الزهري به.

Comments

According to 'Allāma Ṣafīur-Raḥmān, three years before the Divine Mission of the Prophethood, the Prophet ﷺ preferred to remain in seclusion. In the last phase of this period of solitude, he started seeing dreams which were clear and lucid in nature. This continued for six months.

Chapter (...) Regarding The Mention Of The Food's *Tasbīḥ* And The Springing Up Of Water For *Wuḍū'*

(المعجم ...) - بَابٌ: [فِي ذِكْرِ تَسْبِيحِ الطَّعَامِ وَنَبْعِ الْمَاءِ لِلْوُضُوءِ] (التحفة ١٤)

٣٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: إِنَّكُمْ تَعُدُّونَ الآيَاتِ عَذَابًا وإِنَّا كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ بَرَكَةً، لَقَدْ كُنَّا نَأْكُلُ الطَّعَامَ مَعَ النَّبِيِّ ﷺ وَنَحْنُ نَسْمَعُ تَسْبِيحَ الطَّعَامِ. قَالَ: وَأُتِيَ النَّبِيُّ ﷺ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَقَالَ النَّبِيُّ ﷺ: «حَيَّ عَلَى الْوَضُوءِ الْمُبَارَكِ والبَرَكَةُ مِنَ السَّمَاءِ». حَتَّى تَوَضَّأْنَا كُلُّنَا.

3633. 'Abdullāh said: "You consider the signs to be punishment, whereas we used to think of them as a blessing during the time of the Messenger of Allāh ﷺ. We used to eat food with the Prophet ﷺ and we would hear the food's *Tasbīḥ.*" He said: "And the Prophet ﷺ was brought a container, so he put his hand it in, and the water began to spring from between his fingers. So the Prophet ﷺ said: 'Hasten to the blessed *Wuḍū'* and the blessing from the heavens' until all of us had performed *Wuḍū'*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٥٧٩ من حديث أبي أحمد الزبيري به.

Comments

The signs and miracles that solved the problems and difficulties of the Muslims were surely blessings, and those that on the demand of disbelievers to prove the power and control of Allāh ﷻ over His creation, were cause of fear and punishment.

Chapter 7. What Has Been Related About How The Revelation Would Descend Upon The Prophet ﷺ

(المعجم ٧) - بَابُ مَا جَاءَ كَيْفَ كَانَ يَنْزِلُ الْوَحْيُ عَلَى النَّبِيِّ ﷺ (التحفة ١٥)

3634. 'Āishah narrated that Al-Ḥārith bin Hishām asked the Prophet ﷺ: 'How does the Revelation come to you?' The Messenger of Allāh ﷺ said: 'Sometimes it comes to me like the ringing of a bell and that is the hardest upon me, and sometimes the angel will appear to me like a man, and he will speak to me such that I understand what he says."' 'Āishah said: "I saw the Messenger of Allāh while the Revelation was descending upon him on an extremely cold day. Then it ceased and his forehead was flooded with sweat." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ - هُوَ ابْنُ عِيسَى -: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ الحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ كَيْفَ يَأْتِيكَ الوَحْيُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ، وَأَحْيَانًا يَتَمَثَّلُ لِيَ المَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ». قَالَتْ عَائِشَةُ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَنْزِلُ عَلَيْهِ الوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ ... إلخ، ح:٢ من حديث مالك ومسلم، ح:٢٣٣٣ من حديث هشام به وهو في الموطإ: ١/ ٢٠٢، ٢٠٣.

Comments

When the Revelation came in the form of ringing of bell to the Prophet ﷺ, it was extremely hard on him. Sometimes the angel appeared in the form of a human being. This form of Revelation was easy. In this type of Revelation the

angel was transformed into the form of a man. The Prophet ﷺ perspired due to the gravity of the Revelation, and his complexion also changed.

Chapter 8. What Has Been Related About The Description Of The Prophet ﷺ

(المعجم ٨) - بَابُ مَا جَاءَ فِي صِفَةِ النَّبِيِّ ﷺ (التحفة ١٦)

3635. Al-Barā' said: "I have not seen anyone with hair past his shoulders in a red *Hullah* more handsome than the Messenger of Allāh ﷺ. He had hair that would flow on his shoulders, having broad shoulders, not too short and not too tall." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh.*

٣٦٣٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللهِ ﷺ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] متفق عليه، تقدم: ١٧٢٤.

Chapter (...) Regarding His ﷺ Face Being Like The Moon

(المعجم . . .) - بَابٌ: [فِي كَوْنِ وَجْهِهِ ﷺ مِثْلَ الْقَمَرِ] (التحفة ١٧)

3636. Abū Ishāq said: "A man asked Al-Barā': 'Was the face of the Messenger of Allāh ﷺ like a sword?' He said: 'No, like the moon.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh.*

٣٦٣٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللهِ ﷺ مِثْلَ السَّيْفِ؟ قَالَ: لَا، مِثْلَ الْقَمَرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٢ من حديث زهير به.

Comments

There is a shine in the sword too, but it is long in shape, therefore, Barā' answered that the shine was like the shine of moon which has soothing effect.

Chapter (...) 'Alī's Description Of The Prophet ﷺ

(المعجم ...) - بَابٌ: [وَصْفُ عَلِيٍّ لِلنَّبِيِّ ﷺ ...] (التحفة ١٨)

3637. 'Alī said: "The Prophet ﷺ was not tall nor was he short, his hands and feet were thick, his head was large, he was big-boned, he had a long *Masrubah*,[1] and whenever he walked, he leaned forward as if he was going down an decline. I have not seen anyone before him nor after him that resembled him ﷺ." ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another route) for similar narration with this chain.

٣٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عُثْمَانَ ابْنِ مُسْلِمِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمَ الرَّأْسِ، ضَخْمَ الْكَرَادِيسِ، طَوِيلَ الْمَسْرُبَةِ، إِذَا مَشَى تَكَفَّا تَكَفِّيًا كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ الْمَسْعُودِيِّ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

تخريج: [حسن] وأخرجه ابن سعد: ١/ ٤١١ عن أبي نعيم الفضل بن دكين به وسمع من المسعودي قبل اختلاطه وصححه الحاكم: ٢/ ٦٠٥، ٦٠٦ ووافقه الذهبي ورواه أحمد: ١/ ٩٦ من حديث المسعودي به ورواه عبدالملك بن عمير (أحمد: ١/ ١١٧، ١٢٧، ١٣٤) عن نافع بن جبير به وصححه ابن حبان، ح: ٢١١٧ وللحديث شواهد كثيرة.

Chapter (...) Another Description From 'Alī

(المعجم ...) - بَابٌ: [وَصْفٌ آخَرُ مِنْ عَلِيٍّ] (التحفة ١٩)

3638. Ibrāhīm bin Muḥammad, one of the offspring of 'Alī bin Abī Ṭālib said: "When 'Alī [may Allāh be pleased with him] described the Prophet ﷺ he would say: 'He was not extremely tall (*Mummaghiṭ*), nor was he extremely short (*Mutaraddid*), and he was of medium height in relation to the people. The wave of his hair was

٣٦٣٨ - حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي حَلِيمَةَ - مِنْ قَصْرِ الأَحْنَفِ - و أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ وَ عَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عُمَرُ ابْنُ عَبْدِ اللهِ مَوْلَى غُفْرَةَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ عَلِيٌّ [رَضِيَ اللهُ عَنْهُ] إِذَا وَصَفَ النَّبِيَّ ﷺ

[1] The line of hair from the chest to the navel.

not completely curly (*Qaṭaṭ*), nor straight, but it was in between. He did not have a large head, nor a small head (*Mukaltham*), his face was round and a blended-white color (*Mushrab*), his eyes were dark black (*Ad'aj*), his eye-lashes were long (*Ahdab*). He was big-boned and broad shouldered (*Al-Katad*), his body hair was well-placed, and he had a *Masrubah*, his hands and feet were thick (*Shathn*). When he walked he walked briskly (*Taqalla'*), he leaned forward as if he was walking on a decline (*Ṣabab*). And if he turned his head, his body turned as well, between his two shoulders was the seal of Prophethood, and he was the seal of the Prophets. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations (*'Ishrah*). Whoever saw him for the first time (*Badīhah*) would fear him, and whoever got to know him, loved him. The one who tried to describe him would have to say: 'I have not seen before him or after him anyone who resembles him ﷺ.'" **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* [is *Ḥasan Gharīb*], its chain is not connected. Abū Ja'far said: "I heard Al-Aṣma'ī say, explaining the description of the Prophet ﷺ: '*Al-Mummaghaṭ*: is one who is extremely tall.' He said: 'I heard a Bedouin say while speaking:

قَالَ: لَيْسَ بِالطَّوِيلِ الْمُمَّغِطِ، وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ، وَكَانَ رَبْعَةً مِنَ الْقَوْمِ، وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ كَانَ جَعْدًا رَجِلًا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ، وَكَانَ فِي الْوَجْهِ تَدْوِيرٌ أَبْيَضُ مُشْرَبٌ، أَدْعَجَ الْعَيْنَيْنِ، أَهْدَبَ الأَشْفَارِ، جَلِيلَ الْمُشَاشِ وَالْكَتَدِ، أَجْرَدَ ذُو مَسْرُبَةٍ، شَثْنَ الْكَفَّيْنِ والْقَدَمَيْنِ، إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ، وإِذَا الْتَفَتَ الْتَفَتَ مَعًا، بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدَ النَّاسِ [كفًّا وأَشْرَحَهُمْ] صَدْرًا، وأَصْدَقَ النَّاسِ لَهْجَةً، وَأَلْيَنَهُمْ عَرِيكَةً، وَأَكْرَمَهُمْ عِشْرَةً، مَنْ رَآهُ بَدِيهَةً هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِتُهُ: لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ غَرِيبٌ] لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. قَالَ أَبُو جَعْفَرٍ: سَمِعْتُ الأَصْمَعِيَّ يَقُولُ فِي تَفْسِيرِ صِفَةِ النَّبِيِّ ﷺ يَقُولُ: الْمُمَّغِطُ الذَّاهِبُ طُولًا. قَالَ: وَسَمِعْتُ أَعْرَابِيًّا يَقُولُ فِي كَلَامِهِ: تَمَغَّطَ فِي نُشَّابَتِهِ أَيْ مَدَّهَا مَدًّا شَدِيدًا. وَأَمَّا الْمُتَرَدِّدُ فَالدَّاخِلُ بَعْضُهُ فِي بَعْضٍ قِصَرًا، وَأَمَّا الْقَطَطُ فَالشَّدِيدُ الْجُعُودَةِ. وَالرَّجِلُ الَّذِي فِي شَعْرِهِ حُجُونَةٌ أَيْ يَنْحَنِي قَلِيلًا. وَأَمَّا الْمُطَهَّمُ فَالبَادِنُ الْكَثِيرُ اللَّحْمِ. وَأَمَّا الْمُكَلْثَمُ الْمُدَوَّرُ الْوَجْهِ. وَأَمَّا الْمُشْرَبُ فَهُوَ الَّذِي فِي بَيَاضِهِ حُمْرَةٌ وَالأَدْعَجُ الشَّدِيدُ سَوَادِ الْعَيْنِ. وَالأَهْدَبُ الطَّوِيلُ الأَشْفَارِ وَالْكَتَدُ مُجْتَمَعُ

الكَتِفَيْنِ وَهُوَ الكَاهِلُ. وَالمَسْرُبَةُ هُوَ الشَّعْرُ الدَّقِيقُ الَّذِي هُوَ كَأَنَّهُ قَضِيبٌ مِنَ الصَّدْرِ إِلَى السُّرَّةِ. والشَّثْنُ الغَلِيظُ الأَصَابِعِ مِنَ الكَفَّيْنِ وَالقَدَمَيْنِ. وَالتَّقَلُّعُ أَنْ يَمْشِيَ بِقُوَّةٍ. والصَّبَبُ الحَدُورُ نَقُولُ: انْحَدَرْنَا مِنْ صَبُوبٍ وَصَبَبٍ. وَقَوْلُهُ جَلِيلُ المُشَاشِ يُرِيدُ رُؤوسَ المَنَاكِبِ. والعِشْرَةُ الصُّحْبَةُ. وَالعَشِيرُ الصَّاحِبُ. وَالبَدِيهَةُ المُفَاجَأَةُ يَقَالُ بَدَهْتُهُ بِأَمْرٍ: أَيْ فَجِئْتُهُ.

"*Tamaghghaṭ Fī Nushābatihi*" meaning: he made it (his arrow) extremely long. And as for *Mutaraddid* then it is, that part of it enters into other parts, due to its shortness. *Al-Qaṭaṭ* is extremely curly. And the man who has *Ḥujūnah* in his hair has a bit of henna in it. And as for *Al-Muṭahham*, then it is the body with a lot of flesh. And as for *Al-Mukaltham*, then it is to have a round face. And as for *Al-Mushrab*, then it the one who has some redness to his whiteness. And *Al-Ad'aj*: is extreme darkness of the eyes. And *Al-Ahdab* means long eye-lashes. And *Al-Katad*: means the place where the shoulders meet, and it is *Al-Kāhil*. And *Al-Masrubah* is the faint hair which appears as a line from the chest to the navel. And *Ash-Shathn* is thick appendages on the hands and feet. And *At-Taqallu'* is to walk with force. And *Aṣ-Ṣabab*: is a decline. We say: 'We descended from declines and a decline.' And his statement: '*Jalīlul Mashāsh*: means the tips of his shoulders. And *Al-'Ishrah* is companionship. And *Al-'Ashīr* is the companion. And *Al-Badīhah* is an unexpected occurance. It is said: '*Badahtuhu Bi-Amr*' meaning: 'I surprised him.'"

تخريج: [إسناده ضعيف] وأخرجه ابن سعد: ١/ ٤١١، ٤١٢ من حديث عيسى بن يونس به
* عمر بن عبدالله: ضعيف (تقريب) وإبراهيم بن محمد لم يدرك عليًّا (تحفة الأشراف: ٧/ ٣٤٧).

Chapter 9. Regarding The Statement Of 'Āishah: "He Would Speak So Clearly, Unmistakably..."

(المعجم ٩) - بَابُ [قَوْلِ عَائِشَةَ : كَانَ يَتَكَلَّمُ بِكَلَامٍ يُبَيِّنُهُ فَصْلٌ . . .] (التحفة ٢٠)

3639. 'Urwah narrated that 'Āishah said: "The Messenger of Allāh did not speak quickly like you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of Az-Zuhrī, and Yūnus bin Yazīd reported it from Az-Zuhrī.

٣٦٣٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَسْرُدُ سَرْدَكُمْ هٰذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ يُبَيِّنُهُ فَصْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ، وَقَدْ رَوَاهُ يُونُسُ بْنُ يَزِيدَ عَنِ الزُّهْرِيِّ.

تخريج: [صحيح] رواه مسلم، فضائل الصحابة، باب: من فضائل أبي هريرة الدوسي رضي الله عنه، ح:٢٤٩٣ من حديث الزهري به وعلقه البخاري، ح:٣٥٦٨ * حديث يونس: متفق عليه، البخاري، ح:٣٥٦٨ ومسلم.

Comments

It means that the Prophet ﷺ would talk slowly and softly, making every word clear for the listener. It was easy to understand and remember his talk.

Chapter (...) Regarding The Statement Of Anas: "He Would Repeat A Statement Three Times..."

(المعجم . . .) - بَابُ [قَوْلِ أَنَسٍ: كَانَ ﷺ يُعِيدُ الْكَلِمَةَ ثَلَاثًا . . .] (التحفة ٢١)

3640. Anas bin Mālik narrated that: The Messenger of Allāh ﷺ would repeat a statement three times so that it could be understood. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it as a narration of 'Abdullāh bin Al-Muthanna.

٣٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ عَنْ عَبْدِ اللهِ بْنِ الْمُثَنَّى، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعِيدُ الكَلِمَةَ ثَلَاثًا لِتُعْقَلَ عَنْهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ الْمُثَنَّى.

تخريج: [صحيح] تقدم:٢٧٢٣.

Comments

According to the situation, the Prophet ﷺ would repeat his words to make it understood by the listeners. It depends on what he was talking about.

Sometimes he discussed delicate topics and repeated for the people, so that they could understand the significance and depth of the issue.

Chapter 10. Regarding The Statement Of Ibn Jaz': "I Have Not Seen Anyone Who Smiled More..."

(المعجم ١٠) - بَابُ [قَوْلِ ابْنِ جَزْءٍ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا . . .] (التحفة ٢٢)

3641. Ibn Jaz' said: "I have not seen anyone who smiled more than the Messenger of Allāh ﷺ." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. And it has been narrated, similar to this, by Yazīd bin Abī Ḥabīb from 'Abdullāh bin Al-Ḥārith bin Jaz'.

٣٦٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رُوِيَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ مِثْلُ هٰذَا.

تخريج: [حسن] وأخرجه أحمد: ٤/ ١٩٠، ١٩١ من حديث ابن لهيعة به وللحديث شواهد منها الحديث الآتي.

3642. Ibn Jaz' said: "The laughter of the Messenger of Allāh ﷺ was not but smiling." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*. We do not know of it as a narration of Laith bin Sa'd except through this route.

٣٦٤٢ - حَدَّثَنَا بِذٰلِكَ أَحْمَدُ بْنُ خَالِدٍ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ: مَا كَانَ ضَحِكُ رَسُولِ اللهِ ﷺ إِلَّا تَبَسُّمًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وللحديث شواهد كثيرة.

Comments:

The Prophet ﷺ would receive the people with a smile and happy gestures. Usually he would not laugh but instead, smile.

Chapter 11. What Has Been Related About The Seal Of Prophethood

(المعجم ١١) - بَابُ مَا جَاءَ فِي خَاتَمِ النُّبُوَّةِ (التحفة ٢٣)

3643. As-Sā'ib bin Yazīd said: "My maternal aunt took me to the

٣٦٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ

Prophet ﷺ, and said: 'O Messenger of Allāh! Indeed my nephew is in pain.' So he wiped over my head and supplicated for blessings for me. And he performed *Wuḍū'* and I drank from the water of his *Wuḍū'*. Then I stood behind his back, and I looked at the seal between his two shoulder blades, and it resembled the egg of a partridge." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Salmān, Qurrah bin Iyās Al-Muzani, Jābir bin Samurah, Abū Rimthah, Buraidah Al-Aslamī, 'Abdullāh bin Sarjis, 'Amr bin Akhṭab and Abū Sa'eed. And This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

إِسْمَاعِيلَ عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْـنَ أُخْتِي وَجِعٌ فَمَسَحَ بِرَأْسِي وَدَعَا لِي بِالْبَرَكَةِ وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ فَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ فَإِذَا هُوَ مِثْلُ زِرِّ الْحَجَلَةِ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ سَلْمَانَ وَقُرَّةَ بْنِ إِيَاسٍ الْمُزَنِيِّ وَجَابِرِ بْنِ سَمُرَةَ وأَبِي رِمْثَةَ وَبُرَيْدَةَ الأَسْلَمِيِّ وَعَبْدِ اللهِ بْنِ سَرْجِسَ وَعَمْرِو بْنِ أَخْطَبَ وَأَبِي سَعِيدٍ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء للصبيان بالبركة ومسح رؤوسهم، ح:٦٣٥٢ ومسلم، ح:٢٣٤٥ عن قتيبة به * وفي الباب عن سلمان [الشمائل، ح:٢١] وقرة بن إياس [الشمائل، ح:٥٩] وجابر بن سمرة [يأتي:٣٦٤٦] وأبي رمثة [أحمد:٢/٢٢٦، وحديث رميثة [الشمائل، ح:١٨] وبريدة [الشمائل، ح:٢١] وعبدالله بن سرجس [الشمائل، ح:٢٣] وعمرو بن أخطب [الشمائل، ح:٢٠] وأبي سعيد [الشمائل، ح:٢٢].

Comments:

Different Companions have described the 'Seal of Prophethood' differently, and everyone has given his own description according to his own understanding and views. Some described it like an egg of a partridge, others said it was like the egg of the pigeon, and still some others say that it was like *"Zirril-Ḥajalah"* meaning the button of a canopy.

3644. Jābir bin Samurah said: "The Seal of the Messenger of Allāh ﷺ" – meaning the one which was between his two shoulder blades – "was fleshy and red, resembling the egg of a pigeon." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٤٤ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالَقَانِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ عَن سِمَاكِ ابْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ خَاتَمُ رَسُولِ اللهِ ﷺ يَعْنِي الَّذِي بَيْنَ كَتِفَيْهِ غُدَّةٌ حَمْرَاءُ مِثْلَ بَيْضَةِ الْحَمَامَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب إثبات خاتم النبوة، وصفته . . . إلخ، ح:٢٣٤٤/ ١٠٩ من حديث سماك به.

Chapter 12. Regarding The Statement Of Ibn Samurah: "The Shin Of the Messenger of Allāh ﷺ Was Thin..."

(المعجم ١٢) - **بَابُ [قَوْلِ ابْنِ سَمُرَةَ: كَانَ فِي سَاقِ رَسُولِ اللهِ ﷺ حُمُوشَةٌ. . .]** (التحفة ٢٤)

3645. Jābir bin Samurah said: "The two shins of the Messenger of Allāh ﷺ were thin, and he would not laugh except as a smile, and whenever I looked at him I would say: 'He put kohl on his eyes,' but he ﷺ did not used kohl." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan Ṣaḥīḥ Gharīb* [from this route.]

٣٦٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَّادُ ابْنُ الْعَوَّامِ: أَخْبَرَنَا الْحَجَّاجُ - هُوَ ابْنُ أَرْطَاةَ - عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ فِي سَاقَيْ رَسُولِ اللهِ ﷺ حُمُوشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا وكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ: أَكْحَلَ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٥/ ١٠٥ من حديث عباد بن العوام به وصححه الحاكم: ٢/ ٦٠٦ فقال الذهبي: "حجاج (بن أرطاة) لين الحديث" وللحديث شواهد غير "حموشة".

Chapter (...) Regarding The Statement Of Ibn Samurah: "He ﷺ Had A Wide Mouth (*Ḍalī' Al-Fam*) And His Eyes Were *Ashkal*...

(المعجم . . .) - **بَابُ [قَوْلِ ابْنِ سَمُرَةَ: كَانَ ﷺ ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ. . .]** (التحفة ٢٥)

3646. Jābir bin Samurah said: "The Messenger of Allāh ﷺ had a wide mouth (*Ḍalī' Al-Fam*), his eyes were *Ashkal*, and he had thin heels (*Manhūs Al-'Aqib*). (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِبْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ ضَلِيعَ الفَمِ أَشْكَلَ العَيْنَيْنِ مَنْهُوسَ العَقِبِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب: في صفة فم النبي ﷺ وعينه، وعقبيه، ح:٢٣٣٩ من حديث شعبة به.

3647. Jābir bin Samurah said: "The Messenger of Allāh ﷺ had a wide mouth (*Ḍalī' Al-Fam*), his

٣٦٤٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ

eyes were *Ashkal*, and he had thin heels (*Manhūs Al-'Aqib*).

Shu'bah (one of the narrators) said: "I said to Simāk: 'What is "*Ḍalī' Al-Fam*?"' He said: 'A wide mouth.' I said: 'What is "*Ashkal Al-'Ainain*?"' He said: 'Having long eyes.'" [He said:] "I said: 'What is "*Manhūs Al-'Aqib*?"' He said: 'Little flesh.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مَنْهُوسَ الْعَقِبِ. قَالَ شُعْبَةُ: قُلْتُ لِسِمَاكٍ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: وَاسِعُ الْفَمِ، قُلْتُ: مَا أَشْكَلُ الْعَيْنَيْنِ؟ قَالَ: طَوِيلُ شِقِّ الْعَيْنِ، [قَالَ:] قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ اللَّحْمِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، أيضًا، ح:٢٣٣٩/٩٧ عن محمد بن المثنى به.

Chapter (...) Regarding The Statement Of Abū Hurairah: "I Have Not Seen Anything More Beautiful Than the Messenger of Allāh..."

(المعجم . . .) - **بَابُ [قَوْلِ أَبِي هُرَيْرَةَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللهِ ﷺ. . .]** (التحفة ٢٦)

3648. Abū Hurairah said: "I have not seen anything more beautiful than the Messenger of Allāh ﷺ. It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than the Messenger of Allāh ﷺ. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

٣٦٤٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللهِ ﷺ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللهِ ﷺ كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢/ ٣٨٠ عن قتيبة به ورواه عمرو بن الحارث عن أبي يونس سليم بن جبير به (ابن حبان (الإحسان): ٦٢٧٦ وابن عدي: ٣/ ١٠١٣).

Comments:

The Noble Prophet ﷺ walked with grace, dignity and firmness. He walked faster than others which put them in exertion to cope up with him.

Chapter (...) Regarding His ﷺ Describing The Prophets Whenever They Were Presented To Him

(المعجم . . .) - بَابُ [وَصْفِهِ ﷺ الْأَنْبِيَاءَ حَيْثُ عُرِضُوا عَلَيْهِ] (التحفة ٢٧)

3649. Jābir narrated that the Messenger of Allāh ﷺ said: "The Prophets were presented to me, and Mūsā was a thin man, it was as if he was from the men of Shanū'ah. And I saw 'Eīsā bin Mariam, and the closest of the people in resemblance to him, from those I have seen, is 'Urwah bin Mas'ūd. And I saw Ibrāhīm, and the closest of the people in resemblance to him, from those I have seen, is your companion" – meaning himself – "And I saw Jibrīl, and the closest of the people in resemblance to him, from those I have seen, is Diḥyah." [And he is Ibn Khalīfah Al-Kalbī.] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٦٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الأَنْبِيَاءُ فَإِذَا مُوسَى ضَرْبٌ مِنَ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ فَإِذَا أَقْرَبُ النَّاسِ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - وَرَأَيْتُ جِبْرِيلَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ وَ[هُوَ ابْنُ خَلِيفَةَ الكَلْبِيُّ]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح:١٦٧ عن قتيبة به.

Chapter 13. What Has Been Related About The Age Of The Prophet ﷺ, And How Old He Was When He Died

(المعجم ١٣) - بَابُ مَا جَاءَ فِي سِنِّ النَّبِيِّ ﷺ وابْنُ كَمْ كَانَ حِينَ مَاتَ (التحفة ٢٨)

3650. Ibn 'Abbās narrated: "The Prophet ﷺ died when he was sixty-five years old." (*Ḥasan*)

٣٦٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ النَّبِيُّ ﷺ وهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

تخريج: [حسن] وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح:٢٣٥٣ من حديث إسماعيل ابن علية به وأنكر عروة على ابن عباس ذكره النووي في شرح صحيح مسلم.

3651. Ibn 'Abbās narrated: "The Prophet ﷺ died when he was sixty-five years old." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*, the chain is *Ḥasan*.

٣٦٥١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ: حَدَّثَنَا عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ: أَخْبَرَنَا ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنُ الإِسْنَادِ صَحِيحٌ.

تخريج: [حسن] وأخرجه مسلم، أيضًا، ح:٢٣٥٣/ ١٢٢ عن نصر بن علي به وله شاهد في الشمائل، ح:٣٨٣.

Chapter (...) Regarding The Statement Of Ibn 'Abbās: "He ﷺ Stayed In Makkah For Thirteen Years..."

(المعجم ...) - بَابُ [قَوْلِ ابْنِ عَبَّاسٍ: مَكَثَ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً ...] (التحفة ٢٩)

3652. Ibn 'Abbās said: "The Prophet ﷺ stayed in Makkah for thirteen years – meaning while he was receiving Revelation – and he died when he was sixty-three years old." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Anas bin Mālik, and Daghfal bin Ḥanẓalah. It is not verified that Daghfal heard from the Prophet ﷺ [nor saw him]. The *Ḥadīth* of Ibn 'Abbās is *Ḥasan Gharīb* as a narration of 'Amr bin Dīnār.

٣٦٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَثَ النَّبِيُّ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يَعْنِي يُوحَى إِلَيْهِ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَائِشَةَ وأَنَسِ بْنِ مَالِكٍ وَدَغْفَلِ بْنِ حَنْظَلَةَ، وَلَا يَصِحُّ لِدَغْفَلٍ سَمَاعٌ مِنَ النَّبِيِّ ﷺ [ولَا رُؤْيَةٌ]. وحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَمْرِو بْنِ دِينَارٍ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح:٣٩٠٣ ومسلم، ح:٢٣٥١ من حديث روح بن عبادة به * وفي الباب عن عائشة [يأتي: ٣٦٥٤] وأنس بن مالك [تقدم: ٣٦٢٣] ودغفل بن حنظلة [الشمائل، ح: ٣٨٣].

Chapter (...) Regarding The Statement Of Mu'āwiyah: "The Messenger of Allāh ﷺ Died When He Was Sixty-Three Years Old..."

(المعجم . . .) - بَابُ [قَوْلِ مُعَاوِيَةَ: مَاتَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً . . .] (التحفة ٣٠)

3653. Jarīr [bin 'Abdullāh] narrated that he heard Mu'āwiyah bin Abī Sufyān giving a *Khuṭbah*, saying: "The Messenger of Allāh ﷺ died when he was sixty-three years old, and so did Abū Bakr and 'Umar, and I am sixty-three years old." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ جَرِيرٍ [ابْنِ عَبْدِ اللهِ]، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَالَ: سَمِعْتُهُ يَخْطُبُ يَقُولُ: مَاتَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَعُمَرُ وأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح:٢٣٥٢ عن محمد بن بشار به.

Comments:

Mu'āwiyah wished to die at the age of sixty-three but his wish was not fulfilled. When he died, he was eighty years of age. (*Tuḥfat Al-Aḥwadhī* v.4 p.307.)

Chapter (...) Regarding The Statement Of 'Āishah: "He ﷺ Died When He Was Sixty-Three Years Old"

(المعجم . . .) - بَابُ [قَوْلِ عَائِشَةَ: مَاتَ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً] (التحفة ٣١)

3654. 'Āishah [may Allāh be pleased with her] said: "The Prophet ﷺ died when he was sixty-three years old." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And the nephew of Az-Zuhrī reported it, similar to this, from Az-Zuhrī, from 'Urwah from 'Āishah.

٣٦٥٤ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ وَ الْحُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ قَالَ: أُخْبِرْتُ عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وقَالَ الْحُسَيْنُ بْنُ مَهْدِيٍّ فِي حَدِيثِهِ: ابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]: أَنَّ النَّبِيَّ ﷺ مَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ ابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ مِثْلَ هٰذَا.

تخريج: [صحيح] وهو متفق عليه، وأخرجه البخاري، المناقب، باب وفاة النبي ﷺ، ح:٣٥٣٦ ومسلم، ح:٢٣٤٩ من حديث الزهري به.

Chapter 14. Regarding The Virtues Of Abū Bakr Aṣ-Ṣiddīq, May Allāh Be Pleased With Him, And That His Name Is 'Abdullāh bin 'Uthmān, And That His Nickname Is 'Atīq

(المعجم ١٤) - بَابُ مَنَاقِبِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ وَاسْمُهُ عَبْدُ اللَّهِ بنُ عُثْمَانَ وَلَقَبُهُ عَتِيقٌ (التحفة ٣٢)

3655. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "I free myself of the friendship of every *Khalīl*, and if I were to take a *Khalīl* then I would have taken Ibn Abī Quḥāfah as a *Khalīl*. And indeed your companion is Allāh's *Khalīl*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Abū Sa'eed, Abū Hurairah, Ibn Az-Zubair and Ibn 'Abbās.

٣٦٥٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلِّهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وإِنَّ صَاحِبَكُمْ لَخَلِيلُ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وابْنِ الزُّبَيْرِ وابْنِ عَبَّاسٍ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح:٢٣٨٣/٥ من حديث الثوري به * وفي الباب عن أبي سعيد [يأتي:٣٦٦٠] وأبي هريرة [يأتي:٣٦٦١] وابن عباس [البخاري، ح:٣٦٥٦] وابن الزبير [البخاري، ح:٣٦٥٨].

Comments:

As the Prophet ﷺ had attained the status of being Allāh's *Khalīl*, therefore, it was not possible for him to give this status to anyone of his Companions, but every one of them could make him his friend. In this friendship, the status of Abū Bakr was above others.

3656. 'Umar bin Al-Khaṭṭāb said: "Abū Bakr is our chief, and the best of us, and the most beloved of

٣٦٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ

us to the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*.

عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذا خليلاً"، ح:٣٦٦٧، ٣٦٦٨ عن إسماعيل بن أبي أويس به.

3657. 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Which of the Companions of the Prophet ﷺ were the most beloved to the Messenger of Allāh ﷺ?' She said: 'Abū Bakr.' I said: 'Then who?' She said: ''Umar.' I said: 'Then who?' She said: 'Then Abū 'Ubaidah bin Al-Jarrāḥ.'" He said: "I said: 'Then who?'" He said: "Then she was silent." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ؟ قَالَتْ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: عُمَرُ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: فَسَكَتَتْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، فضل عمر رضي الله عنه، ح:١٠٢ من حديث الجريري به وحدث به قبل اختلاطه.

Comments:

It is unanimously agreed upon by *Ahl Sunnat Wal Jamā'a* that Abū Bakr, 'Umar bin Al-Khaṭṭab, 'Uthmān bin 'Affān, 'Alī ibn Abī Ṭālib were dear to the Prophet ﷺ respectively. Being a father, he loved Faṭimah more than he loved anyone else. The Prophet ﷺ loved Abū 'Ubaidah bin Al-Jarrāḥ. Abū 'Ubaidah conquered many land in the period of first two Caliphs.

3658. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Indeed the people of the higher levels, will be seen by those who are beneath them like the stars which appear far off in the sky. And indeed Abū Bakr and 'Umar are among them, and they have done well." (***Ḍa'īf***)

٣٦٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ وَالأَعْمَشِ وَعَبْدِاللهِ بْنِ صُهْبَانَ وابْنِ أَبِي لَيْلَى وَكَثِيرٍ النَّوَّاءِ كُلِّهِمْ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ كَمَا تَرَوْنَ النَّجْمَ

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, and it has been reported through other routes from 'Aṭiyyah from Abū Sa'eed.

الطَّالِعَ فِي أُفُقِ السَّمَاءِ، وإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح:٩٦ من حديث الأعمش وأبو داود، ح:٣٩٨٧ من حديث عطية العوفي به وحسنه البغوي (شرح السنة، ح:٣٨٩٢) وله شاهد حسن عند الطبراني في الأوسط:٦/٧، ح:٦٠٠٣.

Chapter 15. "If I Was To Take A *Khalīl*, Then I Would Take Abū Bakr As A *Khalīl*."

(المعجم ١٥) - بَابٌ: [«لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا»]

(التحفة ٣٣)

3659. Ibn Abī Mu'alla narrated from his father: "The Messenger of Allāh ﷺ gave a *Khuṭbah* one day and said: 'Indeed there is a man whose Lord has given him the choice between living in this life as long as he wishes to live, and eating from this life as much as he wishes to eat, and between meeting his Lord. So he chose meeting his Lord.'" He said: "So Abū Bakr cried. The Companions of the Prophet ﷺ said: 'Are you not amazed at this old man, when the Messenger of Allāh ﷺ mentioned a righteous man whose Lord gave him the choice between this life or meeting his Lord, and he chose meeting his Lord.'" He said: "But Abū Bakr was the most knowledgeable one of them regarding what the Messenger of Allāh ﷺ had said. So Abū Bakr said: 'Rather we will ransom our fathers and our wealth for you.' So the Messenger of Allāh ﷺ said:

٣٦٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ المَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي المُعَلَّى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ يَوْمًا فَقَالَ: «إِنَّ رَجُلًا خَيَّرَهُ رَبُّهُ بَيْنَ أَنْ يَعِيشَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَعِيشَ، وَيَأْكُلَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَأْكُلَ، وَبَيْنَ لِقَاءِ رَبِّهِ؟ فَاخْتَارَ لِقَاءَ رَبِّهِ - قَالَ: فَبَكَى أَبُو بَكْرٍ فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَلَا تَعْجَبُونَ مِنْ هٰذَا الشَّيْخِ إِذْ ذَكَرَ رَسُولُ اللهِ ﷺ رَجُلًا صَالِحًا خَيَّرَهُ رَبُّهُ بَيْنَ الدُّنْيَا وَبَيْنَ لِقَاءِ رَبِّهِ فَاخْتَارَ لِقَاءَ رَبِّهِ. قَالَ: فَكَانَ أَبُو بَكْرٍ أَعْلَمَهُمْ بِمَا قَالَ رَسُولُ اللهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: بَلْ نَفْدِيكَ بِآبَائِنَا وأَمْوَالِنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا مِنَ النَّاسِ أَحَدٌ أَمَنَّ إِلَيْنَا فِي صُحْبَتِهِ وَذَاتِ يَدِهِ مِنِ ابْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، ولٰكِنْ وُدٌّ

وإِخَاءُ إِيمَانٍ - مَرَّتَيْنِ أَوْ ثَلَاثًا - أَلَا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] وَهٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَبِي عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِإِسْنَادٍ غَيْرِ هٰذَا. وَمَعْنَى قَوْلِهِ: «أَمَنَّ إِلَيْنَا» يَعْنِي أَمَنَّ عَلَيْنَا.

'There is no one among people more beneficial to us (*Amanna Ilainā*) in his companionship, or generous with his wealth than Ibn Abī Quhāfah. And, if I were to take a *Khalīl*, I would have taken Ibn Abī Quhāfah as a *Khalīl*. But rather love and the brotherhood of faith' – saying that two or three times – 'Indeed your companion is the *Khalīl* of Allāh.'" ***(Ḍa'īf)***

[He said:] And there is something on this topic from Abū Sa'eed.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. This *Ḥadīth* has been related from Abū 'Awānah, from 'Abdul-Malik bin 'Umair with another chain. And the meaning of his saying: "*Amanna Ilainā*" is: "*Amanna 'Alainā*".

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٤٧٨ من حديث أبي عوانة به ❊ عبدالملك بن عمير عنعن وابن أبي المعلى الأنصاري: "لم يسم ولا يعرف" (تقريب) ❊ وفي الباب عن أبي سعيد [يأتي: ٣٦٦٠].

٣٦٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنَّ عَبْدًا خَيَّرَهُ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ؟ فَاخْتَارَ مَا عِنْدَهُ»، فَقَالَ أَبُو بَكْرٍ: فَدَيْنَاكَ يَا رَسُولَ اللهِ بِآبَائِنَا وَأُمَّهَاتِنَا. قَالَ: فَعَجِبْنَا. فَقَالَ النَّاسُ: انْظُرُوا إِلَى هٰذَا الشَّيْخِ يُخْبِرُ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خَيَّرَهُ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَ اللهِ وَهُوَ

3660. Abū Sa'eed Al-Khudrī said: "The Messenger of Allāh ﷺ sat upon the *Minbar* and said: 'Indeed a worshipper has been given a choice by Allāh, between Him giving him from the bounty of this life as much as he wishes, and between what is with Him. So he chose what is with Him.' So Abū Bakr said: 'We will ransom our fathers and mothers for you O Messenger of Allāh!'" He said: "So we were amazed. Then the people said: 'Look at this old man. The Messenger of Allāh ﷺ informs about a worshipper whom Allāh gave the choice, between Him giving him from the bounty of this

life as much as he wishes, and between that which is with Allāh, and he says: 'We will ransom our fathers and mothers for you?' But the Messenger of Allāh ﷺ was the one given the choice, and Abū Bakr was the one most knowledgeable of it among them. So the Prophet ﷺ said: 'From those who were most beneficial to me among the people in their companionship and their wealth was Abū Bakr. And if I were to take a *Khalīl*, I would have taken Abū Bakr as a *Khalīl*. But rather, the brotherhood of Islām. Let there not remain a door in the *Masjid* except the door of Abū Bakr.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَقُولُ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا؟ فَكَانَ رَسُولُ اللهِ ﷺ هُوَ الْمُخَيَّرُ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمُنَا بِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلٰكِنْ أُخُوَّةُ الإِسْلَامِ لَا تُبْقَيَنَّ فِي الْمَسْجِدِ خَوخَةٌ إِلَّا خَوخَةُ أَبِي بَكْرٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩٠٤ ومسلم، ح: ٢٣٨٢ من حديث مالك به.

Comments:

Other Companions could not comprehend the real meaning of the Prophet's ﷺ statement but Abū Bakr instantly understood the real meaning and started weeping, upon which the other Companions were amazed.

Chapter (...) "There Is No Favor For Anyone Except That We Have Repaid Him, Except For That Of Abū Bakr"

(المعجم ...) - بَابٌ: [«مَا لِأَحَدٍ يَدٌ إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ»] (التحفة ٣٤)

3661. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abū Bakr. Verily upon us, there is a favor due to him, which Allāh will repay him on the Day of

٣٦٦١ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْكُوفِيُّ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزٍ الْقَوَارِيرِيُّ عَنْ دَاوُدَ ابْنِ يَزِيدَ الأَوْدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا لِأَحَدٍ عِنْدَنَا يَدٌ إِلَّا وَقَدْ كَافَأْنَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِئُهُ اللهُ بِهَا يَوْمَ الْقِيَامَةِ، وَمَا

Judgment. No one's wealth has benefited me as Abū Bakr's wealth has benefited me. And if I were to take a Khalīl, then I would have taken Abū Bakr as a Khalīl, and indeed your companion is Allāh's Khalīl." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

نَفَعَنِي مَالُ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا أَلَا وإِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] داود بن يزيد ضعيف (تقريب) وله طريق آخر رواه ابن ماجه، ح:٩٤ وسنده ضعيف، وفيه الأعمش مدلس وعنعن و مع ذلك صححه ابن حبان (الإحسان:٦٨١٩).

Comments:

Abū Bakr sacrificed his family, his wealth, and his life for the Prophet ﷺ that is why the Prophet ﷺ said that Allāh ﷻ will repay Abuī Bakr on the Day of Judgment. Only such Companions can continue the Mission, and he deserved it rightly. The second place was given to 'Umar as mentioned in the next narration.

Chapter 16. "Stick To The Two After Me, Abū Bakr and 'Umar"

(المعجم ١٦) - بَابٌ: [«اقْتَدُوا بِالَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ»] (التحفة ٣٥)

3662. Ḥudhaifah narrated that the Messenger of Allāh ﷺ said: "Stick to the two after me, Abū Bakr and 'Umar." (***Ḥasan***)

There is something on this topic from Ibn Mas'ūd.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Sufyān Ath-Thawrī reported this *Ḥadīth* from 'Abdul-Malik bin 'Umair, from a freed slave of Ribi'ī, from Ribi'ī, from Ḥudhaifah from the Prophet ﷺ.

Aḥmad bin Manī' and more than one narrator narrated to us, they said: "Sufyān bin 'Uyainah narrated to us from 'Abdul-Malik bin 'Umair" similarly. And Sufyān bin 'Uyainah would commit *Tadlīs* with this *Ḥadīth*. Sometimes he would

٣٦٦٢ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَائِدَةَ، عَنْ عَبْدِالمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ - هُوَ ابْنُ حِرَاشٍ -، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اقْتَدُوا بِالَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ». وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ هٰذَا الْحَدِيثَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيٍّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ نَحْوَهُ، وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُدَلِّسُ فِي

mention it from Zā'idah from 'Abdul-Malik bin 'Umair, and sometimes he wouldn't mention Zā'idah in it.

Ibrāhīm bin Sa'd reported this *Hadīth* from Sufyān Ath-Thawrī, from 'Abdul-Mālik bin 'Umair, from Hilāl, the freed slave of Ribi'ī, from Ribi'ī, from Hudhaifah, from the Prophet ﷺ.

This *Hadīth* has also been reported from other than this route, from Ribi'ī, from Hudhaifah from the Prophet ﷺ. [Sālim Al-An'umī who is from Al-Kūfah, reported it from Ribi'ī bin Hirāsh, from Hudhaifah].

هٰذَا الْحَدِيثِ فَرُبَّمَا ذَكَرَهُ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَرُبَّمَا لَمْ يَذْكُرْ فِيهِ عَنْ زَائِدَةَ. وَرَوَى هٰذَا الْحَدِيثَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ هِلَالٍ مَوْلَى رِبْعِيٍّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ أَيْضًا عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ. [رَوَاهُ سَالِمٌ الأَنْعُمِيُّ كُوفِيٌّ عَنْ رِبْعِيٍّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ].

تخريج: [**حسن**] وأخرجه أحمد: ٥/ ٣٨٢ والحميدي، ح: ٤٥٠ عن سفيان بن عيينة به ورواه ابن ماجه، ح: ٩٧ من حديث سفيان الثوري به * وفي الباب عن ابن مسعود [يأتي: ٣٨٠٥].

3663. Hudhaifah [may Allāh be pleased with him] said: "We were sitting with the Prophet ﷺ and he said: 'I do not know how long I will be with you, so stick to the two after me,' and he signaled towards Abū Bakr and 'Umar." (***Hasan***)

٣٦٦٣ - **حَدَّثَنَا** سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ سَالِمٍ أَبِي الْعَلَاءِ الْمُرَادِيِّ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ رِبْعِيٍّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنِّي لَا أَدْرِي مَا بَقَائِي فِيكُمْ، فَاقْتَدُوا بِالَّذَيْنِ مِنْ بَعْدِي» وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

تخريج: [**إسناده حسن**] وأخرجه أحمد: ٥/ ٣٩٩ من حديث سالم المرادي به باختلاف يسير وصححه ابن حبان، ح: ٢١٩٣.

Comments:

There is a clear indication in this narration that Abū Bakr and 'Umar will lead the *Ummah* after the Prophet ﷺ. Their character is spotless, and the people should follow them, and their example will guide others to come after them.

3664. Anas narrated that the Messenger of Allāh ﷺ said about Abū Bakr and 'Umar: "These two are the masters of the elder people

٣٦٦٤ - **حَدَّثَنَا** الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ [الْعَبْدِيُّ] عَنِ

الأَوْزَاعِيِّ، عَنْ قَتَادَةَ، عَنْ أَنسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «هٰذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ والآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرْهُمَا يَا عَلِيُّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Alī." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: [حسن] وأخرجه الطبراني في الأوسط: ٦٨٦٩ من حديث محمد بن كثير المصيصي به وتفرد به وأورده الضياء في المختارة: ٧/ ٩٦، ح: ٢٥٠٨_٢٥١٠ وانظر الحديث الآتي: ٣٦٦٦.

Comments:

Elderly age is a period when a person is mature and wise. In this period, knowledge and power of acting upon knowledge, both are fully developed. Logically, when they are leaders of the elderly people in the Paradise, they are also leaders of the grown up people. Ḥasan and Ḥusain will be the leaders of the young people. (*Tuḥfat Al-Aḥwadhī*)

(المعجم . . .) - بَابٌ: [«أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مَا خَلَا النَّبِيِّينَ»] (التحفة ٣٦)

Chapter (...) "Abū Bakr And 'Umar Are The Masters Of The Elder People Among The Inhabitants Of Paradise, Not Including The Prophets"

٣٦٦٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ إِذْ طَلَعَ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ والآخِرِينَ إِلَّا النَّبِيِّينَ والمُرْسَلِينَ يَا عَلِيُّ لَا تُخْبِرْهُمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. والوَلِيدُ بْنُ مُحَمَّدٍ المُوقَرِيُّ يُضَعَّفُ فِي الْحَدِيثِ [ولَمْ يَسْمَعْ عَلِيُّ بْنُ الْحُسَيْنِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ] وَقَدْ رُوِيَ

3665. 'Alī bin Abī Ṭālib said: "I was with the Messenger of Allāh ﷺ, and Abū Bakr and 'Umar came up (in discussion), so the Messenger of Allāh ﷺ said: 'These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Alī.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. Al-Walīd bin Muḥammad Al-Mūqarī was graded weak in *Ḥadīth*. [And 'Alī bin Al-Ḥusain did not hear from

'Alī bin Abī Ṭālib] And this *Ḥadīth* has been reported from 'Alī through routes other than this. And there are narrations on this topic from Anas and Ibn 'Abbās.

هٰذَا الْحَدِيثُ عَنْ عَلِيٍّ مِنْ غَيْرِ هٰذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ أَنَسٍ وابْنِ عَبَّاسٍ.

تخريج: [حسن] وانظر الحديث الآتي * وفي الباب عن أنس.

3666. 'Alī narrated that the Prophet ﷺ said: "Abū Bakr and 'Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O 'Alī." (*Ḥasan*)

٣٦٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: ذَكَرَهُ دَاوُدُ عَنِ الشَّعْبِيِّ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الجَنَّةِ مِنَ الأَوَّلِينَ والآخِرِينَ مَا خَلَا النَّبِيِّينَ والمُرْسَلِينَ، لَا تُخْبِرْهُمَا يَا عَلِيُّ».

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٥ من حديث الشعبي به والحارث الأعور ضعيف وله طرق حسنة عند عبدالله بن أحمد في زوائد المسند: ١/ ٨٠ وابن ماجه، ح: ١٠٠ وغيرهما وقوله: "لا تخبرهما يا علي" له شاهد عند الدولابي: ٢/ ٩٩ وابن عدي وغيرهما وهو حسن.

Chapter (...) Abū Bakr's Statement: "Am I Not The Most Deserving Of It Among The People..."

(المعجم . . .) - [بَابُ قَوْلِ أَبِي بَكْرٍ: أَلَسْتُ أَحَقَّ النَّاسِ بِهَا . . .] (التحفة ٣٧)

3667. Abū Sa'eed Al-Khudrī narrated that Abū Bakr said: "Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* [is *Gharīb*] some of them reported it from Shu'bah from Al-Jurairī, from Abū Naḍrah, that he said: "Abū Bakr said." And this is more correct.

٣٦٦٧ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ أَبُو بَكْرٍ: أَلَسْتُ أَحَقَّ النَّاسِ بِهَا، أَلَسْتُ أَوَّلَ مَنْ أَسْلَمَ، أَلَسْتُ صَاحِبَ كَذَا، أَلَسْتُ صَاحِبَ كَذَا.

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ [غَرِيبٌ] قَدْ رَوَاهُ بَعْضُهُمْ عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ: وَهٰذَا أَصَحُّ.

(Another chain) from Abū Naḍrah that he said: "Abū Bakr said." Then he mentioned similar to it in meaning, and he did not mention: 'From Abū Sa'eed' in it, and this is more correct.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ، فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي سَعِيدٍ: وَهٰذَا أَصَحُّ.

تخريج: [إسناده صحيح] وأخرجه ابن حبان، ح:٢١٧٣ من حديث أبي سعيد الأشج به.

Comments:

He is the only true and real successor of the Prophet ﷺ who is first to acknowledge his call and follow him, and remain steadfast throughout his life, and spend all his skills and efforts to make his mission successful. It is obvious that Abū Bakr was the only person who had these qualities.

Chapter (...) The Virtue Of Abū Bakr And 'Umar Over The Rest Of The Companions Before The Prophet ﷺ

(المعجم . . .) - بَابٌ: [فِيمَا لِأَبِي بَكْرٍ وَعُمَرَ عِنْدَ النَّبِيِّ ﷺ مِنَ الْمَزِيَّةِ عَلَى سَائِرِ الصَّحَابَةِ] (التحفة ٣٨)

3668. Anas narrated that the Messenger of Allāh ﷺ used to go out to his Companions from the *Muhājirīn* and the *Anṣār* while they were sitting, and Abū Bakr and 'Umar would be with them. No one would lift their sight towards him except Abū Bakr and 'Umar, because they used to look at him, and he would look at them, and they would smile at him, and he would smile at them. ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, and we do not know of it except as a narration of Al-Ḥakam bin 'Aṭiyyah, and some of them have criticized Al-Ḥakam bin 'Aṭiyyah.

٣٦٦٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْحَكَمُ بْنُ عَطِيَّةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ عَلَى أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَهُمْ جُلُوسٌ وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَلَا يَرْفَعُ إِلَيْهِ أَحَدٌ مِنْهُمْ بَصَرَهُ إِلَّا أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُمَا كَانَا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا، وَيَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ بْنِ عَطِيَّةَ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي الْحَكَمِ بْنِ عَطِيَّةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٣/ ١٥٠ عن أبي داود الطيالسي به وهو في مسنده، ح:٢٠٦٤ * الحاكم به، عطية ضعفه الجمهور وروى عنه أبو داود أحاديث منكرة، راجع التهذيب وغيره.

Comments:

While sitting in a gathering, turning towards a person, and looking at them with appreciation and exchange of smiles is a sign of love and fondness. The Prophet's ﷺ attitude towards Abū Bakr and 'Umar in gatherings shows his love for them.

Chapter (...) His ﷺ Statement To Abū Bakr And 'Umar: "This Is How We Will Be Resurrected On The Day Of Judgment..."

(المعجم . . .) - بَابُ [قَوْلِهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ. . .»] (التحفة ٣٩)

3669. Ibn 'Umar narrated that the Messenger of Allāh ﷺ departed one day and entered the *Masjid*, along with Abū Bakr and 'Umar. One was on his right and the other was on his left, and he was holding their hands, and he said: 'This is how we will be resurrected on the Day of Judgment."' ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, and Sa'eed bin Maslamah is not strong according to them (the scholars of *Ḥadīth*). This *Ḥadīth* has also been reported from routes other than this from Nāfi' from Ibn 'Umar.

٣٦٦٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ ذَاتَ يَوْمٍ فَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ، أَحَدُهُمَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ: «هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَسَعِيدُ بْنُ مَسْلَمَةَ لَيْسَ عِنْدَهُمْ بِالْقَوِيِّ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ أَيْضًا مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٩ من حديث سعيد بن مسلمة به وهو ضعيف.

Comments:

Resurrecting together from the graves on the Day of Judgment means to live together with mutual love and affection in this world till the last breath.

3670. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said to Abū Bakr: "You are my companion at the *Ḥawḍ*, and my companion in the cave." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٦٧٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ أَبِي الأَسْوَدِ قَالَ: حَدَّثَنِي كَثِيرٌ أَبُو إِسْمَاعِيلَ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَبِي بَكْرٍ: «أَنْتَ صَاحِبِي عَلَى الْحَوْضِ، وَصَاحِبِي فِي الْغَارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [**إسناده ضعيف**] كثير ضعيف وجميع رافضي (تقريب).

Comments:

Being a companion of "*Hawd*" and a companion to the Cave means to be a companion of both the worlds, here in this world and in the Hereafter. Abū Bakr ﷺ has the distinction of being "the companion of the Cave at the time of emigration from Makkah to Al-Madīnah.

Chapter (...) His ﷺ Statement About Them: "These Two Are The Hearing And The Seeing"

(المعجم . . .) - **بَابُ [قَوْلِهِ ﷺ فِيهِمَا: «هٰذَانِ السَّمْعُ وَالْبَصَرُ»]** (التحفة ٤٠)

3671. 'Abdullāh bin Ḥanṭab narrated that the Prophet ﷺ saw Abū Bakr and 'Umar and said: "These two are the hearing and the seeing." ***(Ḥasan)***

[He said:] There is a narration on this topic from 'Abdullāh bin 'Amr and this *Ḥadīth* is *Mursal*. 'Abdullāh bin Ḥanṭab did not see the Prophet ﷺ.

٣٦٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَبْدِ اللهِ بْنِ حَنْطَبٍ: أَنَّ النَّبِيَّ ﷺ رَأَى أَبَا بَكْرٍ وعُمَرَ فَقَالَ: «هٰذَانِ السَّمْعُ والبَصَرُ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [وَ]هٰذَا حَدِيثٌ مُرْسَلٌ. وَعَبْدُ اللهِ بْنُ حَنْطَبٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ.

تخريج: [**حسن**] وأخرجه الحاكم: ٣/ ٦٩ من حديث عبد العزيز، وابن أبي حاتم في العلل: ٢/ ٣٨٥، ح: ٢٦٦٧ من حديث ابن أبي فديك به وصححه الحاكم وقال الذهبي: "حسن" وسنده ضعيف وللحديث شواهد عند الخطيب: ٨/ ٤٥٩، ٤٦٠ وغيره وهو بها حسن لغيره * وفي الباب عن عبدالله بن عمرو [ابن أبي عاصم في السنة، ح: ١٢٢٢].

Comments:

It means that Abū Bakr and 'Umar are very close to me and they have the same status as my eyes and ears have on my body. It may also mean that they have the same status among the Muslims and in Religion as the two organs have in the body.

Chapter (...) "Order Abū Bakr To Lead the People In *Ṣalāt*..."

(المعجم . . .) - **بَابُ: [«مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. . .»]** (التحفة ٤١)

3672. 'Āishah narrated that the Prophet ﷺ said: "Order Abū Bakr to lead the people in *Ṣalāt*."

٣٦٧٢ - حَدَّثَنَا أَبُو مُوسَى إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ - هُوَ ابْنُ

عِيسَى -: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَأْمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ، قَالَتْ: فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَأْمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لأُصِيبَ مِنْكِ خَيْرًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وأَبِي مُوسَى وابْنِ عَبَّاسٍ وَسَالِمِ بْنِ عُبَيْدٍ. [وعَبْدِ اللهِ بْنِ زَمْعَةَ].

'Āishah said: "O Messenger of Allāh! If Abū Bakr takes your place, the people will not be able to hear due to his crying, so order 'Umar to lead the people in *Ṣalāt*." She said: "So he said: 'Order Abū Bakr to lead the people in *Ṣalāt*.'" 'Āishah said: "So I said to Ḥafṣah: 'Tell him that if Abū Bakr takes your place, then the people will not be able to hear due to his crying, so order 'Umar to lead the people in *Ṣalāt*.'" Upon this Ḥafṣah did it. So the Messenger of Allāh ﷺ said: "Indeed you are but like the companions of Yūsuf! Order Abū Bakr to lead the people in *Ṣalāt*." So Ḥafṣah said to 'Āishah: "I never received any good from you." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from 'Abdullāh bin Mas'ūd, Abū Mūsa, Ibn 'Abbās, Sālim bin 'Ubaid [and 'Abdullāh bin Zam'ah].

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب أهل العلم والفضل أحق بالإمامة، ح:٦٧٩ ومسلم، ح:٤١٨ من حديث مالك به وهو في الموطإ:١/ ١٧٠، ١٧١ * وفي الباب عن عبدالله بن مسعود [لم أجده] وأبي موسى [البخاري، ح:٦٧٨، ٣٣٨٥ ومسلم، ح:٤٢٠] وابن عباس [ابن ماجه، ح:١٢٣٥] وسالم بن عبيد [الشمائل، ح:٣٩٧] وعبدالله بن زمعة [أبو داود، ح:٤٦٦٠].

Comments:

On hearing about the beauty of Yūsuf ﷺ the women of the city deliberately talked to Zulaikhah in a critical way, so that she would let them admire the beauty of Yūsuf ﷺ. It may also mean that they were bothering him as the women of the city had bothered Yūsuf ﷺ.

Chapter (...) "It Is Not Befitting That A Group, Among Whom Is Abū Bakr, Be Led By Other Than Him"

(المعجم . . .) - بَابٌ: [«لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يَؤُمَّهُمْ غَيْرُهُ»] (التحفة ٤٢)

3673. 'Āishah narrated that the Messenger of Allāh ﷺ said: "It is not befitting that a group, among whom is Abū Bakr, be led by other than him." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

٣٦٧٣ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْكُوفِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عِيسَى بْنِ مَيْمُونٍ الأَنْصَارِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يَؤُمَّهُمْ غَيْرُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٥/ ١٨٨١ من حديث نصر به ✽ عيسى بن ميمون ضعيف (تقريب).

Comments:

This narration shows that in the presence of a superior scholar or learned personality, leading the prayer is not valid without some genuine reason.

Chapter (...) His ﷺ Wish That Abū Bakr Be Among Those Who Are Called From All Of The Gates Of Paradise...

(المعجم . . .) - بَابٌ: [رَجَاؤُهُ ﷺ أَنْ يَكُونَ أَبُو بَكْرٍ مِمَّنْ يُدْعَى مِنْ جَمِيعِ أَبْوَابِ الْجَنَّةِ. . .] (التحفة ٤٣)

3674. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever spends a pair of things in the path of Allāh, he will be called in Paradise: 'O worshipper of Allāh, this is good.' And whoever is among the people of *Ṣalāt*, he will be called from the gate of *Ṣalāt*, and whoever was among the people of *Jihād*, he will be called from the gate of *Jihād*. And whoever was among the people of charity, then he will be called from the gate of charity, and

٣٦٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللهِ هٰذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ

whoever was from the people of fasting, then he will be called from the gate of *Ar-Rayyān*." So Abū Bakr said: "May my father and mother be ransomed for you! The one who is called from these gates will be free of all worries. But will anyone be called from all of those gates?" He (ﷺ) said: "Yes, and I hope that you are among them." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ». فَقَالَ أَبُو بَكْرٍ: بِأَبِي أَنْتَ وأُمِّي مَا عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الصوم، باب الريان للصائمين، ح:١٨٩٧ من حديث معن ومسلم، ح:١٠٢٧ من حديث الزهري به وهو في الموطأ: ٢/ ٣٦٩.

Comments:

The explanation of a "pair of things" in some narrations is two animals, two goats, two cows or two donkeys. The purpose of this is to give a pair out of every thing in way of Allāh ﷻ. Some of the scholars say it suggests giving of things in abundance in the path of Allāh ﷻ because sometimes the word 'pair' in Arabic language is used to show plurality.

3675. Zaid bin Aslam said: "I heard 'Umar bin Al-Khaṭṭāb saying: 'We were ordered by the Messenger of Allāh ﷺ to give in charity, and that coincided with a time in which I had some wealth, so I said, "Today I will beat Abū Bakr, if ever I beat him."' So I came with half of my wealth, and the Messenger of Allāh ﷺ said: "What did you leave for your family?" I said: "The like of it." And Abū Bakr came with everything he had, so he said: "O Abū Bakr! What did you leave for your family?" He said: "I left Allāh and His Messenger for them." I said: [By Allāh] I will never be able to beat him to something."' (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ البَزَّازُ البَغْدَادِيُّ: أَخْبَرَنَا الفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَتَصَدَّقَ وَوَافَقَ ذَلِكَ عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا، قَالَ: فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَبْقَيْتَ لأَهْلِكَ؟» قُلْتُ: مِثْلَهُ، وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ، فَقَالَ: «يَا أَبَا بَكْرٍ! مَا أَبْقَيْتَ لأَهْلِكَ؟» فَقَالَ: أَبْقَيْتُ لَهُمُ اللهَ وَرَسُولَهُ، قُلْتُ: [وَاللهِ] لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الزكاة، باب الرخصة في ذلك، ح:١٦٧٨ من حديث الفضل بن دكين به وصححه الحاكم على شرط مسلم: ١/ ٤١٤ ووافقه الذهبي.

Comments:

'Umar ﷺ thought that today he has lot of things and wealth for donation and Abū Bakr cannot surpass him today in his donation. It proved only to be wishful thinking from 'Umar. Abū Bakr brought the entire property of his house and left nothing for himself, whereas 'Umar brought only half of his property.

Chapter (...) His ﷺ Statement To A Woman: "And If You Do Not Find Me Then Go To Abū Bakr"

(المعجم . . .) - بَابُ [قَوْلِهِ ﷺ لِامْرَأَةٍ: «فَإِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ»] (التحفة ٤٤)

3676. Jubair bin Muṭ'im narrated, that a woman came to the Messenger of Allāh ﷺ to speak to him about something. Then he ordered her with something, and she said: "What should I do O Messenger of Allāh if I do not find you?" He said: "If you do not find me, then go to Abū Bakr." (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ* [*Gharīb* from this route].

٣٦٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ [قَالَ]: حَدَّثَنَا أَبِي عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللهِ ﷺ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا بِأَمْرٍ فَقَالَتْ: أَرَأَيْتَ يَا رَسُولَ اللهِ إِنْ لَمْ أَجِدْكَ؟ قَالَ: «إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ». [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ [غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح:٢٣٨٦ من حديث يعقوب والبخاري، ح:٣٦٥٩ من حديث إبراهيم بن سعد به.

Comments:

It seems from this narration, that the Prophet ﷺ had promised to the woman to give her something. She asked him that if she could not find him or he dies before the promise is fulfilled, what should she do? The Prophet ﷺ told her to go to Abū Bakr. This is a clear indication that Abū Bakr will be Caliph and he will fulfill his promise.

Chapter (...)

(المعجم . . .) - بَابٌ: (التحفة . . .)

3677. Abū Salamah bin 'Abdur-Raḥmān narrated from Abū Hurairah, who said that the Messenger of Allāh ﷺ said:

٣٦٧٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ [قَالَ]: أَنْبَأَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ

الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا رَجُلٌ رَاكِبٌ بَقَرَةً إِذْ قَالَتْ: لَمْ أُخْلَقْ لِهٰذَا إِنَّمَا خُلِقْتُ لِحَرْثٍ»، فَقَالَ رَسُولُ اللهِ ﷺ: «آمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». قَالَ أَبُو سَلَمَةَ: وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ [واللهُ أَعْلَمُ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعفَرٍ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

"While a man was riding a cow it said: 'I was not created for this, I was only created to till.'" So the Messenger of Allāh ﷺ said: "I believe in that, myself, and Abū Bakr, and 'Umar." Abū Salamah said: "And the two of them were not among the people that day [and Allāh knows best]."

(Another route) with this chain, similarly. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، أخرجه البخاري، الحرث والمزارعة، باب استعمال البقر للحراثة، ح: ٢٣٢٤ ومسلم، ح: ٢٣٨٨ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٢٣٥٤.

Comments:

This event proves that the Prophet ﷺ had complete trust in Abū Bakr and 'Umar, and be believed that they both will second him.

Chapter (...) His ﷺ Order To Close The Gates Except For The Gate Of Abū Bakr

(المعجم . . .) - بَابٌ: [أَمْرُهُ ﷺ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ] (التحفة ٤٥)

٣٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَدِّ الأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

3678. 'Āishah narrated that the Prophet ﷺ ordered the closing of all the gates, except for the gate of Abū Bakr.

And there is a narration on this topic from Abū Sa'eed. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route.

تخريج: **[صحيح]** وأخرجه ابن حبان من طريق آخر عن الزهري به (الإحسان: ٦٨١٨) وسنده ضعيف وللحديث شواهد عند البخاري، ح: ٣٩٠٤ ومسلم، ح: ٢٣٨٢ وغيرهما * وفي الباب عن أبي سعيد [تقدم: ٣٦٦٠].

Comments:

In this narration 'gate' means the window opening in the *Masjid* because the gates had already been closed.

Chapter (...) That He Was Called 'Atīq (Freed Person)...

3679. 'Āishah narrated that Abū Bakr entered upon the Messenger of Allāh ﷺ, so he said: "You are Allāh's *'Atīq* from the Fire." From that day on he was called *'Atīq*. **(*Ḍa'īf*)**

This *Ḥadīth* is *Gharib*, and some of them reported this *Ḥadīth* from Ma'n and said: "From Mūsā bin Ṭalḥah, from 'Āishah."

(المعجم . . .) - بَابٌ: [تَسْمِيَتُهُ عَتِيقًا . . .] (التحفة ٤٦)

٣٦٧٩ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ عَنْ عَمِّهِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «أَنْتَ عَتِيقُ اللهِ مِنَ النَّارِ» فَيَوْمَئِذٍ سُمِّيَ عَتِيقًا. هٰذَا حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ مَعْنٍ وَقَالَ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَائِشَةَ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١/ ٥٤، ح: ٩ من حديث إسحاق بن يحيى به وله شواهد ضعيفة عند ابن حبان، ح: ٢١٧١ والحاكم: ٣/ ٦١ وغيرهما وبالغ الحاكم فقال: "هذا حديث باطل".

Chapter (...) "As For My Two Ministers On The Earth, Then They Are Abū Bakr And 'Umar..."

3680. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "There is no Prophet except that he has two ministers among the inhabitants of the heavens, and two ministers among the inhabitants of the earth. As for my two ministers from the inhabitants of the heavens, then they are Jibrīl and Mikā'īl, and as for my two ministers from the inhabitants of the earth, then they are Abū Bakr and 'Umar." **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

Abū Al-Jaḥḥāf's (a narrator in the chain) name is Dāwud bin Abī

(المعجم . . .) - بَابٌ: [«فَأَمَّا وَزِيرَايَ فِي الْأَرْضِ: فَأَبُو بَكْرٍ وَعُمَرُ . . .»] (التحفة ٤٧)

٣٦٨٠ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا تَلِيدُ بْنُ سُلَيْمَانَ عَنْ أَبِي الْجَحَّافِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانِ مِنْ أَهْلِ السَّمَاءِ، وَوَزِيرَانِ مِنْ أَهْلِ الأَرْضِ، فَأَمَّا وَزِيرَايَ مِنْ أَهْلِ السَّمَاءِ فَجِبْرِيلُ وَمِيكَائِيلُ، وَأَمَّا وَزِيرَايَ مِنْ أَهْلِ الأَرْضِ فَأَبُو بَكْرٍ وعُمَرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو الْجَحَّافِ اسْمُهُ: دَاوُدُ بْنُ أَبِي عَوْفٍ وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ. قَالَ:

'Awf. And it is related from Sufyān Ath-Thawrī, that he said: "Abū Al-Jaḥḥāf narrated to us – and he was acceptable."

[And Talīd bin Sulaimān's *Kunyah* is Abū Idrīs and he is Shī'ī].

حَدَّثَنَا أَبُو الْجَحَّافِ وَكَانَ مَرْضِيًّا [وتَلِيدُ بْنُ سُلَيْمَانَ يُكْنَى أَبَا إِدْرِيسَ وهُوَ شِيعِيٌّ].

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢/ ٥١٧ من حديث الأشج به * تليد رافضي ضعيف وعطية ضعيف تقدم مرارًا.

Comments:

Those are appointed ministers who are trusted, able and competent because they have to render their advice in every important matter.

Chapter 17. Regarding The Virtues Of Abū Ḥafṣ 'Umar bin Al-Khaṭṭāb, May Allāh Be Pleased With Him

(المعجم ١٧) - [بَابٌ: فِي] مَنَاقِبِ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٤٨)

3681. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "O Allāh! Honor Islām through the most dear of these two men to you: Through Abū Jahl or through 'Umar bin Al-Khaṭṭāb." He said: "And the most dear of them to Him was 'Umar." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Ibn 'Umar.

٣٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ومُحَمَّدُ ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا أَبُو عَامِرٍ العَقَدِيُّ: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ أَعِزَّ الإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ بِأَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ». قَالَ: وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخريج: [حسن] وأخرجه أحمد: ٢/ ٩٥ عن أبي عامر به وصححه ابن حبان، ح: ٢١٧٩ وللحديث شواهد عنده، ح: ٢١٨٠ والحاكم: ٣/ ٨٣ وغيرهما.

Comments:

Of the gifts of Allāh to 'Umar is determination, ability, maturity, and the power of decision making. What was right in his opinion, he guarded it and faced every kind of obstructions in its way. When he embraced Islam, the Muslims got a new spirit and new power, and they started praying in the premises of the Ka'bah.

Chapter (...) "Indeed Allāh Has Put The Truth Upon The Tongue And In The Heart Of 'Umar"

(المعجم . . .) - بَابٌ : [«إِنَّ اللهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ»] (التحفة ٤٩)

3682. Nāfi' narrated from Ibn 'Umar, that the Messenger of Allāh ﷺ said: "Indeed Allāh has put truth upon the tongue and in the heart of 'Umar."

He said: "And Ibn 'Umar said: 'No affair occurred among the people, except that they said something about it, and 'Umar said something about it'" or he said – "Ibn Al-Khaṭṭāb" – Khārijah (one of the narrators) had a doubt about it – "except that the Qur'ān was revealed in line with what 'Umar had said.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Al-Faḍl bin 'Abbās, Abū Dharr and Abū Hurairah. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. [Khārijah bin 'Abdullāh Al-Anṣārī is Ibn Sulaimān bin Zaid bin Thābit, and he is trustworthy].

٣٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ - هُوَ الْعَقَدِيُّ -: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِاللهِ - هُوَ الأَنْصَارِيُّ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ». قَالَ: وقَالَ ابْنُ عُمَرَ: مَا نَزَلَ بِالنَّاسِ أَمْرٌ قَطُّ فَقَالُوا فِيهِ وَقَالَ فِيهِ عُمَرُ أَوْ قَالَ ابْنُ الْخَطَّابِ فِيهِ - شَكَّ خَارِجَةُ - إِلَّا نَزَلَ فِيهِ الْقُرْآنُ عَلَى نَحْوِ مَا قَالَ عُمَرُ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ الفَضْلِ ابْنِ عَبَّاسٍ وأَبِي ذَرٍّ وأَبِي هُرَيْرَةَ [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. [وخَارِجَةُ ابْنُ عَبْدِ اللهِ الأَنْصَارِيُّ - هُوَ ابْنُ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ وهُوَ ثِقَةٌ -].

تخريج: [صحيح] وأخرجه أحمد: ٢/ ٩٥ عن أبي عامر به وصححه ابن حبان، ح: ٢١٨٥ وللحديث شواهد عنده، ح: ٢١٨٤ وغيره * وفي الباب عن الفضل بن عباس [البخاري في التاريخ الكبير: ٧/ ١١٤] وأبي ذر [أبو داود، ح: ٢٩٦٢ وابن ماجه، ح: ١٠٨] وأبي هريرة [أحمد: ٢/ ٤٠١ وابن حبان، ح: ٢١٨٤].

Comments:

This narration proves 'Umar's maturity of opinion and power of deduction, therefore, the number of his statements confirmed in the Qur'ān are more than twenty. But this does not prove 'Umar's superiority over Abū Bakr.

Chapter (...) 'Umar Accepted Islam Due To The Affect Of His ﷺ Supplication...

(المعجم . . .) - بَابٌ [إِسْلَامِ عُمَرَ عَلَى إِثْرِ دُعَائِهِ ﷺ. . .] (التحفة ٥٠)

3683. Ibn 'Abbās narrated that the Prophet ﷺ said: "O Allāh honor

٣٦٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنِ النَّضْرِ أَبِي عُمَرَ، عَنْ عِكْرِمَةَ،

Islām through Abū Jahl bin Hishām or through 'Umar bin Al-Khaṭṭāb." He said: "So it happened that 'Umar came the next day to the Messenger of Allāh ﷺ and accepted Islam." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. Some of them criticized An-Naḍr Abī 'Umar, and he narrates *Manākīr* (oddities) [due to his memory].

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ أَعِزَّ الإِسْلَامَ بِأَبِي جَهْلِ بْنِ هِشَامٍ أَوْ بِعُمَرَ ابْنِ الْخَطَّابِ»، قَالَ: فَأَصْبَحَ فَغَدَا عُمَرُ عَلَى رَسُولِ اللهِ ﷺ فَأَسْلَمَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي النَّضْرِ أَبِي عُمَرَ وَهُوَ يَرْوِي مَنَاكِيرَ [مِنْ قِبَلِ حِفْظِهِ].

تخريج: [إسناده ضعيف] * النضر بن عبد الرحمن الخزاز متروك، والحديث: ٣٦٨١ شاهد له.

Comments:

Abū Jahl's name is 'Umar bin Hishām but embracing Islam was not to be for him. The supplication of the Prophet ﷺ proves that apparent causes do help to bring Allāh's support.

Chapter (...) 'Umar's Statement To Abū Bakr: 'O Best Of People After The Messenger Of Allāh ﷺ...'

(المعجم . . .) - بَابُ [قَوْلِ عُمَرَ لِأَبِي بَكْرٍ: يَاخَيْرَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ . . .] (التحفة ٥١)

3684. Jābir bin 'Abdullāh narrated that 'Umar said to Abū Bakr: "O best of people after the Messenger of Allāh ﷺ!" So Abū Bakr said: "If you say that, then I have heard the Messenger of Allāh ﷺ say: 'The sun has not risen upon a man better than 'Umar.'" (*Ḍa'īf*)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*, and we do not know of it except through this route, and its chain is not that strong.

[He said:] There is something on this topic from Abū Ad-Dardā'.

٣٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ الْوَاسِطِيُّ أَبُو مُحَمَّدٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ ابْنُ أَخِي مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: قَالَ عُمَرُ لِأَبِي بَكْرٍ: يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمَا إِنَّكَ إِنْ قُلْتَ ذَاكَ فَلَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا طَلَعَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِذَاكَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١/ ٩٠ من حديث عبدالله بن داود الواسطي به وقال: "صحيح الإسناد" فقال الذهبي: "عبدالله ضعفوه وعبدالرحمن القرشي التميمي متكلم فيه والحديث شبه موضوع" * وفي الباب عن أبي الدرداء [الخطيب: ١٢/ ٤٣٨ وفيه من أبي بكر، بدل عمر].

Comments:

Superiority depends on various causes, reasons and justifications. Sometimes one man is superior to others for some particular reason, and another person is superior in totality. Abū Bakr, during his caliphate was superior due to his justice, politics, conquests, and establishment of government. In view of Abū Bakr, 'Umar was a man of solid thinking and firm personality.

3685. Muḥammad bin Sīrīn said: "I don't think that a man who degrades Abū Bakr and 'Umar loves the Prophet ﷺ." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan*.

٣٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: مَا أَظُنُّ رَجُلًا يَنْتَقِصُ أَبَا بَكْرٍ وَعُمَرَ يُحِبُّ النَّبِيَّ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

He who loves someone high in dignity, he also loves his companions and associates. It can be inferred that whoever degrades Abū Bakr and 'Umar then he is an enemy of the Prophet ﷺ.

Chapter (...) His ﷺ Statement: "If There Was To Have A Prophet After Me It Would Have Been 'Umar"

(المعجم . . .) - بَابُ [قَوْلِهِ ﷺ: «لَوْ كَانَ نَبِيٌّ بَعْدِي لَكَانَ عُمَرَ»] (التحفة ٥٢)

3686. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "If there was to have a Prophet after me, it would have been 'Umar bin Al-Khaṭṭāb." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except through the narration of Mishraḥ bin Hā'ān.

٣٦٨٦ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْمُقْرِئُ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ نَبِيٌّ بَعْدِي لَكَانَ عُمَرَ بْنَ الْخَطَّابِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مِشْرَحِ بْنِ هَاعَانَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/ ١٥٤ عن المقرىء به وصححه الحاكم: ٣/ ٨٥ ووافقه الذهبي.

Comments:

This saying of the Prophet is proof manifest of the caliber and status of 'Umar.

Chapter (...) The Dream Of The Prophet ﷺ: About Him Drinking From A Cup Of Milk And Giving 'Umar The Remainder Of It

(المعجم . . .) - بَابُ [رُؤْيَا النَّبِيِّ ﷺ فِي شُرْبِهِ مِنْ قَدَحِ اللَّبَنِ وَإِعْطَائِهِ عُمَرَ فَضْلَهُ] (التحفة ٥٣)

3687. Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'I saw that I was brought a cup of milk, so I drank from it, and I gave my leftover to 'Umar bin Al-Khaṭṭāb.' They said: 'So what did you interpret it as O Messenger of Allāh?' He said: '(It is) Knowledge.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

٣٦٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ كَأَنِّي أُتِيتُ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ»، قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللهِ؟ قَالَ: «الْعِلْمَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] تقدم: ٢٢٨٤.

Comments:

The common attribute of milk and knowledge is usefulness and rectification of spirit and body. Both are beneficial for the humanity. Milk is food for the body and its growth, and knowledge is a source of a healthy mind and spirit. 'Umar's long period of Caliphate was a period of peace and unity of the Muslim *Ummah*, but after him, the conditions changed, and the needed peace and unity faded away. The period of Abū Bakr was a short one which he spent quelling and curbing the internal revolt and the settlement of other problems.

3688. Anas narrated that the Prophet ﷺ said: "I entered Paradise and it was as if I was in a palace of gold. So I said: 'Whose palace is this?' They said: 'A youth's, from the Quraish.' So I thought that I was him. I said: 'And who is he?' They said: " 'Umar bin Al-Khaṭṭāb.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ.*

٣٦٨٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ قَالُوا: لِشَابٍّ مِنْ قُرَيْشٍ. فَظَنَنْتُ أَنِّي أَنَا هُوَ، فَقُلْتُ: وَمَنْ هُوَ؟ فَقَالُوا: عُمَرُ بْنُ الْخَطَّابِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:٨١٢٧ عن علي بن حجر، وأحمد:٣/ ١٠٧ من حديث حميد الطويل، وصححه ابن حبان، ح:٢١٨٨ وللحديث شواهد كثيرة.

Comments:

This narration is a proof that 'Umar bin Al-Khaṭṭāb, during his life, heard the good news of living in Paradise and having a palace of gold to live in.

Chapter (...) "I Came Upon A Square Palace With Golden Balconies For 'Umar In Paradise"

(المعجم . . .) - **بَابٌ: [أَتَيْتُ عَلَى قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ لِعُمَرَ فِي الْجَنَّةِ]** (التحفة ٥٤)

3689. Abū Buraidah said: "The Messenger of Allāh ﷺ awoke in the morning and called for Bilāl, then said: 'O Bilāl! By what have you preceded me to Paradise? I have not entered Paradise at all, except that I heard your footsteps before me. I entered Paradise last night, and I heard your footsteps before me, and I came upon a square palace having balconies made of gold. So I said: 'Whose palace is this?' They said: 'A man among the Arabs.' So I said: 'I am an Arab, whose palace is this?' They said: 'A man among the Quraish.' So I said: 'I am from the Quraish, whose palace is this?' They said: 'A man from the *Ummah* of Muḥammad ﷺ.' So I said: 'I am Muḥammad, whose palace is this?' They said: ' 'Umar bin Al-Khaṭṭāb's.' So Bilāl said: 'O Allāh's Messenger! I have never called the *Adhān* except that I prayed two *Rak'ah*, and I never committed *Ḥadath* except that I

٣٦٨٩ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي أَبِي بُرَيْدَةُ قَالَ: أَصْبَحَ رَسُولُ اللهِ ﷺ فَدَعَا بِلَالًا فَقَالَ: «يَا بِلَالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ؟ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي، دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فَأَتَيْتُ عَلَى قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ فَقَالُوا: لِرَجُلٍ مِنَ الْعَرَبِ، فَقُلْتُ: أَنَا عَرَبِيٌّ لِمَنْ هٰذَا الْقَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ، فَقُلْتُ: أَنَا قُرَشِيٌّ لِمَنْ هٰذَا الْقَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ، فَقُلْتُ: أَنَا مُحَمَّدٌ لِمَنْ هٰذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ»، فَقَالَ بِلَالٌ: يَا رَسُولَ اللهِ! مَا أَذَّنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكْعَتَيْنِ، وَمَا أَصَابَنِي حَدَثٌ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ للهِ عَلَيَّ رَكْعَتَيْنِ، فَقَالَ

رَسُولُ اللهِ ﷺ: «بِهِمَا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جَابِرٍ وَمُعَاذٍ وَأَنَسٍ وأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَيْتُ فِي الْجَنَّةِ قَصْرًا مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هٰذَا؟ فَقِيلَ: لِعُمَرَ بْنِ الْخَطَّابِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. ومَعْنَى هٰذَا الْحَدِيثِ أَنِّي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ، يَعْنِي رَأَيْتُ فِي الْمَنَامِ كَأَنِّي دَخَلْتُ الْجَنَّةَ. هٰكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ وَيُرْوَى عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رُؤْيَا الأَنْبِيَاءِ وَحْيٌ.

performed *Wuḍū'* upon that, and I considered that I owed Allāh two *Rak'ah.*' So the Messenger of Allāh ﷺ said: 'For those two.'" (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Jābir, Mu'ādh, Anas, and Abū Hurairah; that the Prophet ﷺ said: "I saw a palace of gold in Paradise, so I said: 'Whose is this?' So it was said: ' 'Umar bin Al-Khaṭṭāb's'"

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.* And the meaning of this *Ḥadīth,* that "I entered Paradise last night," means: "I saw in my dream that I entered Paradise." This is how it was related in some of the *Aḥādīth,* and was related from Ibn 'Abbās that he said: "The dreams of the Prophets are revelation."

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٣٥٤ من حديث الحسين بن واقد به وصححه ابن خزيمة، ح: ١٢٠٩ وابن حبان (الإحسان): ٩/ ١٠٨، ح: ٧٠٤٤، ٧٠٤٥ والحاكم: ١/ ٣١٣ ووافقه الذهبي ورواه البغوي في شرح السنة: ٤/ ١٤٨، ح: ١٠١٢ من حديث علي بن الحسين بن واقد به
* وفي الباب عن جابر [البخاري، ح: ٣٦٧٩ ومسلم، ح: ٢٣٩٤] ومعاذ (بن جبل) [أحمد: ٥/ ٢٤٥، ٢٣٣] وأنس [تقدم: ٣٦٨٨] وأبي هريرة [البخاري، ح: ٣٢٤٢، ٣٦٨٠ ومسلم، ح: ٢٣٩٥]
* أثر ابن عباس: "رؤيا الأنبياء وحي"، رواه الطبراني في الكبير: ١٢/ ٦، ح: ١٢٣٠٢ ويؤيده قول عبيد بن عمير عند ابن البخاري، ح: ١٣٨ وهذا مجمع عليه بين المسلمين.

Comments:

1. As a guard or candle bearer walks ahead of a dignitary, Bilāl in the same capacity was ahead of the Prophet (ﷺ) in the Paradise.
2. The angles did not tell the name of 'Umar bin Al-Khaṭṭāb upon enquiry, it was just to prove the superiority and nobleness of Arabs, Quraish and the Prophet Muḥammad's *Ummah.*

Chapter (...) His ﷺ Statement: "Indeed *Ash-Shaiṭān* Is Afraid Of You O 'Umar."

(المعجم . . .) - بَابُ [قَوْلِهِ ﷺ: إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ] (التحفة ٥٥)

3690. Buraidah said: "The Messenger of Allāh ﷺ went out for one of his expeditions, then when he came back, a black slave girl came to him and said: 'O Messenger of Allāh! I took an oath that if Allāh returned you safely, I would beat the *Duff* before you and sing.' So the Messenger of Allāh ﷺ said to her: 'If you have taken an oath, then beat it, and if you have not then do not.' So she started to beat the *Duff*, and Abū Bakr entered while she was beating it. Then 'Alī entered while she was beating it, then 'Uthmān entered while she was beating it. Then 'Umar entered, so she put the *Duff* under her, and sat upon it. So the Messenger of Allāh ﷺ said: 'Indeed *Ash-Shaiṭān* is afraid of you O 'Umar! I was sitting while she beat it, and then Abū Bakr entered while she was beating it, then 'Alī entered while she was beating it, then 'Uthmān entered while she was beating it, then when you entered O 'Umar and she put away the *Duff*.' (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Buraidah. There are narrations on this topic from 'Umar, [Sa'd bin Abī Waqqāṣ] and 'Āishah.

٣٦٩٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ بُرَيْدَةَ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ فِي بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ نَذَرْتُ إِنْ رَدَّكَ اللهُ سَالِمًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ وَأَتَغَنَّى. فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنْ كُنْتِ نَذَرْتِ فَاضْرِبِي وإِلَّا فَلَا»، فَجَعَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتِ الدُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهِ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ أَنْتَ يَا عُمَرُ أَلْقَتِ الدُّفَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بُرَيْدَةَ. وَفِي الْبَابِ عَنْ عُمَرَ [وَسَعْدِ بْنِ أَبِي وَقَّاصٍ] وَعَائِشَةَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٣٥٣-٣٥٦ من حديث الحسين بن واقد به وصححه ابن حبان، ح: ٢١٨٦ وللحديث شواهد عند البخاري ومسلم وغيرهما * وفي الباب عن عمر [لعله يشير إلى الحديث الآتي] وسعد بن أبي وقاص [البخاري، ح: ٣٦٨٣ ومسلم، ح: ٢٣٩٦] وعائشة [انظر الحديث الآتي].

Comments:

Allāh ﷻ had given 'Umar the distinction that even Satan was afraid of him, and diverted his way wherever he saw him. She was only a slave girl and she was so afraid of 'Umar that she hid her *Duff*.

3691. 'Āishah narrated that the Messenger of Allāh ﷺ was sitting and we heard a scream and the voices of children. So the Messenger of Allāh ﷺ arose, and it was an Ethiopian woman, prancing around while the children played around her. So he said: 'O 'Āishah, come (and) see.' So I came, and I put my chin upon the shoulder of the Messenger of Allāh ﷺ and I began to watch her from between his shoulder and his head, and he said to me: 'Have you had enough, have you had enough?'" She said: "So I kept saying: 'No,' to see my status with him. Then 'Umar appeared." She said: "So they dispersed." She said: "So the Messenger of Allāh ﷺ said: 'Indeed I see the *Shayāṭin* among men and jinn have run from 'Umar.' She said: 'So I returned.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

٣٦٩١ - حَدَّثَنَا الحَسَنُ بْنُ الصَّبَّاحِ البَزَّارُ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ خَارِجَةَ بْنِ عَبْدِ اللهِ بْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ رُومَانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ جَالِسًا فَسَمِعْنَا لَغَطًا وَصَوْتَ صِبْيَانٍ. فَقَامَ رَسُولُ اللهِ ﷺ فَإِذَا حَبَشِيَّةٌ تَزْفِنُ وَالصِّبْيَانُ حَوْلَهَا، فَقَالَ: «يَا عَائِشَةُ تَعَالَيْ فَانْظُرِي» فَجِئْتُ، فَوَضَعْتُ لَحْيَيَّ عَلَى مَنْكِبِ رَسُولِ اللهِ ﷺ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ المَنْكِبِ إِلَى رَأْسِهِ فَقَالَ لِي: «أَمَا شَبِعْتِ أَمَا شَبِعْتِ»؟ قَالَتْ: فَجَعَلْتُ أَقُولُ: لَا، لِأَنْظُرَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ قَالَتْ فَارْفَضَّ النَّاسُ عَنْهَا قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَنْظُرُ إِلَى شَيَاطِينِ الإِنْسِ وَالجِنِّ قَدْ فَرُّوا مِنْ عُمَرَ»، قَالَتْ: فَرَجَعْتُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده حسن]** وأخرجه النسائي في الكبرى، ح:٨٩٥٧ من حديث زيد بن حباب به وللحديث شواهد.

Chapter (...) Regarding: 'I Am The First For Whom The Earth Will Be Split, Then Abū Bakr Then 'Umar'

(المعجم ...) - **بَابٌ: [أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ]** (التحفة ٥٦)

3692. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "I am the first for whom the earth will

٣٦٩٢ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا عَبْدُاللهِ بْنُ نَافِعٍ الصَّائِغُ: حَدَّثَنَا عَاصِمُ بْنُ

split, then Abū Bakr, then 'Umar. Then the people of Al-Baqī'; they will be gathered with me. Then I will await the people of Makkah until they are resurrected between the Two Sacred areas." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. And 'Āṣim bin 'Umar Al-'Umarī (a narrator in the chain) is not a *Ḥāfiẓ* to me, [or] according to the people of *Ḥadīth*.

عُمَرَ الْعُمَرِيُّ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ، ثُمَّ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ آتِي أَهْلَ الْبَقِيعِ فَيُحْشَرُونَ مَعِي ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى أُحْشَرَ بَيْنَ الْحَرَمَيْنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَعَاصِمُ بْنُ عُمَرَ الْعُمَرِيُّ لَيْسَ عِنْدِي بِالْحَافِظِ [و]عِنْدَ أَهْلِ الْحَدِيثِ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن عدي: ٥/ ١٨٧٠ من حديث عبدالله بن نافع به وصححه الحاكم: ٣/ ٦٨ فتعقبه الذهبي: "عاصم هو أخو عبدالله، ضعفوه" وله شاهد منكر جدًا (ميزان الاعتدال: ٢/ ٤٦٥، ٤٦٦).

Chapter (...) "In The Nations There Were *Muḥaddathūn*..."

(المعجم . . .) - بَابٌ: [قَدْ كَانَ يَكُونُ فِي الْأُمَمِ مُحَدَّثُونَ. . .] (التحفة ٥٧)

3693. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Among the nations, there used to be *Muḥaddathūn*, and if there were one in my nation, it would be 'Umar bin Al-Khaṭṭāb." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [He said:] And some of the companions of Ibn 'Uyainah informed me that Sufyān bin 'Uyainah said: "*Muḥaddathūn* meaning: those who were given understanding."

٣٦٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «قَدْ كَانَ يَكُونُ فِي الأُمَمِ مُحَدَّثُونَ فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَعُمَرُ بْنُ الْخَطَّابِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ:] وَأَخْبَرَنِي بَعْضُ أَصْحَابِ ابْنِ عُيَيْنَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: مُحَدَّثُونَ يَعْنِي مُفَهَّمُونَ.

تخريج: وأخرجه مسلم، فضائل، الصحابة، باب: من فضائل عمر رضي الله عنه، ح: ٢٣٩٨ عن قتيبة والبخاري، ح: ٣٤٦٩ من حديث سعد بن إبراهيم عن أبي سلمة عن أبي هريرة به ولفظ للبخاري: "وإنه إن كان في أمتي هذه منهم فإنه عمر بن الخطاب".

Chapter (...) His ﷺ Informing About The Appearance Of A Man Among The Inhabitants Of Paradise, Then 'Umar Appeared

(المعجم . . .) - بَابُ [إِخْبَارِهِ ﷺ، عَنْ اطِّلَاعِ رَجُلٍ مِنْ أَهْلِ الجَنَّةِ فَاطَّلَعَ عُمَرُ] (التحفة ٥٨)

3694. 'Abdullāh Ibn Mas'ūd narrated that the Prophet ﷺ said: "A man among the inhabitants of Paradise will appear before you." So Abū Bakr appeared. Then he said: "A man among the inhabitants of Paradise will appear before you." So 'Umar appeared. (*Ḍa'īf*)

There are narrations on this topic from Abū Mūsā and Jābir.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* as a narration of Ibn Mas'ūd.

٣٦٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِالقُدُّوسِ: حَدَّثَنَا الأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ، عَنْ عُبَيْدَةَ السَّلْمَانِي، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَطَّلِعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ» فَاطَّلَعَ أَبُو بَكْرٍ ثُمَّ قَالَ: «يَطَّلِعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ» فَاطَّلَعَ عُمَرُ.

وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

تخريج: [إسناده ضعيف] محمد بن حميد: ضعيف، وعبدالله بن عبدالقدوس: ضعفه الجمهور وهو رافضي خبيث وتابعه شريك القاضي (الطبراني، ح:٢٠٦ والسند إليه ضعيف) والأعمش عنعن ومع ذلك صححه الحاكم على شرط مسلم:٣/ ٧٣ ووافقه الذهبي(!) * وفي الباب عن أبي موسى [يأتي: ٣٧١٠] وجابر [أحمد:٣/ ٣٥٦، ٣٨٠، ٣٨١، ٣٨٧].

3695. Abū Hurairah narrated that the Prophet ﷺ said: "While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. The wolf said: 'What will you do for it on the Day of the Predator, the Day when there will be no shepherd for it other than me?'" The Messenger of Allāh ﷺ said: "So I believe in that, I and Abū Bakr, and 'Umar."

(One of the narrators) Abū Salamah said: "And the two of them were (present) not among the people that day." (*Ṣaḥīḥ*)

٣٦٩٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَرْعَى غَنَمًا لَهُ إِذْ جَاءَ الذِّئْبُ فَأَخَذَ شَاةً فَجَاءَ صَاحِبُهَا فَانْتَزَعَهَا مِنْهُ، فَقَالَ الذِّئْبُ: كَيْفَ تَصْنَعُ بِهَا يَوْمَ السَّبُعِ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي»؟ قَالَ رَسُولُ اللهِ ﷺ: «فَآمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو سَلَمَةَ: وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ [بْنِ إِبْرَاهِيمَ] نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(Another chain) with similar narration.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] تقدم: ٣٦٧٧ وهو في مسند الطيالسي، ح: ٢٣٥٤.

(المعجم ١٨) - [بَابُ: فِي] مَنَاقِبِ عُثْمَانَ ابْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ وَلَهُ كُنْيَتَانِ يُقَالُ: أَبُو عَمْرٍو وَأَبُو عَبْدِ اللهِ (التحفة ٥٩)

Chapter 18. About The Virtues Of 'Uthmān bin 'Affān, ﷺ, And That He Has Two *Kunyah*; He Is Called Abū 'Amr and Abū 'Abdullāh

٣٦٩٦ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا عَبْدُالعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ رَسُولَ اللهِ ﷺ كَانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ [رَضِيَ اللهُ عَنْهُمْ] فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ النَّبِيُّ ﷺ: «اهْدَأْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُثْمَانَ وَسَعِيدِ بْنِ زَيْدٍ وابْنِ عَبَّاسٍ وَسَهْلِ بْنِ سَعْدٍ وأَنَسِ بْنِ مَالِكٍ وَبُرَيْدَةَ الأَسْلَمِيِّ [و]هٰذَا حَدِيثٌ صَحِيحٌ.

3696. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ was at Ḥirā', him, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalhah and Az-Zubair, ﷺ and the boulder[1] shook. So the Prophet ﷺ said: "Be calm, for there is none upon you except a Prophet, or a *Ṣiddīq*, or a martyr." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] There are narrations on this topic from 'Uthmān, Sa'eed bin Zaid, Ibn 'Abbās, Sahl bin Sa'd, Anas bin Mālik and Buraidah Al-Aslamī, and this *Ḥadīth* is *Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل طلحة والزبير رضي الله عنهما، ح: ٢٤١٧ عن قتيبة به * وفي الباب عن عثمان [يأتي: ٣٦٩٩] وسعيد بن زيد [يأتي: ٣٧٥٧] وابن عباس [ابن أبي عاصم في السنة، ح: ١٤٤٠ والطبراني في الكبير: ١١/ ٢٥٩، ح: ١١٦٧١] وسهل بن سعد [عبدالرزاق: ١١/ ٢٢٩، ح: ٢٠٤٠١ وعنه أحمد: ٥/ ٣٣١] وأنس بن مالك [يأتي: ٣٦٩٧] وبريدة الأسلمي [أحمد: ٥/ ٣٤٦].

[1] Meaning the mount Hirā'.

3697. Anas narrated that the Messenger of Allāh ﷺ, Abū Bakr, 'Umar, and 'Uthmān climbed Uhud (mountain) and it shook them, so the Prophet of Allāh ﷺ said: "Be firm O Uhud! For there is none upon you except a Prophet, a *Siddīq*, and two martyrs." **(*Sahīh*)**

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٣٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ رَسُولَ اللهِ ﷺ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ نَبِيُّ اللهِ ﷺ: «اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح:٣٦٧٥ عن محمد بن بشار به.

Chapter (...) "And My Friend (*Rafīq*) In Paradise Is 'Uthmān"

(المعجم . . .) - بَابٌ: [وَرَفِيقِي فِي الْجَنَّةِ عُثْمَانُ] (التحفة ٦٠)

3698. Talhah bin 'Ubaidullāh narrated that the Messenger of Allāh ﷺ said: "For every Prophet there is a friend (*Rafīq*), and my friend" – meaning in Paradise – "is 'Uthmān." **(*Da'īf*)**

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, its chain is not strong, and it is disconnected.

٣٦٩٨ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ شَيْخٍ مِنْ بَنِي زُهْرَةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي ذُبَابٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي - يَعْنِي فِي الْجَنَّةِ - عُثْمَانُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَهُوَ مُنْقَطِعٌ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو يعلى، ح:٦٦٥ عن أبي هشام الرفاعي به * شيخ لم أعرفه والحارث بن عبدالرحمن لم يدرك طلحة (انظر تحفة الأشراف:٤/ ٢١٢) وله شاهد ضعيف عند ابن ماجه، ح:١٠٩ وغيره.

Chapter (...) Regarding 'Uthmān Recounting That He Was Called A Martyr, And That He Prepared The Army Of Distress (*Al-'Usrah*)..."

(المعجم . . .) - بَابٌ: [فِي عَدِّ عُثْمَانَ تَسْمِيَتَهُ شَهِيدًا. وَتَجْهِيزِهِ جَيْشَ الْعُسْرَةِ. . .] (التحفة ٦١)

3699. Abū 'Abdur-Raḥmān As-Sulamī said: "When 'Uthmān was besieged, he looked out over them from atop his house and said: 'I remind you by Allāh. Do you know that when (mount) Ḥirā' shook, the Messenger of Allāh ﷺ said: "Be firm O Ḥirā'! For there is none upon you except a Prophet, a *Ṣiddīq*, and a martyr?"' They said: 'Yes.' He said: 'I remind you by Allāh.! Do you know that the Messenger of Allāh ﷺ said, about the army of distress (*Al-'Usrah*):[1] "Who will spend something which shall be accepted (by Allāh)?" And the people were struggling during difficult times, so I prepared that army?' They said: 'Yes.' Then he said: 'I remind you by Allāh. Do you know that no one drank from the well of Rūmah but have to pay for it, then I bought it and made it for the rich, the poor, and the wayfarer?' They said: 'O Allāh! Yes!'" And he listed other things.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route; as a narration of Abū 'Abdur-Raḥmān As-Sulamī from 'Uthmān. (*Ṣaḥīḥ*)

٣٦٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ زَيْدٍ - هُوَ ابْنُ أَبِي أُنَيْسَةَ -، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ قَالَ: لَمَّا حُصِرَ عُثْمَانُ أَشْرَفَ عَلَيْهِمْ فَوْقَ دَارِهِ ثُمَّ قَالَ: أُذَكِّرُكُمْ بِاللهِ هَلْ تَعْلَمُونَ أَنَّ حِرَاءَ حِينَ انْتَفَضَ قَالَ رَسُولُ اللهِ ﷺ: «اثْبُتْ حِرَاءُ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»؟ قَالُوا: نَعَمْ. قَالَ: أُذَكِّرُكُمْ بِاللهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي جَيْشِ الْعُسْرَةِ: «مَنْ يُنْفِقُ نَفَقَةً مُتَقَبَّلَةً»؟ وَالنَّاسُ مُجْهَدُونَ مُعْسَرُونَ فَجَهَّزْتُ ذَلِكَ الْجَيْشَ؟ قَالُوا: نَعَمْ. ثُمَّ قَالَ: أُذَكِّرُكُمْ بِاللهِ هَلْ تَعْلَمُونَ أَنَّ بِئْرَ رُومَةَ لَمْ يَكُنْ يَشْرَبُ مِنْهَا أَحَدٌ إِلَّا بِثَمَنٍ فَابْتَعْتُهَا فَجَعَلْتُهَا لِلْغَنِيِّ وَالْفَقِيرِ وابْنِ السَّبِيلِ؟ قَالُوا: اللَّهُمَّ نَعَمْ. وَأَشْيَاءَ عَدَّهَا. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ عَنْ عُثْمَانَ.

تخريج: [صحيح] وأخرجه ابن حبان، ح:٢١٩٨ من حديث عبيدالله بن عمرو وابن خزيمة، ح:٢٤٩١ من حديث عبدالله بن جعفر به وأصله عند البخاري، ح:٢٧٧٨ ورواه النسائي في الكبرى، ح:٣٦١٢ وللحديث شواهد كثيرة.

[1] Referring to the Battle of Tabūk. See *Sūrat At-Tawbah* 9:117.

Comments:

The owner of the well of Rūmah was a Jew and he sold the water of the well. 'Uthman ﷺ bought this well from him for twenty thousand Dinār. He spent more money to rennovate and widen it, and reserved it for public use. He also donated money for the expansion of *Al-Masjid An-Nabawī.*

3700. 'Abdur-Raḥmān bin Khabbāb narrated: "I witnessed the Prophet ﷺ while he was exhorting support for the 'army of distress.' 'Uthmān bin 'Affān stood and said: 'O Messenger of Allāh! I will take the responsibility of one-hundred camels, including their saddles and water-skins, in the path of Allāh.' Then he (ﷺ again) urged support for the army. So 'Uthmān [bin 'Affān] stood and said: 'O Messenger of Allāh! I will take the responsibility of two-hundred camels, including their saddles and water-skins, in the path of Allāh.' Then he (ﷺ again) urged support for the army. So 'Uthmān bin 'Affān stood and said: '[O Messenger of Allāh] I will take the responsibility for three-hundred camels, including their saddles and water-skins, in the path of Allāh.' So I saw the Messenger of Allāh ﷺ descend from the *Minbar* while he was saying: 'It does not matter what 'Uthmān does after this, it does not matter what 'Uthmān does after this.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route [we do not know of it except as a narration of As-Sakan bin Al-Mughīrah]. And there is something on this topic from 'Abdur-Raḥmān bin Samurah.

٣٧٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: [حَدَّثَنَا] السَّكَنُ بْنُ الْمُغِيرَةِ وَيُكْنَى أَبَا مُحَمَّدٍ مَوْلًى لِآلِ عُثْمَانَ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ فَرْقَدٍ أَبِي طَلْحَةَ، عَنْ عَبْدِالرَّحْمٰنِ بْنِ خَبَّابٍ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ وَهُوَ يَحُثُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ: يَا رَسُولَ اللهِ! عَلَيَّ مِائَةُ بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللهِ، ثُمَّ حَضَّ عَلَى الْجَيْشِ. فَقَامَ عُثْمَانُ [بْنُ عَفَّانَ] فَقَالَ: يَا رَسُولَ اللهِ! عَلَيَّ مِائَتَا بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللهِ، ثُمَّ حَضَّ عَلَى الْجَيْشِ. فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ: [يَا رَسُولَ اللهِ] عَلَيَّ ثَلَاثُمِائَةِ بَعِيرٍ. بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللهِ، فَأَنَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَنْزِلُ عَنِ الْمِنْبَرِ وَهُوَ يَقُولُ: «مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذِهِ، مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ [لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ السَّكَنِ ابْنِ الْمُغِيرَةِ]. وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ سَمُرَةَ.

تخريج: [**إسناده ضعيف**] وأخرجه عبد بن حميد، ح:٣١١ عن أبي داود الطيالسي به وهو

في مسنده، ح: ١١٨٩ * فرقد مجهول والحديث الآتي يغني عنه.

Comments:

This narration shows that on the occasion of preparing the "Army of Distress" the Prophet ﷺ encouraged people three times to give donation for raising an army, and every time 'Uthmān gave one-hundred camels including their saddles and water-skins. It has been explained in *Musnad Ahmad* that 'Uthmān gave three-hundred camels. In some other reports it is stated that 'Uthmān donated nine-hundred camels, one-hundred horses, and plenty of cash on this call. The Prophet ﷺ gave him the happy news of forgiveness from all previous and future sins.

3701. 'Abdur-Rahmān bin Samurah narrated that 'Uthmān went to the Prophet ﷺ with one-thousand Dīnār" - Al-Hasan bin Wāqi' (one of the narrators) said: "And in another place in my book: 'In his garment when the 'army of distress' was being prepared. So he poured them into his lap."' - 'Abdur-Rahmān said: "So I saw the Prophet ﷺ turning them over in his lap, saying: 'Whatever 'Uthmān does after today will not harm him,' two times." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٣٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا الْحَسَنُ بْنُ وَاقِعٍ الرَّمْلِيُّ: حَدَّثَنَا ضَمْرَةُ [ابْنُ رَبِيعَةَ] عَنْ [عَبْدِ اللهِ] بْنِ شَوْذَبٍ، عَنْ عَبْدِ اللهِ بْنِ القاسِمِ، عَنْ كَثِيرٍ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ: جَاءَ عُثْمَانُ إِلَى النَّبِيِّ ﷺ بِأَلْفِ دِينَارٍ قَالَ الْحَسَنُ بْنُ وَاقِعٍ وَكَانَ فِي مَوْضِعٍ آخَرَ مِنْ كِتَابِي فِي كُمِّهِ حِينَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَثَرَهَا فِي حِجْرِهِ. قَالَ عَبْدُ الرَّحْمٰنِ: فَرَأَيْتُ النَّبِيَّ ﷺ يُقَلِّبُهَا فِي حِجْرِهِ وَيَقُولُ: «مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ» مَرَّتَيْنِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٦٣ من حديث ضمرة بن ربيعة به وصححه الحاكم: ٣/ ١٠٢ ووافقه الذهبي.

3702. Anas bin Mālik narrated that when the Messenger of Allāh ﷺ ordered the pledge of Ridwān, 'Uthmān bin 'Affān was the messenger of the Messenger of Allāh ﷺ to the people of Makkah. He said: "So the people gave the pledge." He said: "So the

٣٧٠٢ - حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا الْحَسَنُ ابْنُ بِشْرٍ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَمَرَ رَسُولُ اللهِ بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ بْنُ عَفَّانَ رَسُولَ رَسُولِ اللهِ ﷺ إِلَى أَهْلِ مَكَّةَ،

Messenger of Allāh ﷺ said: 'Indeed 'Uthmān is busy with the affair of Allāh and the affair of His Messenger' then he (ﷺ) put one of his hands on the other. The hand of the Messenger of Allāh ﷺ on behalf of 'Uthmān, was better than their own hands for themselves." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

قَالَ: فَبَايَعَ النَّاسَ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ عُثْمَانَ فِي حَاجَةِ اللهِ وَحَاجَةِ رَسُولِهِ» فَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللهِ ﷺ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لأَنْفُسِهِمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] الحكم بن عبدالملك ضعيف وحديث أبي داود (٢٧٢٦ حسن) يغني عنه والحاكم: ٣/٩٨ وغيرهما وانظر، ح: ٣٧٠٦.

Comments:

This pledge was named "The Pledge of Riḍwān" because Allāh ﷻ approved it. The Prophet ﷺ put his right hand on the left hand on behalf of 'Uthmān. This is a great honor for 'Uthmān.

3703. Thumāmah bin Ḥazn Al-Qushairī narrated: "I was present at the house when 'Uthmān appeared above them saying: 'Bring me your two companions who have gathered you against me.'" He said: "So they were brought as if they were two camels, or as if they were two donkeys." He said: " 'Uthmān appeared above them and said: 'I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ came to Al-Madīnah and there was no water in it that was sweet except the well of Rūmah, so the Messenger of Allāh ﷺ said: 'Who will purchase the well of Rūmah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would

٣٧٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَغَيْرُ وَاحِدٍ، الْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ عَبْدُاللهِ: أَخْبَرَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ يَحْيَى ابْنِ أَبِي الْحَجَّاجِ الْمِنْقَرِيِّ، عَنْ أَبِي مَسْعُودٍ الْجُرَيْرِيِّ، عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ قَالَ: شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ، فَقَالَ: ائْتُونِي بِصَاحِبَيْكُمُ اللَّذَيْنِ أَلَّبَاكُمْ عَلَيَّ؟ قَالَ: فَجِيءَ بِهِمَا كَأَنَّهُمَا جَمَلَانِ، أَوْ كَأَنَّهُمَا حِمَارَانِ، قَالَ: فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ: أَنْشُدُكُمْ بِاللهِ وَالإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُومَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلَ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ»، فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمُ الْيَوْمَ تَمْنَعُونِي أَنْ

have to drink from the water of the sea?' They said: 'O Allāh! Yes!' He said: 'I ask you by Allāh and Islām! Do you know that the *Masjid*, was insufficient for its people, so the Messenger of Allāh ﷺ said: 'Who will purchase the land of the family of so-and-so, and add it to the *Masjid* in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from praying two *Rak'ah* in it?' They said: 'O Allāh! Yes.' He said: 'I ask you by Allāh and Islam! Do you know that I prepared the 'army of distress' from my wealth?' They said: 'O Allāh! Yes!' Then he said: 'I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ was on (mount) Thabīr of Makkah, and with him was Abū Bakr, and 'Umar, and myself. The mountain began shaking until its rocks fell to its bottom.' He said: 'So he (ﷺ) stomped it with his foot and said: "Be still O Thabīr! For there is none upon except a Prophet, a *Ṣiddīq* and two martyrs?"' They said: 'O Allāh! Yes!' He said: 'Allāh is Great! Bear witness by the Lord of the Ka'bah that I am a martyr!' – three times." (*Ḥasan*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*, and it has been reported through other routes from 'Uthmān.

أَشْرَبَ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ؟ قَالُوا: اللَّهُمَّ نَعَمْ، فَقَالَ: أَنْشُدُكُمْ بِاللهِ وَالإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْتَرِي بُقْعَةَ آلِ فُلَانٍ فَيَزِيدَهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ»؟ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمُ الْيَوْمَ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهَا رَكْعَتَيْنِ؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكُمْ بِاللهِ وبالإِسْلَامِ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي؟ قَالُوا: اللَّهُمَّ نَعَمْ، ثُمَّ قَالَ: أَنْشُدُكُمْ بِاللهِ والإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ عَلَى ثَبِيرِ مَكَّةَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا، فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيضِ، قَالَ: فَرَكَضَهُ بِرِجْلِهِ، فَقَالَ: «اسْكُنْ ثَبِيرُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ»؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: «اللهُ أَكْبَرُ شَهِدُوا لِي وَرَبِّ الْكَعْبَةِ أَنِّي شَهِيدٌ» ثَلَاثًا.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمَانَ.

تخريج: [حسن] وأخرجه النسائي: ٦/ ٢٣٥، ح: ٣٦٣٨ من حديث سعيد بن عامر به وصححه ابن خزيمة، ح: ٢٤٩٢.

Comments:

Has the world ever seen a person who is a head of a great state, who is

member of great and powerful tribe, who has the status of *"Dhun-Nūrain"*, who is soft in nature and extremely tolerant, who accepted martyrdom and wished not to shed the blood of innocent people for his own safety? He never asked any one to guard him against the tyrants. O Allāh ﷻ have countless mercy and Your blessings on him.

3704. Abū Al-Ash'ath Aṣ-Ṣana'ānī narrated: "Some people were delivering *Khuṭbah* in Ash-Shām, and among them were Companions of the Prophet ﷺ. So the last of them, a man called Murrah bin Ka'b, stood, and he said: 'If it were not for a *Ḥadīth* I heard from the Messenger of Allāh ﷺ, I would not have stood (to address you). He (ﷺ) mentioned the tribulations, and that they would be coming soon. Then a man who was concealed by a garment passed by. So he said: "This one will be upon guidance that day." So I went towards him, and it was 'Uthmān bin 'Affān. I turned, facing him, and I said: "This one?" He said: "Yes." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Ibn 'Umar, 'Abdullāh bin Ḥawālah, and Ka'b bin 'Ujrah.

٣٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ: أَنَّ خُطَبَاءَ قَامَتْ بِالشَّامِ وَفِيهِمْ رِجَالٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَامَ آخِرَهُمْ رَجُلٌ يُقَالُ لَهُ: مُرَّةُ بْنُ كَعْبٍ، فَقَالَ: لَوْلَا حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ مَا قُمْتُ وذَكَرَ الفِتَنَ فَقَرَّبَهَا فَمَرَّ رَجلٌ مُقَنَّعٌ فِي ثَوْبٍ فَقَالَ: «هٰذَا يَوْمَئِذٍ عَلَى الهُدَى»، فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهِ فَقُلْتُ: هٰذَا؟ قَالَ: «نَعَمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وعَبْدِ اللهِ بْنِ حَوَالَةَ وكَعْبِ بْنِ عُجْرَةَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤/ ٢٣٦ من حديث أيوب السختياني به وله طريق آخر عند أحمد: ٥/ ٣٣، ٣٥ وابن حبان، ح: ٢١٩٥ وغيرهما، وللحديث طرق * وفي الباب عن ابن عمر [يأتي: ٣٧٠٧] وعبدالله بن حوالة [أحمد: ٤/ ١٠٩، ١١٠] وكعب بن عجرة [ابن ماجه، ح: ١١١].

Comments:

The narration proves that 'Uthmān bin 'Affān was right and he supported the truth and his action was correct. It is proven by this narration that objections against him were just false accusations.

Chapter (...) The Prophet's ﷺ Preventing 'Uthmān From Removing The Shirt Which Allāh Gave To Him

(المعجم . . .) - بَابُ [مَنْعِ النَّبِيِّ ﷺ عُثْمَانَ أَنْ لَا يَخْلَعَ الْقَمِيصَ الَّذِي يُقَمِّصُهُ اللهُ إِيَّاهُ] (التحفة ٦٢)

3705. 'Āishah narrated that the Prophet ﷺ said: "O 'Uthmān! Indeed Allāh may give you a shirt, and if they wish that you take it off, do not take it off for them." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is a long story with this *Ḥadīth*. [He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٧٠٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِاللهِ بْنِ عَامِرٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا عُثْمَانُ إِنَّهُ لَعَلَّ اللهَ يُقَمِّصُكَ قَمِيصًا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ».

[قَالَ أَبُو عِيسَى:] فِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [صحيح] ورواه ابن ماجه، ح:١١٢ وصححه ابن حبان، ح:١٩٦ ربيعة سمعه من عبدالله بن أبي قيس عن النعمان به.

Comments:

In this narration 'shirt' is a symbol of Caliphate. It serves the basis for 'Uthmān's rejection of the option of the "thugs" to abdicate the *Khilāfah* which was conferred to him by Allāh.

Chapter (...) The Three Objections Of The Egyptian...

(المعجم . . .) - [بَابٌ: ثَلَاثُ اعْتِرَاضَاتٍ اعْتَرَضَ بِهَا الْمِصْرِيُّ . . .] (التحفة ٦٤)

3706. 'Uthmān bin 'Abdullāh bin Mawhab narrated: "A man among the people of Egypt performed *Ḥajj* to the House, and saw a group sitting, so he said: 'Who are these?' They said: 'The Quraish.' He said: 'So who is this old man?' They said: 'Ibn 'Umar.' So he went to him and said: 'I will ask you about something, so inform me. I ask you by Allāh! By the sanctity of this House! Do you know that 'Uthmān fled on the Day of (the battle of)

٣٧٠٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِاللهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ: أَنَّ رَجُلًا مِنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ: مَنْ هٰؤُلَاءِ؟ قَالُوا: قُرَيْشٌ، قَالَ: فَمَنْ هٰذَا الشَّيْخُ؟ قَالُوا: ابْنُ عُمَرَ فَأَتَاهُ فَقَالَ: إِنِّي سَائِلُكَ عَنْ شَيْءٍ فَحَدِّثْنِي أَنْشُدُكَ اللهَ بِحُرْمَةِ هٰذَا الْبَيْتِ. أَتَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ، قَالَ: أَتَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ

Uhud?' He said: 'Yes.' He said: 'Do you know that he was absent from the Pledge of *Ar-Riḍwān*, that he did not witness it?' He said: 'Yes.' He said: 'Do you know that he was absent on the Day of (the battle of) Badr and did not participate in it?' He said: 'Yes.' So he said: 'Allāh is Great.' So Ibn 'Umar said to him: 'Come, so I can clarify to you what you have asked about. As for his fleeing on the Day of (the battle of) Uhud, then I bear witness that Allāh has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said to him: "You have the reward of a man who participated in (the battle of) Badr, and his share."[1] [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of *Ar-Riḍwān*, then if there was anyone more revered in Makkah than 'Uthmān, then the Messenger of Allāh ﷺ would have sent him instead of 'Uthmān. The Messenger of Allāh ﷺ sent 'Uthmān [to Makkah], and the Pledge of *Ar-Riḍwān* was after 'Uthmān had departed for Makkah." He said: "So the Messenger of Allāh ﷺ said with his right hand: 'This is the hand of 'Uthmān," and he put it upon his own hand, and said: "This is for

يَشْهَدْهَا؟ قَالَ: نَعَمْ، قَالَ: أَتَعْلَمُ أَنَّهُ تَغَيَّبَ يَوْمَ بَدْرٍ فَلَمْ يَشْهَدْهُ؟ قَالَ: نَعَمْ، فَقَالَ: اللهُ أَكْبَرُ، فَقَالَ لَهُ ابْنُ عُمَرَ: تَعَالَ حَتَّى أُبَيِّنَ لَكَ مَا سَأَلْتَ عَنْهُ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللهَ قَدْ عَفَا عَنْهُ وَغَفَرَ لَهُ، وأَمَّا تَغَيُّبُهُ يَوْمَ بَدْرٍ فَإِنَّهُ كَانَتْ عِنْدَهُ أَوْ تَحْتَهُ ابْنَةُ رَسُولِ اللهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لَكَ أَجْرُ رَجُلٍ شَهِدَ بَدْرًا وَسَهْمُهُ»، [وَأَمَرَهُ أَنْ يَخْلُفَ عَلَيْهَا وَكَانَتْ عَلِيلَةً] وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ رَسُولُ اللهِ ﷺ مَكَانَ عُثْمَانَ، بَعَثَ رَسُولُ اللهِ ﷺ عُثْمَانَ [إِلَى مَكَّةَ] وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ بِيَدِهِ الْيُمْنَى: «هٰذِهِ يَدُ عُثْمَانَ» وَضَرَبَ بِهَا عَلَى يَدِهِ وَقَالَ: «هٰذِهِ لِعُثْمَانَ». قَالَ لَهُ: اذْهَبْ بِهٰذَا الآنَ مَعَكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] That is, of the spoils of war.

'Uthmān.'" He said to him: "Go now, and take this (clarification) with you.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٩ من حديث أبي عوانة به.

Comments:

Three accusations of the Egyptian which were put against 'Uthmān as proof were answered and cleared by Ibn 'Umar in an excellent way. If they had good intentions, these answers would be quite enough to snub the matter, but their intention was malicious, and they wanted to create chaos in the *Ummah*. On the basis of such idle claims they besieged the house of 'Uthmān ﷺ.

Chapter (...) Their Saying: "We Would Say: 'Abū Bakr, And (Then) 'Umar, And (Then) 'Uthmān'"

(المعجم . . .) - بَابُ [قَوْلِهِمْ: كُنَّا نَقُولُ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ]

(التحفة ٦٣)

3707. Ibn 'Umar narrated: "While the Messenger of Allāh ﷺ was alive, we used to say: 'Abū Bakr, and (then) 'Umar, and (then) 'Uthmān.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. It is *Gharīb* as a narration of 'Ubaidullāh bin 'Umar. And this *Ḥadīth* has been related through other routes from Ibn 'Umar.

٣٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا العَلَاءُ بْنُ عَبْدِ الْجَبَّارِ الْعَطَّارُ: حَدَّثَنَا الْحَارِثُ بْنُ عُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللهِ ﷺ حَيٌّ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ يُسْتَغْرَبُ مِنْ حَدِيثِ عُبَيْدِاللهِ بْنِ عُمَرَ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ.

تخريج: وأخرجه البخاري، أيضًا، ح: ٣٦٩٨ من حديث عبيدالله بن عمر به.

Comments:

During the lifetime of the Prophet ﷺ in the sequence of superiority, the first position was of Abū Bakr, the second of 'Umar and the third of 'Uthmān. *Ahl Sunnah Wal Jamā'ah* have the same view.

3708. Ibn 'Umar narrated that the Messenger of Allāh ﷺ mentioned

٣٧٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا شَاذَانُ الأَسْوَدُ بْنُ عَامِرٍ

عَنْ سِنَانِ بْنِ هارُونَ [الْبُرْجُمِيِّ]، عَنْ كُلَيْبِ ابْنِ وَائِلٍ، عَنِ ابْنِ عُمَرَ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ فِتْنَةً فَقَالَ: «يُقْتَلُ فِيهَا هٰذَا مَظْلُومًا» لِعُثْمَانَ بْنِ عَفَّانَ [رَضِيَ اللهُ عَنْهُ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. [مِنْ حَدِيثِ ابْنِ عُمَرَ].

the *Fitnah* and said: "This one will be wrongfully killed during it," about 'Uthmān bin 'Affān [may Allāh be pleased with him]. (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route [as a narration of Ibn 'Umar].

تخريج: [حسن] وأخرجه أحمد: ٢/ ١١٥ عن الأسود بن عامر به وللحديث شواهد معنوية.

(المعجم . . .) - بَابٌ: [حَدِيثٌ غَرِيبٌ فِي امْتِنَاعِهِ ﷺ الصَّلَاةَ عَلَى رَجُلٍ أَبْغَضَ عُثْمَانَ] (التحفة ٦٥)

Chapter (...) A *Gharīb Hadīth* About Him ﷺ Prohibiting Prayer Behind A Man That Hates 'Uthmān

٣٧٠٩ - حَدَّثَنَا الْفَضْلُ بْنُ أَبِي طَالِبٍ الْبَغْدَادِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عُثْمَانُ بْنُ زُفَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجَنَازَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَلَمْ يُصَلِّ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللهِ مَا رَأَيْنَاكَ تَرَكْتَ الصَّلَاةَ عَلَى أَحَدٍ قَبْلَ هٰذَا؟ قَالَ: «إِنَّهُ كَانَ يَبْغُضُ عُثْمَانَ فَأَبْغَضَهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَمُحَمَّدُ بْنُ زِيَادٍ هٰذَا هُوَ صَاحِبُ مَيْمُونِ بْنِ مِهْرَانَ ضَعِيفٌ فِي الْحَدِيثِ جِدًّا. وَمُحَمَّدُ بْنُ زِيَادٍ صَاحِبُ أَبِي هُرَيْرَةَ وَهُوَ بَصْرِيٌّ ثِقَةٌ وَيُكْنَى أَبَا الْحَارِثِ. وَمُحَمَّدُ بْنُ زِيَادٍ الأَلْهَانِيُّ صَاحِبُ أَبِي أُمَامَةَ ثِقَةٌ يُكْنَى أَبَا سُفْيَانَ [شَامِيٌّ].

3709. Jābir narrated that the Prophet ﷺ was brought the body of a deceased man, to perform *Salāt* for him, but he did not pray over him. It was said: "O Messenger of Allāh! We have not seen you avoiding praying over anyone before this?" He said: "He used to hate 'Uthmān, so Allāh hates him." (***Maudū'***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. We do not know of it except from this route. This Muhammad bin Ziyād (a narrator in the chain) is the companion of Maimūn bin Mihrān and he is very weak in *Hadīth*. Whereas Muhammad bin Ziyād, the companion of Abū Hurairah, from Al-Basrah, is trustworthy, and his *Kunyah* is Abū Al-Hārith. And Muhmmad bin Ziyād Al-Alhānī the companion of Abū Umāmah is trustworthy, and his *Kunyah* is Abū Sufyān [and he is from Ash-Shām].

تخريج: [إسناده موضوع] وأخرجه السهمي في تاريخ جرجان، ص: ١٠٠ ورقم: ٧٧ وابن عدي: ٦/ ٢١٤٣ من حديث عثمان بن زفر به وقال أبو حاتم: "هذا حديث منكر" (علل الحديث: ١٠٨٧) ✽ محمد بن زياد الطحان كذبوه (تقريب) وقال أحمد: "كذاب خبيث أعور، يصنع الحديث".

Chapter (...) The *Ḥadīth* About His ﷺ Giving Glad Tidings Of Paradise To 'Uthmān Due To A Calamity That Will Befall Him

(المعجم ...) - بَابُ [حَدِيثِ: تَبْشِيرُهُ ﷺ عُثْمَانَ بِالجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ]

(التحفة ٦٦)

3710. Abū Mūsā Al-Ash'arī said: "I went with the Prophet ﷺ and he entered a garden of the *Anṣār*, and he relived himself. He said to me: 'O Abū Mūsā! Watch the gate for me, and do not let anyone enter except with permission.' Then a man came and knocked at the gate, so I said: 'Who is it?' He said: 'Abū Bakr.' So I said: 'O Messenger of Allāh ﷺ! It is Abū Bakr asking permission?' He said: 'Give him permission and give him the glad tidings of Paradise.' So he entered, and I gave him the glad tidings of Paradise. Another man came and knocked at the gate. I said: 'Who is it?' He said: " 'Umar.' So I said: 'O Messenger of Allāh ﷺ! It is ' 'Umar asking permission?' He said: 'Open it for him, and give him the glad tidings of Paradise.' I opened [the gate], he entered, and I gave him the glad tidings of Paradise. Then another man knocked at the gate. I said: 'Who is it?' So he said: ' 'Uthmān.' I said: 'O Messenger of Allāh! It is 'Uthmān asking permission.' He said: 'Open it for him, and give him the glad tidings of Paradise due to

٣٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: انْطَلَقْتُ مَعَ النَّبِيِّ ﷺ فَدَخَلَ حَائِطًا لِلأَنْصَارِ فَقَضَى حَاجَتَهُ فَقَالَ لِي: «يَا أَبَا مُوسَى أَمْلِكْ عَلَيَّ البَابَ فَلَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ إِلَّا بِإِذْنٍ»، فَجَاءَ رَجُلٌ فَضَرَبَ البَابَ فَقُلْتُ: مَنْ هٰذَا؟ قَالَ: أَبُو بَكْرٍ فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ قَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ»، فَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ، وَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ البَابَ فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا عُمَرُ يَسْتَأْذِنُ، قَالَ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ [الْبَابَ] وَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ، فَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ الْبَابَ فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُثْمَانُ، قُلْتُ: يَا رَسُولَ اللهِ! هٰذَا عُثْمَانُ يَسْتَأْذِنُ، قَالَ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

a calamity that will befall him.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related through other routes from Abū 'Uthmān An-Nahdī. And there are narrations on this topic from Jābir and Ibn 'Umar.

صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ. وفِي الْبَابِ عَنْ جَابِرٍ وابْنِ عُمَرَ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح:٣٦٩٥ ومسلم، فضائل الصحابة، باب فضائل عثمان ابن عفان رضي الله عنه، ح:٢٤٠٣ من حديث حماد بن زيد به * وفي الباب عن جابر [أحمد:٣/ ٣٨٧ والحاكم:٣/ ١٣٦] وابن عمرو [الطبراني:١٢/ ٣٢٧، ٣٢٨، ح:١٣٢٥٤].

Comments:

As the Prophet ﷺ had predicted, 'Uthmān ؓ had to face trials and troubles. These three persons will surely enter Paradise.

3711. Abū Sahlah said: "The day of the house,[1] 'Uthmān said to me: 'Indeed the Messenger of Allāh ﷺ took a covenant from me, and I will abide by it.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*]. We do not know of it except as a narration of Ismā'īl bin Abī Khālid.

٣٧١١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي وَيَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ [بْنِ أَبِي حَازِمٍ]: حَدَّثَنِي أَبُو سَهْلَةَ قَالَ: قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ عَهِدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ.

تخريج: [صحيح] وأخرجه ابن ماجه، المقدمة، فضل عثمان رضي الله عنه، ح:١١٣ من حديث وكيع به * إسماعيل بن أبي خالد صرح بالسماع وللحديث شواهد كثيرة عند ابن حبان وغيره.

Comments:

This means not to leave the seat of Caliphate. Allāh ﷻ will give you the robe of honor of Caliphate. Some people will demand from you to leave the Caliphate but you must not leave it. 'Uthmān ؓ accepted the martyrdom according to the advice of the Prophet ﷺ and rejected the demand of leaving the seat of Caliphate.

[1] When he was besieged.

Chapter 19. The Virtues Of 'Alī Bin Abī Ṭālib, May Allāh Be Pleased With Him. It Is Said That He Has Two *Kunyah* : Abū Turāb, And Abūl-Ḥasan

3712. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ dispatched an army and he put 'Alī bin Abī Ṭālib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allāh ﷺ scolded him, and they made a pact saying: "[If] we meet the Messenger of Allāh ﷺ we will inform him of what 'Alī did." When the Muslims returned from the journey, they would begin with the Messenger of Allāh ﷺ and give him *Salām*, then they would go to their homes. So when the expedition arrived, they gave *Salām* to the Prophet ﷺ, and one of the four stood saying: "O Messenger of Allāh! Do you see that 'Alī bin Abī Ṭālib did such and such." The Messenger of Allāh ﷺ turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allāh ﷺ faced him, and the anger was visible on his face, he said: "What do you want from 'Alī?! What do you want from 'Alī?! What do you want from 'Alī?! Indeed 'Alī is from me, and I am from him, and he is the ally of

(المعجم ١٩) - [بَابُ] مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ يُقَالُ: وَلَهُ كُنْيَتَانِ: أَبُو تُرَابٍ وَأَبُو الْحَسَنِ (التحفة ٦٧)

٣٧١٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَقَالُوا: [إِنْ] لَقِينَا رَسُولَ اللهِ ﷺ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ. وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَأُوا بِرَسُولِ اللهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ، فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ ﷺ، فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ: يَا رَسُولَ اللهِ! أَلَمْ تَرَ إِلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا. فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ ﷺ: ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ: «مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

every believer after me." (*Hasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and we do not know of it except as a narration of Ja'far bin Sulaimān.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:٨٤٧٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٨٩٠ والحاكم على شرط مسلم: ٣/ ١١٠، ١١١.

Comments:

" 'Alī is from me and I am from him", is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-Ash'arī the member of the tribe of Banū Najiyah.

3713. Abū Sariḥah, or Zaid bin Arqam – Shu'bah had doubt – narrated, from the Prophet ﷺ: "For whomever I am his *Mawlā* then 'Alī is his *Mawalā*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Shu'bah reported this *Ḥadīth* similarly, from Maimūn Abū 'Abdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sarīḥah is Hudhaifah bin Asīd [Al-Ghifārī] the Companion of the Prophet ﷺ.

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَّ شُعْبَةُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ»

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. و[قَدْ] رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ مَيْمُونٍ أَبِي عَبْدِ اللهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ [الغِفَارِيُّ] صَاحِبُ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أحمد في فضائل الصحابة: ٢/ ٥٦٩، ح:٩٥٩ عن محمد بن جعفر به وهو حديث متواتر كما في كتب المتواترة، كتاب السيوطي، ح:١٠٠ الكناني، ح:٢٣٢ الزبيدي، ح:٦٩ * حديث شعبة: رواه أحمد: ٤/ ٣٧٢ في مسنده والحديث رواه النسائي في الكبرى، ح:٨١٤٨ من حديث أبي الطفيل به مطولاً.

Comments:

As 'Alī's character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore 'Alī favored all those who were near and dear to the Prophet ﷺ. 'Alī helped and decleared his favor for Abū Bakr, 'Umar and 'Uthmān.

3714. 'Alī narrated that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon Abū Bakr,

٣٧١٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ

he married me to his daughter, and he carried me to the land of *Hijrah*, and he freed Bilāl with his wealth. May Allāh have mercy upon 'Umar, he says the truth even if it is sour. The truth caused him to be left without a friend. May Allāh have mercy upon 'Uthmān, the angels are shy of him. May Allāh have mercy upon 'Alī. O Allāh! Place the truth with him wherever he turns." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except from this route. [And Al-Mukhtār bin Nāfi' is a *Shaikh* from Al-Baṣrah with many *Gharīb* narrations. Abū Ḥayyān At-Taimī's name is Yaḥya bin Sa'eed bin Ḥayyān At-Taimī, from Al-Kūfah, and he is trustworthy.]

حَمَّادٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ أَبَا بَكْرٍ، زَوَّجَنِي ابْنَتَهُ، وَحَمَلَنِي إِلَى دَارِ الْهِجْرَةِ، وَأَعْتَقَ بِلَالًا مِنْ مَالِهِ. رَحِمَ اللهُ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مُرًّا. تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ. رَحِمَ اللهُ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ. رَحِمَ اللهُ عَلِيًّا اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. [وَالْمُخْتَارُ بْنُ نَافِعٍ شَيْخٌ بَصْرِيٌّ كَثِيرُ الْغَرَائِبِ. وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ التَّيْمِيُّ كُوفِيٌّ وَهُوَ ثِقَةٌ].

تخريج: [**إسناده ضعيف**] وأخرجه العقيلي: ٤/ ٢١٠، ٢١١ من حديث سهل بن حماد به * المختار بن نافع ضعيف (تقريب).

Comments:

This was the result of the Prophet's prayer that 'Alī always did justice. The Prophet ﷺ stated that 'Alī was the best among you to make just decisions.

3715. Rib'ī bin Ḥirāsh said: "At Ar-Raḥbah, 'Alī narrated to us: 'On the Day of (the Pledge of) Ḥudaibiyah, some people from the idolaters came out to us. Among them was Suhail bin 'Amr, and some people among the heads of the idolaters. They said: "O Messenger of Allāh! People among our fathers, brothers, and slaves have come to you, and they have no knowledge of the religion, rather they came fleeing from our wealth and property, so return

٣٧١٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ شَرِيكٍ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ بِالرَّحَبَةِ فَقَالَ: لَمَّا كَانَ يَوْمُ الْحُدَيْبِيَةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو وَأُنَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا: يَا رَسُولَ اللهِ! خَرَجَ إِلَيْكَ نَاسٌ مِنْ أَبْنَائِنَا وَإِخْوَانِنَا وَأَرِقَّائِنَا وَلَيْسَ لَهُمْ فِقْهٌ فِي الدِّينِ، وَإِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَضِيَاعِنَا

فَارْدُدْهُمْ إِلَيْنَا فَإِنْ لَمْ يَكُنْ لَهُمْ فِقْهٌ فِي الدِّينِ سَنُفَقِّهُهُمْ؟ فَقَالَ النَّبِيُّ ﷺ: «يَا مَعْشَرَ قُرَيْشٍ لَتَنْتَهُنَّ أَوْ لَيَبْعَثَنَّ اللهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ، قَدِ امْتَحَنَ اللهُ قُلُوبَهُمْ عَلَى الإِيمَانِ»، قَالُوا: مَنْ هُوَ يَا رَسُولَ اللهِ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: مَنْ هُوَ يَا رَسُولَ اللهِ؟ وَقَالَ عُمَرُ: مَنْ هُوَ يَا رَسُولَ اللهِ؟ قَالَ: «هُوَ خَاصِفُ النَّعْلِ» وَكَانَ أَعْطَى عَلِيًّا نَعْلَهُ يَخْصِفُهَا، قَالَ: ثُمَّ الْتَفَتَ إِلَيْنَا عَلِيٌّ فَقَالَ: إِنَّ رَسُولَ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ رِبْعِيٍّ عَنْ عَلِيٍّ.

them to us. If they do not have knowledge of the religion, then we will teach them." So the Prophet ﷺ said: "O people of Quraish, you will desist, or Allāh will send upon you one who will chop your necks with the sword over the religion. Allāh has tested their hearts regarding faith." They said: "Who is he O Messenger of Allāh?" Abū Bakr said to him: "Who is he O Messenger of Allāh?" 'Umar said to him: "Who is he O Messenger of Allāh? He said: "He is the one repairing the sandals." – And he had given 'Alī his sandals to repair them. – He said: "Then 'Alī turned to us and said: 'Indeed the Messenger ﷺ said: "Whoever lies upon me intentionally, then let him take his seat in the Fire."' (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. We do not know of it except through this route as a narration of Rib'ī from 'Alī.

تخريج: [إسناده ضعيف] وأخرجه النسائي في خصائص علي، ح:٣١ من حديث شريك القاضي به وهو مدلس وصرح بالسماع عند أحمد في فضائل الصحابة: ١١٠٥ والراوي عنه يحيى ابن عبدالحميد الحماني جدًا، وأصله متفق عليه، البخاري، ح:١٠٦ ومسلم، ح:١ ولبعض الحديث شواهد عند أبي داود، ح:٢٧٠٠ وصححه الحاكم على شرط مسلم:٤/٢٩٨ ووافقه الذهبي * قول وكيع: صحيح عنه وكذا قول منصور: سنده صحيح.

Comments:

'Alī killed many people for the sake of religion and participated in many battles.

Chapter 20. The Statement Of The *Ansār*: "We Used To Recognize The Hypocrites From Their Hatred Of 'Alī Bin Abī Tālib

(المعجم ٢٠) - بَابُ [قَوْلِ الْأَنْصَارِ: كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ] (التحفة ٦٨)

٣٧١٦ - [حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِيٌّ عَنْ إِسْرَائِيلَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ

3716. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to 'Alī bin

Abī Ṭālib: "You are from me, and I am from you."

And there is a story along with this *Ḥadīth*. (*Ṣaḥīḥ*)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*]

إِسْمَاعِيلَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْتَ مِنِّي وَأَنَا مِنْكَ. وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]

تخريج: وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان . . . إلخ، ح: ٢٦٩٩ عن عبيدالله بن موسى به مطولاً . .

3717. Abū Sa'eed Al-Khudrī said: "We, the people of the *Anṣār*, used to recognize the hypocrites, by their hatred for 'Alī bin Abī Ṭālib." (*Ḍa'īf*)

This *Ḥadīth* is *Gharīb*. Shu'bah criticized Abū Hārūn Al-'Abdī. And this has been related from Al-'Amash from Abū Ṣāliḥ from Abū Sa'eed.

٣٧١٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: إِنْ كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرَ الأَنْصَارِ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ.

هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ شُعْبَةُ فِي أَبِي هَارُونَ الْعَبْدِيِّ وَقَدْ رُوِيَ هٰذَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ.

تخريج: **[إسناده ضعيف جدًا]** وأخرجه ابن عدي: ٥/ ١٧٣٤ من حديث أبي هارون العبدي به وهو متروك متهم.

Chapter (...) "No Hypocrite Loves 'Alī, And No Believer Hates Him."

(المعجم . . .) - بَابٌ: [لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ] (التحفة ٦٩)

Al-Musāwir Al-Ḥimyarī narrated from his mother who said: "I entered upon Umm Salamah, and I heard her saying: 'The Messenger of Allāh ﷺ used to say: "No hypocrite loves 'Alī, and no believer hates him." (*Ḍa'īf*)

[He said:] There is something on this topic from 'Alī, [and] this *Ḥadīth* is *Ḥasan Gharīb* from this route. [And 'Abdullāh bin 'Abdur-

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ أَبِي النَّصْرِ، عَنِ الْمُسَاوِرِ الْحِمْيَرِيِّ، عَنْ أُمِّهِ قَالَتْ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «لَا يُحِبُّ عَلِيًّا مُنَافِقٌ، وَلَا يُبْغِضُهُ مُؤْمِنٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ [وَ]هٰذَا

Rahmān (a narrator in the chain) is Abū Nasr Al-Waraq. And Sufyān Ath-Thawrī reported from him.]

حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. [وعَبْدُ اللهِ بْنُ عَبْدِالرَّحْمٰنِ هُوَ أَبُو نَصْرٍ الْوَرَّاقُ وَرَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ].

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٦/ ٢٩٢ عن محمد بن فضيل به مصادر الحميدي: مجهول (تقريب) وثقه الترمذي وحده * حديث علي [أخرجه مسلم كما سيأتي: ٣٧٣٦ وهو يغني عنه].

Chapter (...) Him ﷺ Naming Four That He Ordered To Love, And Allāh Loves Them...

(المعجم . . .) - **بَابُ [تَسمِيَتِه ﷺ أَرْبَعَةٍ أَمَرَ بِحُبِّهِمْ وَأَنَّ اللهَ يُحِبُّهُمْ . . .]**

(التحفة ٧٠)

3718. Buraidah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has ordered me to love four, and He informed me that He loves them." It was said: "O Messenger of Allāh! Name them for us." He said: "Alī is among them," saying that three times, "And Abū Dharr, Al-Miqdād, and Salmān. And He ordered me to love them, and He informed me that He loves them." (*Da'īf*)

[He said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except as a narration of Sharīk.

٣٧١٨ - **حَدَّثَنَا** إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ بْنُ بِنْتِ السُّدِّيِّ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي رَبِيعَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ»، قِيلَ: يَا رَسُولَ اللهِ سَمِّهِمْ لَنَا؟ قَالَ: «عَلِيٌّ مِنْهُمْ» يَقُولُ ذٰلِكَ ثَلَاثًا: «وَأَبُو ذَرٍّ وَالْمِقْدَادُ وَسَلْمَانُ، وَأَمَرَنِي بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، المقدمة، فضل سلمان وأبي ذر والمقداد، ح: ١٤٩ عن إسماعيل بن موسى به * شريك القاضي عنعن وأبو ربيعة حسن الحديث وثقه الجمهور.

Comments:

The Prophet and 'Alī ﷺ are near relatives. 'Alī is the son of the Prophet's brother, and also his son-in-law. He is also a great and esteemed Caliph who was committed to the religion of Islam. The Noble Prophet ﷺ loved him. He who has no respect for the Prophet ﷺ will hate 'Alī and will have a grudge against him.

Chapter (...) 'Alī Is From Me And I Am From 'Alī

(المعجم . . .) - بَابٌ: [عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ] (التحفة ٧١)

3719. Hubshī bin Junādah narrated that the Messenger of Allāh ﷺ said: " 'Alī is from me and I am from 'Alī. And none should represent me except myself or 'Alī." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

٣٧١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلِيٌّ مِنِّي وأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل علي بن أبي طالب رضي الله عنه، ح:١١٩ عن إسماعيل بن موسى به، ورواه إسرائيل وغيره عن أبي إسحاق وصرح بالسماع.

Comments:

In Arab society it was customary that if some tribe wanted to break a treaty, the head of the tribe had to do this job himself or some near relative had to be appointed to accomplish this work. When *Sūrat Barā'* was revealed and it was commanded that the treaty between the Prophet ﷺ and the *Mushrikūn* of Makkah be broken or kept for sometime, the Prophet (ﷺ) in 9 A.H., had already made Abū Bakr the leader of the *Hajj* party and the party had left for Makkah. The *Sūrah* was revealed after their departure from Al-Madīnah, so the Prophet ﷺ sent 'Alī, as the custom of the day, to deliver the message to the people of Makkah, but Abū Bakr kept his position as the leader of the *Hajj* party.

3720. Ibn 'Umar narrated that the Messenger of Allāh ﷺ made bonds of brotherhood among his Companions. So 'Alī came crying saying: "O Messenger of Allāh! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone." So the Messenger of Allāh ﷺ said to him: "I am your brother, in this life and the next." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. And there is

٣٧٢٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى القَطَّانُ البَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحِ بْنِ حَيٍّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ جُمَيْعِ ابْنِ عُمَيْرٍ التَّيْمِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: آخَى رَسُولُ اللهِ ﷺ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ: يَا رَسُولَ اللهِ! آخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ أَحَدٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَنْتَ أَخِي فِي الدُّنْيَا والآخِرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وفِيهِ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى.

something about it from Zaid bin Abī Awfā.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/ ١٤ من حديث علي بن قادم به وقال الذهبي: "جميع اتهم" وحكيم بن جبير ضعيف" * وفي الباب عن زيد بن أبي أوفى [الطبراني: ٥/ ٢٢٠، ٢٢١، ح: ٥١٤٦].

Comments:

The event of the "Bond of Brotherhood" occurred after the emigration to Al-Madīnah.

Chapter (...) The *Hadīth* About The Bird Which The Prophet ﷺ Supplicated That the Most Beloved of Creation To Allāh Eat With Him

(المعجم ...) - بَابُ [حَدِيثِ الطَّيْرِ الَّذِي دَعَا النَّبِيُّ ﷺ أَنْ يَأْكُلَ مَعَهُ أَحَبُّ الْخَلْقِ إِلَى اللهِ] (التحفة ٧٢)

3721. Anas bin Mālik said: "There was a bird with the Prophet ﷺ, so he said: 'O Allāh, send to me the most beloved of Your creatures to eat this bird with me.' So 'Alī came and ate with him." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of As-Suddī, except through this route. And this *Hadīth* has been related through more than one route from Anas.

['Eīsā bin 'Amr is from Al-Kūfah] and As-Suddī's name is 'Ismā'īl bin 'Abdur-Rahmān (narrators in the chain), and lived during the time of Anas bin Mālik, and he saw Al-Husain bin 'Alī. [Shu'bah, Sufyān Ath-Thawrī and Zā'idah considered him trustworthy, and Yahyā bin Sa'eed Al-Qattān considered him trustworthy as well.]

٣٧٢١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عُبَيْدُاللهِ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُمَرَ، عَنِ السُّدِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ عِنْدَ النَّبِيِّ ﷺ طَيْرٌ فَقَالَ: «اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِي هٰذَا الطَّيْرَ» فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ السُّدِّيِّ إِلَّا مِنْ هٰذَا الْوَجْهِ وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ. [وَعِيسَى بْنُ عُمَرَ هُوَ كُوفِيٌّ] وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمٰنِ وقَدْ أَدْرَكَ أَنَسَ بْنَ مَالِكٍ وَرَأَى الْحُسَيْنَ بْنَ عَلِيٍّ. [وثَّقَهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وزَائِدَةُ ووَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ].

تخريج: [حسن] وأخرجه النسائي في خصائص علي: ١٠ من حديث عيسى بن عمر القاري به وله شواهد عند ابن عدي: ٢/ ٥٧٠ وغيره ورواه حاتم بن الليث عن عبيدالله بن موسى به (العلل المتناهية: ١/ ٢٢٧، ح: ٣٦٣) وللحديث طرق عند البخاري في التاريخ الكبير: ٢/ ٣ وغيره وله شاهد قوي عند أبي يعلى ومنه نقله في البداية والنهاية: ٧/ ٣٦٣.

Comments:

It is reported in *Ṣaḥīḥ* narrations that the Prophet ﷺ loved 'Alī more than anyone else. Replying to a question of 'Amr bin Al-'Āṣ the Prophet ﷺ said that Aishah was his beloved and she was more dear to him then anyone else, and among the men; her father, and then 'Umar. (*Fatḥ Al-Bārī* v. 7. p. 24.)

3722. 'Alī said: "When I would ask the Messenger of Allāh ﷺ, he would give me, and when I would be silent, he would initiate (speech or giving) with me." (***Hasan***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٧٢٢ - حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا عَوْفٌ عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ هِنْدٍ الْجَمَلِيِّ قَالَ: قَالَ عَلِيٌّ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللهِ ﷺ أَعْطَانِي وَإِذَا سَكَتُّ ابْتَدَأَنِي.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه النسائي في خصائص علي: ١١٩ من حديث عوف به وعبدالله بن عمرو بن هند صرح بالسماع عند الحاكم: ٣/ ١٢٥ وصححه على شرط الشيخين ووافقه الذهبي وسيأتي: ٣٧٢٩.

Comments:

It means that the Prophet ﷺ never ignored him, and always cared for him.

Chapter (...) A *Gharīb Ḥadīth*: "I Am The House Of Wisdom And 'Alī Is Its Door"

(المعجم . . .) - بَابٌ: [حَدِيثٌ غَرِيبٌ: أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا] (التحفة ٧٣)

3723. 'Alī narrated that the Messenger of Allāh ﷺ said: "I am the house of wisdom, and 'Alī is its door." (***Ḍa'īf***)

[He said:] This *Ḥadīth* is *Gharīb Munkar*. Some of them reported this *Ḥadīth* from Sharīk, and they did not mention "from Aṣ-Ṣunābiḥī" in it. And we do not know this *Ḥadīth* from any of the trustworthy narrators except for Sharīk. And there is something on this topic from Ibn 'Abbās.

٣٧٢٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرُّومِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنِ الصُّنَابِحِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا».

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ رَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنِ الصُّنَابِحِيِّ وَلَا نَعْرِفُ هٰذَا الْحَدِيثَ عَنْ أَحَدٍ مِنَ الثِّقَاتِ غَيْرَ شَرِيكٍ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن الجوزي في الموضوعات: ١/ ٣٤٩ من حديث محمد ابن عمر بن الرومي به وله شواهد كلها ضعيفة * شريك لم يثبت تصريح سماعه، رواه عنه عبدالحميد بن بحر وكان يسرق الحديث * وفي الباب عن ابن عباس [الحاكم: ٣/ ١٢٦، ١٢٧ وابن الجوزي في الموضوعات: ١/ ٣٥٠].

Comments:

All the esteemed, and honored. Companions are doors to the knowledge of the Prophet ﷺ, 'Alī was door to the knowledge of justice.

3724. 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father, saying: "Mu'āwiyah bin Abū Sufyān ordered Sa'd, saying: 'What prevented you from reviling Abū Turāb?' He said: 'Three things that I remember from the Messenger of Allāh ﷺ prevent me from reviling him. That I should have even one of those things is more beloved to me than red camels. I heard the Messenger of Allāh ﷺ speaking to 'Alī, and he had left him behind in one of his battles. So 'Alī said to him: "O Messenger of Allāh! You leave me behind with the women and children?" So the Messenger of Allāh ﷺ said to him: "Are you not pleased that you should be in the position with me that Hārūn was with Mūsā? Except that there is no Prophethood after me?" And on the Day of (the battle of) Khaibar, I heard him saying: "I shall give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him." So we all waited for that, then he said: "Call 'Alī for me."' He said: 'So he came to him, and he had been suffering from *Ramad*,[1] so he (ﷺ) put spittle in his eye and gave the

٣٧٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ؟ قَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا قَالَهُنَّ رَسُولُ اللهِ ﷺ فَلَنْ أَسُبَّهُ لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِعَلِيٍّ وخَلَفَهُ فِي بَعْضِ مَغَازِيهِ؟ فَقَالَ لَهُ عَلِيٌّ: يا رَسُولَ اللهِ! تَخْلُفُنِي مَعَ النِّسَاءِ والصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ». قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «ادْعُوا لِي عَلِيًّا»، قَالَ: فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللهُ عَلَيْهِ وَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ﴾ الآيَةَ [آل عمران: ٦١] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

[1] An eye condition.

banner to him, then Allāh granted him victory. And when this *Āyah* was revealed: 'Let us call our sons and your sons, and our women and your women...'[1] the Messenger of Allāh ﷺ called 'Alī, Fāṭimah, Ḥasan, and Ḥusain and said: "O Allāh, these are my family." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٢٤٠٤ عن قتيبة به وتقدم مختصرًا، ح: ٢٩٩٩.

Comments:

When Mu'āwiyah asked Sa'd why he did not revile 'Alī, he meant his opinion on *Ijtihād* in the interpretation of Islamic Law. Al-Imām An-Nawawī also explained that what Mu'āwiyah ﷺ said is like saying: "Did you refrain from reviling 'Alī, out of piety or out of fear? And if it were out of piety then you are on the right. *Tuḥfat Al-Aḥwadhī*.

Chapter (...) The Story Of 'Alī Taking A Slave Girl From A Fortress He Conquered

(المعجم . . .) - بَابٌ: [قِصَّةُ أَخْذِ عَلِيٍّ جَارِيَةً مِنْ حِصْنٍ افْتَتَحَهُ . . .] (التحفة ٧٤)

3725. Al-Barā' said: "The Prophet ﷺ dispatched two armies and put 'Alī bin Abī Ṭālib in charge of one of them, and Khālid bin Al-Walīd in charge of the other. He said: "When there is fighting, then (the leader is) 'Alī." He said: "So 'Alī conquered a fortress and took a slave girl. So Khālid sent me with a letter to the Prophet ﷺ complaining about him. So I came to the Prophet ﷺ and he read the letter and his color changed, then he said: 'What is your view concerning one who loves Allāh and His Messenger, and Allāh and His

٣٧٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا الأَحْوَصُ بْنُ جَوَّابٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: بَعَثَ النَّبِيُّ ﷺ جَيْشَيْنِ وَأَمَّرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الآخَرِ خَالِدَ بْنَ الْوَلِيدِ وَقَالَ: إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ، قَالَ: فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِي خَالِدٌ كِتَابًا إِلَى النَّبِيِّ ﷺ يَشِي بِهِ، قَالَ: فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ: «مَا تَرَى فِي رَجُلٍ يُحِبُّ

[1] *Āl 'Imrān* 3:61.

Messenger love him.'" He said: "I said: 'I seek refuge in Allāh from the wrath of Allāh and the anger of His Messenger, and I am but a messenger.' so he became silent."
(*Da'īf*)
[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we only know it from this route.

اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ»، قَالَ: قُلْتُ: أَعُوذُ بِاللهِ مِنْ غَضَبِ اللهِ وَمِنْ غَضَبِ رَسُولِهِ وإِنَّمَا أَنَا رَسُولٌ، فَسَكَتَ.
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُه إِلَّا مِنْ هٰذَا الْوَجْهِ.
تخريج: [**ضعيف**] تقدم: ١٧٠٤.

Comments:

The cause of taking a slave girl has previously been explained. He who loves Allāh and His Messenger, the Messenger of Allāh ﷺ also loves him, he cannot go against the instructions.

Chapter (...) "I Did Not Speak Privately With Him (That Is: 'Alī) Rather, Allāh Spoke Privately With Him"

(المعجم . . .) - بَابٌ: [مَا انْتَجَيْتُهُ (يَعْنِي عَلِيًّا) وَلَكِنَّ اللهَ انْتَجَاهُ]

(التحفة ٧٥)

3726. Jābir said: "The Messenger of Allāh ﷺ called 'Alī on the Day (of the battle) of Aṭ-Ṭā'if, and spoke privately with him, so the people said: 'His private conversation with his cousin has grown lengthy.' So the Messenger of Allāh ﷺ said: 'I did not speak privately with him, rather, Allāh spoke privately with him.'"
(*Da'īf*)
[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Al-Ajlah, and others besides Ibn Fudail related it from Al-Ajlah [as well]. And the meaning of his statement: "Rather, Allāh spoke privately with him," is that he is saying: "Indeed, Allāh ordered me to speak privately with him."

٣٧٢٦ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الأَجْلَحِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ: لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا انْتَجَيْتُهُ وَلَكِنَّ اللهَ انْتَجَاهُ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَانَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الأَجْلَحِ وَقَدْ رَوَاهُ غَيْرُ ابْنِ فُضَيْلٍ [أَيْضًا] عَنِ الأَجْلَحِ. وَمَعْنَى قَوْلِهِ: «وَلَكِنَّ اللهَ انْتَجَاه». يَقُولُ: إِنَّ اللهَ أَمَرَنِي أَنْ أَنْتَجِيَ مَعَهُ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن أبي عاصم في السنة، ح: ١٣٢١ من حديث الأجلح به * أبو الزبير عنعن.

Chapter (...) A *Gharīb Hadīth*: "It Is Not Permissible For Anyone To Be *Junub* In This *Masjid* Except For You Or I"

(المعجم ...) - بَابٌ: [حَدِيثٌ غَرِيبٌ: لَا يَحِلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرُكَ] (التحفة ٧٦)

3727. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said to 'Alī: "O 'Alī! It is not permissible for anyone to be *Junub* in this *Masjid* except for you or I." *(Da'īf)*

'Alī bin Al-Mundhir said: "I said to Dirār bin Surad: 'What is the meaning of this *Hadīth*?' He said: 'It is not permissible for anyone to pass through it while *Junub* except for you or I.'"

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route. And Muhammad bin Ismā'īl heard this *Hadīth* from me, and he regarded it to be *Gharīb*.

٣٧٢٧ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا [مُحَمَّدُ] بْنُ فُضَيْلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: «يَا عَلِيُّ! لَا يَحِلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هٰذَا الْمَسْجِدِ غَيْرِي وَغَيْرُكَ»

قَالَ عَلِيُّ بْنُ الْمُنْذِرِ: قُلْتُ لِضِرَارِ بْنِ صُرَدٍ: مَا معْنَى هٰذَا الْحَدِيثِ؟ قَالَ: لَا يَحِلُّ لِأَحَدٍ يَسْتَطْرِقُهُ جُنُبًا غَيْرِي وَغَيْرُكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَقَدْ سَمِعَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنِّي هٰذَا الْحَدِيثَ وَاسْتَغْرَبَهُ.

تخريج: [**إسناده ضعيف**] وأخرجه البيهقي: ٦٦/٧ من حديث علي بن المنذر به * عطية العوفي ضعيف مدلس.

Comments:

The houses of some people were adjoining the *Masjid* of the Prophet, their doors opened on two sides, one to the street and the other in the *Masjid*, but the houses of the Prophet ﷺ and 'Alī were open only to the side of *Masjid*, therefore, there was no other way for them to go out of their house. (*Fath Al-Bārī* v. 7. p. 19-20)

Chapter (...) The Advent Of The Prophet ﷺ Occurred On A Monday and 'Alī Performed *Salāt* On Tuesday

(المعجم ...) - بَابٌ: [بُعِثَ النَّبِيُّ ﷺ يَوْمَ الاثْنَيْنِ وَصَلَّى عَلِيٌّ يَوْمَ الثُّلَاثَاءِ] (التحفة ٧٧)

3728. Anas bin Mālik said: "The advent of the Prophet ﷺ was on Monday and 'Alī performed *Salāt* on Tuesday." *(Da'īf)*

٣٧٢٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا عَلِيُّ بْنُ عَابِسٍ عَنْ مُسْلِمٍ الْمُلَائِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بُعِثَ النَّبِيُّ ﷺ يَوْمَ

الاثْنَيْنِ وَصَلَّى عَلِيٌّ يَوْمَ الثُّلاثَاءِ.

[قَالَ أَبُو عِيسَى: وفِي الْبَابِ عَنْ عَلِيٍّ وَ]هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُسْلِمٍ الأَعْوَرِ، وَمُسْلِمٌ الأَعْوَرُ لَيْسَ عِنْدَهُمْ بِذَاكَ القَوِيِّ. وَقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ مُسْلِمٍ، عَنْ حَبَّةَ، عَنْ عَلِيٍّ نَحْوُ هٰذَا.

[Abū 'Eīsā said: And there is something on this topic from 'Alī and] this is a *Gharīb Ḥadīth* as a narration of Muslim Al-A'war. Muslim Al-A'war is not that strong according to the scholars of *Ḥadīth*. This *Ḥadīth* has been related from Muslim, from Ḥabbah, from 'Alī, and it is similar to this.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/ ١١٢ من حديث علي بن عابس به وهو ضعيف ومسلم بن كيسان الملائي ضعيف، أيضًا، انظر (تقريب التهذيب وغيره) وله شاهد باطل عند الحاكم * وفي الباب عن علي [أبو يعلى: ٤٤٦].

Comments:

Among the women, Khadījah was the first lady to accept Islam, and among the men, Warqah bin Nawfal and Abū Bakr, and among the children 'Alī. Bilāl was the first to embrace Islam among the slaves.

٣٧٢٩ - **حَدَّثَنَا** خَلَّادُ بْنُ أَسْلَمَ أَبُو بَكْرٍ الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا عَوْفٌ الْأَعْرَابِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ هِنْدٍ الجَمَلِيِّ قَالَ: قَالَ عَلِيٌّ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللهِ ﷺ أَعْطَانِي، وَإِذَا سَكَتُّ ابْتَدَأَنِي.

3729. ['Alī said: "When I would ask the Messenger of Allāh ﷺ he would give me, and when I would be silent, he would initiate (speech or giving) with me."] (***Hasan***)

تخريج: [حسن] تقدم: ٣٧٢٢ وقال عوف وغيره: "ابن هند لم يسمع من علي"(!) وله شواهد عند النسائي في الخصائص: ١٢٠، ١٢١ وغيره.

٣٧٣٠ - **حَدَّثَنَا** القَاسِمُ بْنُ دِينَارٍ الكُوفِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى [إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي]». هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سَعِيدٍ عَنِ النَّبِيِّ ﷺ وَيُسْتَغْرَبُ هٰذَا الحَدِيثُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ.

3730. Sa'd bin Abī Waqqāṣ narrated that the Prophet ﷺ said to 'Alī, "You are to me, in the position that Hārūn was to Mūsā, [except that there is no Prophet after me]." (***Ṣaḥīḥ***)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been related through more than one route from Sa'eed, from the Prophet ﷺ. And this *Ḥadīth* has been considered *Gharīb* as a narration of Yaḥyā bin Sa'eed Al-Anṣārī.

تخريج: [صحيح] وأخرجه أحمد:٣/٣٣٨ من حديث شريك به وللحديث شواهد عند البخاري، ح:٤٤١٦ ومسلم، ح:٢٤٠٤ وغيرهما * وفي الباب عن سعد [يقدم:٣٧٣٠] وزيد بن أرقم [الطبراني:٥/٢٠٣، ح:٥٠٩٤، ٥٠٩٥] وأبي هريرة [لم أجده] وأم سلمة [أبو يعلى:٦٨٨٣ وابن حبان، ح:٢٢٠١].

3731. Jābir bin 'Abdullāh narrated that the Prophet ﷺ said to 'Alī: "You are to me in the position that Hārūn was to Mūsā, except that there is no Prophet after me." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. There are narrations on this topic from Sa'd, Zaid bin Arqam, Abū Hurairah and Umm Salamah.

٣٧٣١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ شَرِيكٍ، عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ سَعْدٍ وَزَيْدِ بْنِ أَرْقَمَ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح:٢٤٠٤ من حديث سعيد بن المسيب به.

Chapter (...) His ﷺ Order To Close The Door Except The Door Of 'Alī

(المعجم ...) - بَابٌ: [أَمْرُهُ ﷺ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ] (التحفة ٧٨)

3732. Ibn 'Abbās narrated: "The Prophet ﷺ ordered that the gates be closed, except the gate of 'Alī."

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it from Shu'bah with this chain, except through this route. (*Ḥasan*)

٣٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَدِّ الأَبْوَابِ إِلَّا بَابَ عَلِيٍّ.

[قَالَ:]: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ عَنْ شُعْبَةَ بِهٰذَا الإِسْنَادِ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه النسائي في الخصائص:٤٢ من حديث شعبة به ورواه الحاكم من حديث أبي بلج به مطولاً:٣/١٣٢-١٣٤ وصححه ووافقه الذهبي * أبو بلج يحيى بن سليم وثقه الجمهور وهو حسن الحديث.

3733. 'Alī bin Al-Ḥusain narrated from his father, from his grandfather, 'Alī bin Abī Ṭālib: "The Prophet ﷺ took Ḥasan and Ḥusain by the hand and said: 'Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgment." (*Ḍa'īf*)

[Abū 'Eīsā said:] This [*Ḥadīth*] is *Ḥasan Gharīb*, we do not know of it as a narration of Ja'far bin Muḥammad except through this route.

٣٧٣٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ ابْنِ عَلِيٍّ قَالَ: أَخْبَرَنِي أَخِي مُوسَى بْنُ جَعْفَرِ ابْنِ مُحَمَّدٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ قَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ»

[قَالَ أَبُو عِيسَى:] هٰذَا [حَدِيثٌ] حَسَنٌ غَرِيبٌ لَانَعْرِفُهُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَّا مِنْ هٰذَا الوَجْهِ.

تخريج: [**إسناده ضعيف**] وأخرجه عبدالله بن أحمد في زوائد المسند: ١/ ٧٧ عن نصر بن علي به * علي بن جعفر مستور، لم يوثقه غير الترمذي وأراد المتوكل الخليفة العباسي بضربه ألف سوط (تاريخ الخطيب: ١٣/ ٢٨٩).

Chapter (...) The First To Perform *Ṣalāt*, And The First To Accept Islām Was 'Alī

(المعجم . . .) - بَابٌ: [أَوَّلُ مَنْ صَلَّى عَلِيٌّ وَأَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ] (التحفة ٧٩)

3734. Ibn 'Abbās said: "The first to perform *Ṣalāt* was 'Alī." (*Ḥasan*)

[He said:] This *Ḥadīth* is *Gharīb* from this route, we do not know of it as a narration of Shu'bah from Abū Balj (narrators in the chain) except through the report of Muḥammad bin Ḥumaid. And Abū Balj's name is Yaḥyā bin Abī Sulaim. Some of the people of knowledge said that the first to accept Islām among men was Abū Bakr Aṣ-Ṣiddīq, and that 'Alī accepted Islam while he was a boy of eight years, and the first to

٣٧٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى عَلِيٌّ.

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَنْ أَبِي بَلْجٍ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ حُمَيْدٍ وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى بْنُ أَبِي سُلَيْمٍ، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: أَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ أَبُو بَكْرٍ

accept Islam among women was Khadījah.

الصِّدِّيقُ، وَأَسْلَمَ عَلِيٌّ وهُوَ غُلَامٌ ابْنُ ثَمَانِ سِنِينَ، وَأَوَّلُ مَنْ أَسْلَمَ مِنَ النِّسَاءِ خَدِيجَةُ.

تخريج: [حسن] وأخرجه أحمد: ١/ ٣٧٣ من حديث أبي بلج به وله شواهد عند أحمد: ٤/ ٣٦٨، ٣٧٠ والنسائي في الخصائص: ٢، ٥ وغيرهما.

3735. A man from the *Anṣār* narrated that Zaid bin Al-Arqam said: "The first to accept Islam was 'Alī."

'Amr bin Murrah said: "So I mentioned that to Ibrāhīm An-Nakha'ī, so he rejected that and said: 'The first to accept Islam was Abū Bakr Aṣ-Ṣiddīq.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ḥamzah's (a narrator in the chain) name is Ṭalḥah bin Yazīd.

٣٧٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ومُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ رَجُلٍ مِنَ الأَنْصَارِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ، قَالَ عَمْرُو بْنُ مُرَّةَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ النَّخَعِيِّ فَأَنْكَرَهُ وَقَالَ: أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرٍ الصِّدِّيقُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو حَمْزَةَ اسْمُهُ طَلْحَةُ بْنُ يَزِيدَ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٣٧ من حديث شعبة به.

Comments:

Abū Ṭālib was a poor person and had many children to raise, therefore, the Prophet ﷺ suggested to his uncle 'Abbās that they should help Abū Ṭālib and share his burden. 'Abbās agreed to it and took Ja'far in his care and the Prophet ﷺ took 'Alī. In this way 'Alī was raised in the hands of the Prophet ﷺ. It was natural for 'Alī to accept Islam, as he was still a young boy when he embraced Islam.

Chapter (...) "None Loves You Except A Believer And None Hates You Except A Hypocrite"

(المعجم ...) - بَابٌ: [لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ] (التحفة ٨٠)

3736. 'Alī said: "The Prophet ﷺ – the Unlettered Prophet – exhorted me (saying): 'None loves you except a believer and none hates you except a hypocrite.'"

'Adī bin Thābit (a narrator) said: "I am from the generation whom the Prophet ﷺ supplicated for." (*Ṣaḥīḥ*)

٣٧٣٦ - حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ ابْنِ أَخِي يَحْيَى بْنِ عِيسَى الرَّمْلِيُّ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: لَقَدْ عَهِدَ إِلَيَّ النَّبِيُّ ﷺ - النَّبِيُّ الأُمِّيُّ - أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ. قَالَ عَدِيُّ بْنُ

ثَابِتٍ: أَنَا مِنَ القَرْنِ الَّذِين دَعَا لَهُم النَّبِيُّ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار وعلي رضي الله عنهم من الإيمان . . . إلخ، ح:٧٨ من حديث الأعمش به.

Comments:

'Adī bin Thābit is a *Tābi'ī* and he is among those who loved 'Alī. He who loved the Prophet ﷺ will also love whomever he loved.

٣٧٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ يَعْقُوبُ ابْنُ إِبْرَاهِيمَ وَغَيْرُ وَاحِدٍ قَالُوا: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ أَبِي الْجَرَّاحِ: حَدَّثَنِي جَابِرُ بْنُ صُبَيْحٍ، قَالَ: حَدَّثَتْنِي أُمُّ شَرَاحِيلَ قَالَتْ: حَدَّثَتْنِي أُمُّ عَطِيَّةَ قَالَتْ: بَعَثَ النَّبِيُّ ﷺ جَيْشًا فِيهِمْ عَلِيٌّ، قَالَتْ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ رَافِعٌ يَدَيْهِ وَيَقُولُ: «اللَّهُمَّ لَا تُمِتْنِي حَتَّى تُرِينِي عَلِيًّا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ.

3737. Umm 'Aṭiyyah said: "The Prophet ﷺ sent an army in which was 'Alī."

She said: "While he was raising his hands, I heard the Messenger of Allāh ﷺ saying: 'O Allāh! Do not cause me to die until You allow me to see 'Alī.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*], we only know of it from this route.

تخريج: **[إسناده ضعيف]** وأخرجه البخاري في التاريخ الكبير، الكنى:٨/ ٢٠ عن أبي عاصم به * أبو الجراح المهري مجهول (تقريب) وأم شراحيل لا يعرف حالها (أيضًا).

Comments:

The Prophet ﷺ prayed for 'Alī's safe return which is a sign of his love for 'Alī.

Chapter 21. The Virtues Of Abū Muhammad Ṭalḥah Bin 'Ubaidullāh, May Allāh Be Pleased With Him

(المعجم ٢١) - [بَابُ] مَنَاقِبِ أَبِي مُحَمَّدٍ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ رَضِيَ اللهُ عَنْهُ (التحفة ٨١)

٣٧٣٨ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: كَانَ عَلَى رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ

3738. 'Abdullāh bin Az-Zubair narrated that Az-Zubair said: "On the Day of (the battle of) Uḥud, the Messenger of Allāh ﷺ wore two coats of mail. He tried to get up on a boulder, but was not able to, so Ṭalḥah squatted under him,

lifting the Prophet ﷺ upon it, such that he could sit on the boulder. So he said: 'It (Paradise) is obligatory for Ṭalḥah.'"[1] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

دِرْعَانِ فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ تَحْتَهُ طَلْحَةَ، فَصَعِدَ النَّبِيُّ ﷺ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَوْجَبَ طَلْحَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] تقدم: ١٦٩٢.

3739. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever would be pleased to look at a martyr walking upon the face of the earth, then let him look at Ṭalḥah bin 'Ubaidullāh." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Aṣ-Ṣalt bin Dīnār. And some of the people of knowledge criticized Aṣ-Ṣalt bin Dīnār, and they considered him weak, and they criticized Ṣāliḥ bin Mūsā [due to their memory]. (Aṣ-Ṣalt bin Dīnār and Ṣāliḥ bin Mūsā are narrators in the chain of this *Ḥadīth*).

٣٧٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا صَالِحُ بْنُ مُوسَى [الطَّلْحِيُّ مِنْ وَلَدِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ]، عَنِ الصَّلْتِ بْنِ دِينَارٍ، عَنْ أَبِي نَضْرَةَ قَالَ: قَالَ جَابِرُ بْنُ عَبْدِ اللهِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الصَّلْتِ بْنِ دِينَارٍ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي الصَّلْتِ بْنِ دِينَارٍ وضَعَّفَهُ وتَكَلَّمُوا فِي صَالِحِ بْنِ مُوسَى. [مِنْ قِبَلِ حِفْظِهِمَا].

تخريج: [ضعيف] وأخرجه ابن ماجه، ح: ١٢٥ من حديث الصلت بن دينار به وهو متروك كما قال أحمد وغيره وصالح بن موسى مثله، راجع التهذيب ولم أجد له طريقًا صحيحًا ولا حسنًا.

Comments:

Ṭalḥah is a member of the esteemed tribe of Abū Bakr, and he was included in those ten fortunate Companions who were given the glad tiding of Paradise during their lives. The Prophet also predicted his martyrdom and he was martyred in the "Battle of Camel".

[1] This preceded under no. 1692.

3740. 'Alī bin Abī Ṭālib said: "My ear heard from the mouth of the Messenger of Allāh ﷺ, while he was saying: 'Talḥah and Az-Zubair are my neighbors in Paradise.'" (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not now of it except from this route.

٣٧٤٠ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ بْنُ مَنْصُورٍ العَنَزِيُّ عَنْ عُقْبَةَ ابْنِ عَلْقَمَةَ الْيَشْكُرِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: سَمِعَتْ أُذُنِي مِنْ فِي رَسُولِ اللهِ ﷺ وَهُوَ يَقُولُ: «طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] تقدم: ٣٢٠٢.

Comments:

Zubair bin Al-'Awwām ﷺ was also martyred in the "Battle of Camel".

3741. Mūsā bin Ṭalḥah said: "I entered upon Mu'āwiyah and he said: 'Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger of Allāh ﷺ saying: 'Ṭalḥah is among those who fulfilled their vow.'"[1] (***Ḍa'īf***)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Mu'āwiyah except through this route.

٣٧٤١ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ عَمِّهِ مُوسَى بْنِ طَلْحَةَ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: أَلَا أُبَشِّرُكَ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ». [قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/ ٣٦٤ من حديث الأشج به وقال: صحيح فقال الذهبي: "لا" * أبو عبدالرحمن بن النضر بن منصور، وعقبة بن علقمة ضعيفان.

Chapter (...) His ﷺ Specification Of Ṭalḥah As One Who Fulfilled His Covenant

(المعجم . . .) - بَابٌ: [تَعْيِينُهُ ﷺ طَلْحَةَ هُوَ مِمَّنْ قَضَى نَحْبَهُ] (التحفة ٨٢)

3742. Mūsā and 'Eīsā, the sons of Ṭalḥah, narrated from their father: "The Companions of the Prophet ﷺ said, to an unknowing Bedouin

٣٧٤٢ - حَدَّثَنَا [أَبُو كُرَيْبٍ] مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا طَلْحَةُ ابْنُ يَحْيَى عَنْ مُوسَى وَعِيسَى ابْنَيْ طَلْحَةَ،

[1] Referring to *Sūrat Al-Aḥzāb* 33:23. This preceded under no. 3202.

عَنْ أَبِيهِمَا طَلْحَةَ أَنَّ أَصْحَابَ رَسُولِ اللهِ ﷺ قَالُوا لأَعْرَابِيٍّ جَاهِلٍ: سَلْهُ عَمَّنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ وَكَانُوا لَا يَجْتَرِئُونَ [هُمْ] عَلَى مَسْأَلَتِهِ يُوَقِّرُونَهُ وَيَهَابُونَهُ: فَسَأَلَهُ الأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ. ثُمَّ إِنِّي اطَّلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَآنِي النَّبِيُّ ﷺ قَالَ: «أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ»؟ قَالَ الأَعْرَابِيُّ: أَنَا، يَا رَسُولَ اللهِ! قَالَ: «هٰذَا مِمَّنْ قَضَى نَحْبَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي كُرَيْبٍ عَنْ يُونُسَ بْنِ بُكَيْرٍ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ عَنْ أَبِي كُرَيْبٍ هٰذَا الْحَدِيثَ. وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُحَدِّثُ بِهٰذَا عَنْ أَبِي كُرَيْبٍ وَوَضَعَهُ فِي كِتَابِ الْفَوَائِدِ.

تخريج: [حسن] تقدم: ٣٢٠٣.

man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him, but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'This is one who has fulfilled his vow.'"[1] ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Abū Kuraib from Yūnus bin Bukair. And more than one of the major scholars from among the people of *Ḥadīth* reported this *Ḥadīth* from Abū Kuraib. I heard Muḥammad bin 'Ismā'īl report this *Ḥadīth* from Abū Kuraib, and he placed it in *Kitāb Al-Fawā'id*.

Comments:

This narration refers to Verse 23 of *Sūrat Al-Aḥzāb* that states, "Among the believers are men who have been true to their covenant with Allāh; of them some have fulfillled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed in the least."

[1] This preceded under no. 3203.

Chapter 22. The Virtues Of Az-Zubair Bin Al-'Awwām, May Allāh Be Pleased With Him

(المعجم ٢٢) - بَابُ مَنَاقِبِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ عَنْهُ (التحفة ٨٣)

3743. 'Abdullāh bin Az-Zubair narrated from Az-Zubair, who said: "The Messenger of Allāh ﷺ gathered together his parents for me the Day of Quraiẓah, (i.e., the battle of *Aḥzāb*) and said: 'May my mother and father be ransomed for you.'"[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٤٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ قُرَيْظَةَ فَقَالَ: «بِأَبِي وَأُمِّي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الزبير بن العوام رضي الله عنه، ح: ٣٧٢٠ ومسلم، فضائل الصحابة، باب: من فضائل طلحة والزبير رضي الله تعالى عنهما، ح: ٢٤١٦ من حديث هشام به.

Chapter 23. "Indeed Every Prophet Has A *Ḥawārī*..."

(المعجم ٢٣) - بَابٌ: [إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا . . .] (التحفة ٨٤)

3744. 'Alī bin Abī Ṭālib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Indeed, every Prophet has a *Ḥawārī*, and my *Ḥawārī* is Az-Zubair bin Al-'Awwām." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it is said: "A *Ḥawārī* is a helper."

[I heard Ibn Abī 'Umar say: "Sufyān bin 'Uyainah said: 'A *Ḥawārī* is a helper.'"]

٣٧٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُقَالُ الْحَوَارِيُّ هُوَ النَّاصِرُ.

[سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: الْحَوَارِيُّ هُوَ النَّاصِرُ].

تخريج: **[إسناده حسن]** وأخرجه أحمد: ١/ ٨٩ عن معاوية بن عمرو به وصححه الحاكم: ٣/ ٣٦٧ ووافقه الذهبي.

[1] See nos. 2828-2930.

Comments:

On the occasion of the 'Battle of Aḥzāb' the Prophet ﷺ sent Az-Zubair to check the conditions and situation of Banū Quraizah whether they still are with the Muslims or they have breached the treaty and have joined the enemy. The title of *'Ḥawari'* was conferred on him on this occasion.

Chapter 24. His ﷺ Statement Like The One Before It, Along With a Story Concerning It

(المعجم ٢٤) - بَابٌ: [قَوْلُهُ ﷺ كَالَّذِي قَبْلَهُ مَعَ قِصَّةٍ فِيهِ] (التحفة ٨٥)

3745. Jābir [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Indeed, every Prophet has a *Ḥawārī* and, [indeed,] my *Ḥawārī* is Az-Zubair [bin Al-'Awwām]."

And Abū Nu'aim added in it: "On the Day of *Al-Aḥzāb*, he (ﷺ) said: 'Who will bring us news about their party?' Az-Zubair said: 'I will.' He said it three times. Az-Zubair said (each time): 'I will.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٤٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَ[إِنَّ] حَوَارِيَّ الزُّبَيْرُ [بْنُ الْعَوَّامِ]» - وَزَادَ أَبُو نُعَيْمٍ فِيهِ يَوْمَ الأَحْزَابِ - قَالَ: مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟ قَالَ الزُّبَيْرُ: أَنَا، قَالَهَا ثَلَاثًا. قَالَ الزُّبَيْرُ: أَنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل الطليعة، ح:٢٨٤٦ عن أبي نعيم الفضل بن دكين ومسلم، ح:٢٤١٥ من حديث سفيان الثوري به.

Chapter (...) "There Is Not A Part Of Me Except That It Has Been Injured While With the Messenger of Allāh ﷺ"

(المعجم . . .) - بَابٌ: [مَا مِنِّي عُضْوٌ إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللهِ ﷺ] (التحفة ٨٦)

3746. Hishām bin 'Urwah narrated: "On the Day of (the battle of) *Al-Jamal*, Az-Zubair exhorted his son 'Abdullāh, saying: 'There is not a part of me except that it has been injured while with the Messenger of Allāh ﷺ,' until that ended with his private parts. (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is

٣٧٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ صَخْرِ بْنِ جُوَيْرِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَوْصَى الزُّبَيْرُ إِلَى ابْنِهِ عَبْدِ اللهِ صَبِيحَةَ الْجَمَلِ فَقَالَ: مَا مِنِّي عُضْوٌ إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللهِ ﷺ حَتَّى انْتَهَى ذَاكَ إِلَى فَرْجِهِ.

Ḥasan Gharīb as a narration of Ḥammād bin Zaid.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

تخريج: [**إسناده ضعيف**] * هشام بن عروة لم يدرك الزبير واستظهر المزي في تحفة الأشراف: ٣/ ١٨٠ بأنه رواه عن عبدالله بن الزبير عن الزبير به وإن صح هذا فالسند صحيح.

Comments:

On the occasion of the "Battle of Camel" 'Āishah was riding a camel and her companions and helpers were defending her, for this reason this battle is known as the 'Battle of Camel'. It was fought on 21st of Jumādā Al-Awwal 36 A.H. at Al-Basrah. One side was headed by 'Alī bin Abī Ṭālib and the other side by Ṭalḥah, Zubair and 'Āishah ﷺ.

Chapter 25. The Virtues Of 'Abdur-Raḥmān Bin 'Awf Bin 'Abdu 'Awf Az-Zuhrī, May Allāh Be Pleased With Him

(المعجم ٢٥) - [بَابُ] مَنَاقِبِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفِ بْنِ عَبْدِ عَوْفٍ الزُّهْرِيِّ رَضِيَ اللهُ عَنْهُ (التحفة ٨٧)

3747. 'Abdur-Raḥmān bin 'Awf narrated that the Messenger of Allāh ﷺ said: "Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Ṭalḥah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Raḥmān bin 'Awf is in Paradise, Sa'd bin Abī Waqqāṣ is in Paradise, Sa'eed bin Zaid is in Paradise, and Abū 'Ubaidah bin Al-Jarrāḥ is in Paradise." (*Ṣaḥīḥ*)

(Another chain) Sa'eed bin Zaid, from the Prophet ﷺ, but he did not mention "from 'Abdur-Raḥmān bin 'Awf" in it.

[Abū 'Eīsā said:] And this *Ḥadīth* has been related from 'Abdur-Raḥmān bin Ḥumaid, from his father, from Sa'eed bin Zaid, from the Prophet ﷺ, and it is similar to this. And this is more correct than the first *Ḥadīth*.

٣٧٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وعَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وسَعْدُ بْنُ أَبِي وقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ».

أَخْبَرَنَا أَبُو مُصْعَبٍ قِرَاءَةً، عَنْ عَبْدِ الْعَزِيزِ ابْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا، وَهٰذَا

أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١/ ١٩٣ والنسائي في الكبرى، ح: ٨١٩٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٩٦٣.

Comments:

These Companions were given the glad tiding of the Paradise in one gathering, therefore, they are known as 'The Ten Fortunate' (*Al-'Ashrat Al-Mubash-sharah*). The Prophet ﷺ also gave the happy news of the Paradise to some other Companions at different occasions in various other gatherings, which is not contrary to the good news of the 'Ten Fortunate".

3748. 'Abdur-Raḥmān bin Ḥumaid narrated from his father, that Sa'eed bin Zaid reported to him, while in a group of people, that the Messenger of Allāh ﷺ said: "Ten are in Paradise: Abū Bakr is in Paradise, 'Umar is in Paradise. 'Alī and 'Uthmān are in Paradise. Az-Zubair and Ṭalḥah, 'Abdur-Raḥmān, Abū 'Ubaidah and Sa'd bin Abī Waqqāṣ" – He said: "So he counted these nine and was silent concerning the tenth – so the people said: 'We implore you by Allāh, O Abū Al-A'war, who is the tenth?' He said: 'You have implored me by Allāh. Abū Al-A'war is in Paradise.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā] said: [Abū Al-A'war] he is Sa'eed bin Zaid bin 'Amr bin Nufail. I heard Muḥammad saying: "It is more correct than the first *Ḥadīth*."

٣٧٤٨ - **حَدَّثَنَا** صَالِحُ بْنُ مِسْمَارٍ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى ابْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ أَنَّ سَعِيدَ بْنَ زَيْدٍ حَدَّثَهُ فِي نَفَرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَشَرَةٌ فِي الْجَنَّةِ: أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ وَعُثْمَانُ وَالزُّبَيْرُ وَطَلْحَةُ وَعَبْدُ الرَّحْمٰنِ وَأَبُو عُبَيْدَةَ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ» قَالَ: فَعَدَّ هٰؤُلَاءِ التِّسْعَةَ وَسَكَتَ عَنِ الْعَاشِرِ - فَقَالَ الْقَوْمُ: نَنْشُدُكَ اللهَ يَا أَبَا الأَعْوَرِ! مَنِ الْعَاشِرُ؟ قَالَ: نَشَدْتُمُونِي بِاللهِ. أَبُو الأَعْوَرِ فِي الْجَنَّةِ.

قَالَ [أَبُو عِيسَى]: الأَعْوَرُ] هُوَ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، وَسَمِعْتُ مُحَمَّدًا يَقُولُ: هُوَ أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٩٥ من حديث محمد بن إسماعيل بن أبي فديك به وسنده حسن، وللحديث طرق كثيرة عن سعيد رضي الله عنه.

Chapter (...) Mention Of 'Abdur-Raḥmān Bin 'Awf Leaving Behind A Garden For The Mothers Of The Believers...

(المعجم ...) - بَابٌ: [حِكَايَةُ وَصِيَّةِ عَبْدِالرَّحْمٰنِ بِحَدِيقَةٍ لِأُمَّهَاتِ الْمُؤْمِنِينَ...] (التحفة ٨٨)

3749. Abū Salamah narrated from 'Āishah that the Messenger of Allāh ﷺ used to say: "Indeed your affair[1] is from that which concerns me after me, and none shall be able to be patient concerning you except the patient ones."

He said: "Then 'Āishah said: 'So may Allāh give your father drink from the *Salsabīl* of Paradise" intending 'Abdur-Raḥmān bin 'Awf.[2] And he had maintained ties with the wives of the Prophet ﷺ with property that had been sold for forty-thousand. (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

٣٧٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ صَخْرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «إِنَّ أَمْرَكُنَّ لَمِمَّا يُهِمُّنِي بَعْدِي، وَلَنْ يَصْبِرَ عَلَيْكُنَّ إِلَّا الصَّابِرُونَ» قَالَ: ثُمَّ تَقُولُ عَائِشَةُ: فَسَقَى اللهُ أَبَاكَ مِنْ سَلْسَبِيلِ الْجَنَّةِ - تُرِيدُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ - وَقَدْ كَانَ وَصَلَ أَزْوَاجَ النَّبِيِّ ﷺ بِمَالٍ بِيعَتْ بِأَرْبَعِينَ أَلْفًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/ ٧٧ من حديث بكر بن مضر به وصححه ابن حبان، ح: ٢٢١٦ والحاكم على شرط الشيخين: ٣/ ٣١٢ وقال الذهبي: "صخر صدوق ولم يخرجا له".

Comments:

As the wives of the Prophet ﷺ could not be his heir after his death, so the Prophet said that he was worried about his wives, how the people will treat them, how they would take care of their needs and sustenance, so 'Abdur-Rahman bin 'Awf ؓ left a will of a garden for the wives of the Mothers of the Believers. The price of this garden is said to be forty-thousand Dīnār or four-hundred thousand Dirham.

3750. Abū Salamah narrated that 'Abdur-Raḥmān bin 'Awf left a garden for the Mothers of the Believers that was sold for four-hundred thousand. (*Hasan*)

٣٧٥٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ قَالَا: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ

[1] "Your" here is feminine plural, indicating that it refers to the Prophet's wives ﷺ.

[2] Abū Salamah is the son of 'Abdur-Raḥmān bin 'Awf.

عَمْرٍو، عَنْ أَبِي سَلَمَةَ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ أَوْصَى بِحَدِيقَةٍ لِأُمَّهَاتِ الْمُؤْمِنِينَ بِيعَتْ بِأَرْبَعِمِائَةِ أَلْفٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb.*

تخريج: [إسناده حسن] وأخرجه الحاكم: ٣/ ٣١١، ٣١٢ من حديث قريش به وصححه على شرط مسلم ووافقه الذهبي.

(المعجم ٢٦) - [بَابُ] مَنَاقِبِ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ وَاسْمُ أَبِي وَقَّاصٍ مَالِكُ بنُ وُهَيبٍ (التحفة ٨٩)

Chapter 26. The Virtues Of Abū Isḥāq Sa'd Bin Abī Waqqāṣ ﷺ, And The Name Of Abī Waqqāṣ Is Mālik Bin Wuhaib

٣٧٥١ - حَدَّثَنَا رَجَاءُ بْنُ مُحَمَّدٍ الْعُذْرِيُّ [بَصْرِيٌّ]: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ [بْنِ أَبِي حَازِمٍ]، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ». وَهٰذَا أَصَحُّ.

3751. Sa'd narrated that the Messenger of Allāh ﷺ said: "O Allāh, respond to Sa'd when he supplicates to You." (***Ḥasan***)

[Abū 'Eīsā said:] And this *Ḥadīth* has been related from Ismā'īl, from Qais: "The Prophet ﷺ said: 'O Allāh, respond to Sa'd when he supplicates to You." And this is more correct.

تخريج: [حسن] وأخرجه الحاكم: ٣/ ٤٩٩ من حديث جعفر بن عون به وصححه ووافقه الذهبي وصححه ابن حبان، ح: ٢٢١٥ وللحديث شواهد.

Comments:

The Prophet ﷺ on the occasion of the "Battle of Badr" supplicated this favor for Sa'd, that is why he is known as "*Mustajab Dhu Da'wāt*" meaning the one whose prayer are accepted by Allāh ﷻ.

(المعجم ...) - بَابٌ: [مُفَاخَرَتُهُ ﷺ بِسَعْدٍ...] (التحفة ٩٠)

Chapter (...) His ﷺ Being Proud Of Sa'd...

٣٧٥٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ [الشَّعْبِيِّ]، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ

3752. Jābir bin 'Abdullāh said: "Sa'd came, so the Prophet ﷺ said: 'This is my maternal uncle, so let a

man show me his maternal uncle.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Mujālid, and Sa'd [bin Abī Waqqāṣ] was from Banū Zuhrah, and the mother of the Prophet ﷺ was from Banū Zuhrah. For that reason, the Prophet ﷺ said: "This is my maternal uncle."

قَالَ: أَقْبَلَ سَعْدٌ فَقَالَ النَّبِيُّ ﷺ: «هٰذَا خَالِي فَلْيُرِنِي امْرُؤٌ خَالَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُجَالِدٍ، وَكَانَ سَعْدُ [بْنُ أَبِي وقَّاصٍ] مِنْ بَنِي زُهْرَةَ وَكَانَتْ أُمُّ النَّبِيِّ ﷺ مِنْ بَنِي زُهْرَةَ، لِذَٰلِكَ قَالَ النَّبِيُّ ﷺ: «هٰذَا خَالِي».

تخريج: [**إسناده ضعيف**] وأخرجه ابن سعد: ٣/ ١٣٧ من حديث أبي أسامة به وله شواهد ضعيفة عند الحاكم (٣/ ٤٩٨) وغيره.

Chapter (...) "Shoot, May My Father And Mother Be Ransomed For You"

(المعجم . . .) - بَابٌ: [ارْمِ فِدَاكَ أَبِي وَأُمِّي] (التحفة ٩١)

3753. 'Alī narrated: "The Messenger of Allāh ﷺ did not mention both (his) parents for anyone except Sa'd bin Abī Waqqāṣ. On the Day of (the battle of) Uḥud he said: 'Shoot, may my father and mother be ransomed for you.' And he said to him: 'Shoot O young man.'"[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And there is something on this topic from Sa'd. And more than one narrator reported this *Ḥadīth* from Yaḥyā bin Sa'eed, from Sa'eed bin Al-Musayyab from Sa'd.

٣٧٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ وَيَحْيَى بْنِ سَعِيدٍ سَمِعَا سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ عَلِيٌّ: مَا جَمَعَ رَسُولُ اللهِ ﷺ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدٍ، قَالَ لَهُ يَوْمَ أُحُدٍ: «ارْمِ فِدَاكَ أَبِي وَأُمِّي»، وقَالَ لَهُ: «ارْمِ أَيُّهَا الْغُلَامُ الْحَزَوَّرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ سَعْدٍ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ.

تخريج: [**ضعيف**] تقدم: ٢٧٢٨ وحديث سعد [يأتي بعده: ٣٧٥٤].

Comments:

On the occasion of the 'Battle of Uḥud" the Prophet ﷺ said this for Sa'd as on another occasion at the "Battle of Trench" he said this for Zubair.

[1] This preceded under no. 2829.

3754. Sa'd bin Abī Waqqāṣ said: "The Messenger of Allāh ﷺ mentioned both of his parents for me on the Day of Uḥud."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And this *Ḥadīth* has been related from 'Abdullāh bin Shaddād bin Al-Hād, from 'Alī bin Abī Ṭālib from the Prophet ﷺ.

٣٧٥٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ وعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ اللهِ ابْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة أحد، ح:٤٠٥٧ ومسلم، فضائل الصحابة، باب فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١٢ عن قتيبة به.

3755. 'Alī bin Abī Ṭālib said: "I never heard the Prophet ﷺ mentioning both of his parents being ransomed for anyone except for Sa'd. On the Day of Uḥud, I heard him saying: 'Shoot, Sa'd, may my father and mother be ransomed for you." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *[Ḥasan] Ṣaḥīḥ*.

٣٧٥٥ - حَدَّثَنَا بِذَلِكَ مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَفْدِي أَحَدًا بِأَبَوَيْهِ إِلَّا لِسَعْدٍ، فَإِنِّي سَمِعْتُهُ يَوْمَ أُحُدٍ يَقُولُ: «ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح:٢٩٠٥ من حديث سفيان الثوري، ومسلم، ح:٢٤١١ من حديث سعد بن إبراهيم به.

Chapter (...) Sa'd's Coinciding With His ﷺ Wish: "If Only A Righteous Man Would Guard Me Tonight"

(المعجم . . .) - بَابُ [مُصَادَفَةِ سَعْدٍ تَمَنِّيَهُ ﷺ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اللَّيْلَةَ] (التحفة ٩٢)

3756. 'Āishah said: "The

٣٧٥٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

[1] This preceded under no. 2830.

Messenger of Allāh ﷺ did not sleep one night upon arriving in Al-Madīnah. So he said: 'If only a righteous man would guard me tonight.''' She said: "So we were like that, when we heard the clanging of weapons. He said: 'Who is this?' So he said: 'Sa'd bin Abī Waqqāṣ.' So the Messenger of Allāh ﷺ said: 'What has brought you?' Sa'd said: 'Fear for the Messenger of Allāh ﷺ came upon me, so I came to protect him.' So the Messenger of Allāh ﷺ supplicated for him, then slept." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ أَنَّ عَائِشَةَ قَالَتْ: سَهِرَ رَسُولُ اللهِ ﷺ مَقْدَمَهُ المَدِينَةَ لَيْلَةً فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اللَّيْلَةَ»، قَالَتْ: فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا خَشْخَشَةَ السِّلَاحِ فَقَالَ: «مَنْ هٰذَا؟» فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا جَاءَ بِكَ؟» فَقَالَ سَعْدٌ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللهِ ﷺ فَجِئْتُ أَحْرُسُهُ. فَدَعَا لَهُ رَسُولُ اللهِ ﷺ ثُمَّ نَامَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: في فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١٠ عن قتيبة والبخاري، ح: ٢٨٨٥ من حديث يحيى بن سعيد الأنصاري به.

Comments:

This narration proves that making an arrangement of safety and being watchful from the enemy and safeguarding the leader or oneself is not against trust in Allāh ﷻ.

Chapter 27. The Virtues Of Abū Al-A'war, And His Name Is: Sa'eed Bin Zaid Bin 'Amr Bin Nufail, May Allāh Be Pleased With Him

(المعجم ٢٧) - [بَابُ] مَنَاقِبِ أَبِي الْأَعْوَرِ وَاسْمُهُ: سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ رَضِيَ اللهُ عَنْهُ (التحفة ٩٣)

3757. 'Abdullāh bin Ẓālim Al-Māzinī narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "I bear witness for nine people, that they are in Paradise, and if I were to bear witness for a tenth, I would not be sinful." It was said: "How is that?" He said: "We were with the Messenger of Allāh ﷺ at (mount)

٣٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللهِ بْنِ ظَالِمٍ المَازِنِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ أَنَّهُ قَالَ: أَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ فِي الجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى العَاشِرِ لَمْ آثَمْ. قِيلَ: وَكَيْفَ ذٰلِكَ؟ قَالَ: كُنَّا

Ḥirā' when he said, 'Be firm, Ḥirā'! There is not upon you any but a Prophet, or a *Ṣiddīq*, or a martyr." It was said: "And who were they?" He said: "The Messenger of Allāh ﷺ, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥah, Az-Zubair, Sa'd, and 'Abdur-Raḥmān bin 'Awf." It was said: "And who is the tenth?" He said: "Me." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it has been related through more than one from Sa'eed bin Zaid from the Prophet ﷺ.

(Another chain) From 'Abdur-Raḥmān bin Al-Akhnas, from Sa'eed bin Zaid from the Prophet ﷺ, with similar in its meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

مَعَ رَسُولِ اللهِ ﷺ بِحِرَاءَ فَقَالَ: «اثْبُتْ حِرَاءُ، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، قِيلَ: وَمَنْ هُمْ؟ قَالَ: رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ وعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسعْدٌ وَعَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ، قِيلَ: فَمَنِ الْعَاشِرُ؟ قَالَ: أَنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سَعِيدِ ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنِي شُعْبَةُ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَخْنَسِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في الخلفاء، ح:٤٦٤٨ وابن ماجه، ح:١٣٤ من حديث حصين به وصححه ابن حبان (الإحسان):٦٩٥٧.

Chapter (...) The Virtues Of Abū 'Ubaidah 'Āmir Bin Al-Jarrāḥ, May Allāh Be Pleased With Him

(المعجم . . .) - [بَابُ] مَنَاقِبِ أَبِي عُبَيْدَةَ عَامِرِ بْنِ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ (التحفة ٩٤)

(1). 3757. Ḥudhaifah bin Al-Yamān narrated that Al-'Āqib and As-Sayyid[1] came to the Prophet ﷺ and said: "Send with us your trustworthy one." He said: "I shall send with you a trustworthy one who is truly a trustworthy one." So the people desired that,[2] and he sent Abū 'Ubaidah. (*Ṣaḥīḥ*)

(١) - ٣٧٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ ﷺ فَقَالَا: ابْعَثْ مَعَنَا أَمِينَكَ، قَالَ: «فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ»، فَأَشْرَفَ لَهَا

[1] Two of the leaders of the Christians of Najrān.

[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.

النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ. قَالَ: وَكَانَ أَبُو إِسْحَاقَ إِذَا حَدَّثَ بِهٰذَا الْحَدِيثِ عَنْ صِلَةَ قَالَ: سَمِعْتُهُ مُنْذُ سِتِّينَ سَنَةً. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ وأَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

And when Abū Isḥāq used to report this *Ḥadīth*, he would say, "I heard this sixty years ago."

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related from Ibn 'Umar and Anas from the Prophet ﷺ, that he said: "Every nation has a trustworthy one and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāḥ." (*Ṣaḥīḥ*)

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح:٢٤٢٠ من حديث سفيان الثوري والبخاري، ح:٣٧٤٥ من حديث أبي إسحاق به وصرح بالسماع، وحديث ابن عمر: رواه الحاكم:٣/ ٥٣٥ وحديث أنس: البخاري، ح:٣٧٤٤، ٤٣٨٣، ٧٢٥٥ ومسلم، ح:٢٤١٩.

(٢) - ٣٧٥٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ وأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ حُذَيْفَةُ: قَلْبُ صِلَةَ بْنِ زُفَرَ مِنْ ذَهَبٍ.

(2). 3757. Ḥudhaifah said: "Ṣilah bin Zufar has a heart of gold."[1] (***Ḍa'īf***)

تخريج: [**إسناده ضعيف**] قول حذيفة: "قلب صلة بن زفر من ذهب سنده ضعيف للانقطاع.

(٣) - ٣٧٥٧ - **حَدَّثَنَا** أَحْمَدُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ عُمَرُ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ أَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ، قُلْتُ: ثُمَّ مَنْ؟ فَسَكَتَتْ.

(3). 3757. 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Which of the Companions of the Prophet ﷺ were the most beloved to him?' She said: 'Abū Bakr.' I said: 'Then who?' She said: ' 'Umar.' I said: 'Then who?' She said: 'Then Abū 'Ubaidah bin Al-Jarrāḥ.'" He said: "I said: 'Then who?'" He said: "Then she was silent."[2] (***Ṣaḥīḥ***)

تخريج: [**إسناده صحيح**].

[1] He is the one who reported the previous narration from Ḥudhaifah.
[2] This preceded under no. 3657.

(4). 3757. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "What an excellent man is Abū Bakr. What an excellent man is 'Umar. What an excellent man is Abū 'Ubaidah bin Al-Jarrāḥ." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan*, we only know it as a narration of Suhail.

(٤) - ٣٧٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُالعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ». هٰذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ.

تخريج: **[إسناده صحيح]** وأخرجه أحمد: ٢/ ٤١٩ عن قتيبة به وصححه الحاكم على شرط مسلم: ٣/ ١٣٣، ٢٦٨ ووافقه الذهبي ويأتي: ٣٧٩٥ وعند الحاكم والنسائي في الكبرى، ح: ٨٢٣٠ "عبدالعزيز بن أبي حازم".

Chapter 28. The Virtues Of Abū Al-Faḍl, The Uncle Of The Prophet ﷺ, And He Is Al-'Abbās Bin 'Abdul-Muṭṭalib, رضي الله عنه

(المعجم ٢٨) - بَابُ مَنَاقِبِ أَبِي الْفَضْلِ عَمِّ النَّبِيِّ ﷺ وَهُوَ العَبَّاسُ بنُ عبْدِ المُطَّلِبِ رَضِيَ اللّٰهُ عَنْهُ (التحفة ٩٥)

3758. 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Ḥārith bin 'Abdul-Muṭṭalib narrated: "Al-'Abbās bin 'Abdul-Muṭṭalib entered upon the Messenger of Allāh ﷺ in a state of anger while I was with him, so he said: 'What has angered you?' He said: 'O Messenger of Allāh, what is it with us and the Quraish, whenever they meet one another it is with glad faces, and when they meet us they meet us with other than that?'" He said: "So the Messenger of Allāh ﷺ became angry, until his face reddened, then he said: 'By the One in Whose Hand is my soul! Faith does not enter a man's heart until he loves you for the sake of Allāh, and for the sake of His Messenger.' Then he said: 'O people! Whoever harms

٣٧٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الحَارِثِ قَالَ: حَدَّثَنِي عَبْدُ المُطَّلِبِ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ المُطَّلِبِ أَنَّ العَبَّاسَ بْنَ عَبْدِ المُطَّلِبِ دَخَلَ عَلَى رَسُولِ اللهِ ﷺ مُغْضَبًا وَأَنَا عِنْدَهُ فَقَالَ: «مَا أَغْضَبَكَ»؟ قَالَ: يَا رَسُولَ اللهِ! مَا لَنَا وَلِقُرَيْشٍ إِذَا تَلَاقَوْا بَيْنَهُمْ تَلَاقَوْا بِوُجُوهٍ مُبْشَرَةٍ؟ وَإِذَا لَقُونَا لَقُونَا بِغَيْرِ ذَلِكَ قَالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ حَتَّى احْمَرَّ وَجْهُهُ ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّكُمْ للهِ وَلِرَسُولِهِ»، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ! مَنْ آذَى عَمِّي فَقَدْ آذَانِي فَإِنَّمَا عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ».

my uncle, he has harmed me, for indeed, a man's uncle is not but the *Ṣinw*[1] of his father." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح:٨١٧٦ عن قتيبة وأحمد:١/ ٢٠٧ من حديث يزيد به وهو ضعيف مدلس تقدم مرارًا.

Comments:

Love demands to love and respect the companions, associates and dear ones of the beloved. Faith demands from all Muslims to love the Muslim relatives and Companions of the Prophet ﷺ according to their status and degree in the sight of Allāh's Messenger ﷺ.

Chapter (...) Al-'Abbās Is From Me And I Am From Him

(المعجم . . .) [بَابٌ: الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ] (التحفة ٩٦)

3759. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Al-'Abbās is from me and I am from him." (*Ḍa'īf*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as narration of Isrā'īl.

٣٧٥٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ». قَالَ: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الصغرى، ح:٤٧٧٩ والكبرى، ح:٨١٧٣ من حديث عبيدالله بن موسى به وصححه الحاكم:٣/ ٣٢٥، ٣٢٩ ووافقه الذهبي وخالفه في سير أعلام النبلاء:٢/ ٩٩ وهو الصواب * عبد الأعلى الثعلبي ضعيف مشهور.

Comments:

Being a nephew, the Prophet ﷺ is from Al-'Abbās, and Al-'Abbās is from the Prophet ﷺ, in the sense of faith, nature and character.

Chapter (...) Al-'Abbās Is The Uncle Of The Messenger Of Allāh ﷺ

(المعجم . . .) - بَابٌ: [الْعَبَّاسُ عَمُّ رَسُولِ اللهِ ﷺ] (التحفة ٩٧)

3760. 'Alī narrated that concerning Al-'Abbās, the Prophet ﷺ said to

٣٧٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي

[1] *Ṣinw*: Two or three palm trees will come from a single root, so each is called a *Ṣinw*. A man's uncle is like that to his father. That is, he is like his father.

قَالَ: سَمِعْتُ الأَعْمَشَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعُمَرَ فِي الْعَبَّاسِ: «إِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ» وَكَانَ عُمَرُ كَلَّمَهُ فِي صَدَقَتِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

'Umar: "Indeed, the uncle of a man is the *Ṣinw* of his father." And 'Umar had spoken to him concerning his charity. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

تخريج: [صحيح] وأخرجه أحمد: ١/ ٩٤ عن وهب بن جرير به والحديث السابق شاهد له.

Comments:

The Prophet ﷺ appointed 'Umar for collection of *Zakāt*. On his return 'Umar told the Prophet ﷺ that Khālid, Al-'Abbās, and Ibn Jamīl have not paid the *Zakāt*. The Prophet ﷺ answered that he will pay on their behalf; the brother of the father is like the father. *Tuḥfat Al-Aḥwadhī*

(المعجم . . .) - بَابٌ: [اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ . . .] (التحفة ٩٨)

Chapter (...) "O Allāh, Forgive 'Abbās and His Offspring"

٣٧٦١ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْعَبَّاسُ عَمُّ رَسُولِ اللهِ ﷺ وَإِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ أَوْ مِنْ صِنْوِ أَبِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزِّنَادِ إِلَّا مِنْ هٰذَا الْوَجْهِ.

3761. Abū Hurairah narrated that the Prophet ﷺ said: "Al-'Abbās is the uncle of the Messenger of Allāh ﷺ, and indeed, the uncle of a man is the *Ṣinw* of his father or from the *Ṣinw* of his father." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we do not know of it as a narration of Abū Az-Zinād except through this route.

تخريج: وأخرجه مسلم، الزكاة، باب: في تقديم الزكاة ومنعها، ح: ٩٨٣ من حديث ورقاء به.

٣٧٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْعَبَّاسِ: «إِذَا كَانَ غَدَاةَ الاثْنَيْنِ فَأْتِنِي أَنْتَ

3762. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ said to Al-'Abbās: 'On the night of Monday, come to me, you and your offspring, so that I may supplicate for them with a supplication that Allāh will benefit you and your

children by.' So he went, and we went with him at night, so he (ﷺ) covered us in a *Kisāh'* (shawl), then said: 'O Allāh, forgive Al-'Abbās and his offspring, for what is open and what is secret, with a forgiveness that does not leave any sins. O Allāh! Take care of him concerning the affair of his offspring.'" ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

وَوَلَدُكَ حَتَّى أَدْعُوَ لَهُمْ بِدَعْوَةٍ يَنْفَعُكَ اللهُ بِهَا وَوَلَدَكَ»، فَغَدَا وَغَدَوْنَا مَعَهُ فَأَلْبَسَنَا كِسَاءً ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لَا تُغَادِرُ ذَنْبًا، اللَّهُمَّ احْفَظْهُ فِي وَلَدِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الخطيب: ١١/ ٢٤١ من حديث عبدالوهاب بن عطاء به وعنعن وقال ابن معين: "هذا موضوع وعبدالوهاب لم يقل فيه حدثنا ثور ولعله دلس فيه وهو ثقة".

Comments:

Covering all of them with one shawl indicates that all of them are one and he supplicated "O Allāh keep them under my banner and forgive all their sins and let their children give them due respect."

Chapter 29. The Virtues Of Ja'far Bin Abī Ṭālib, The Brother Of 'Ali, ﷺ

(المعجم ٢٩) - [بَابُ] مَنَاقِبِ جَعْفَرِ بْنِ أَبِي طَالِبٍ أَخِي عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُمَا (التحفة ٩٩)

3763. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "I saw Ja'far flying in Paradise with the angels." ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* as a narration of Abū Hurairah. We do not know of it except through the report of 'Abdullāh bin Ja'far, and Yahyā bin Ma'īn and others regarded him as weak. He is the father of 'Ali bin Al-Madīnī.

There is something on this topic from Ibn 'Abbās.

٣٧٦٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُاللهِ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِاللهِ بْنِ جَعْفَرٍ، وَقَدْ ضَعَّفَ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ عَبْدَ اللهِ بْنَ جَعْفَرٍ وَهُوَ وَالِدُ عَلِيِّ ابْنِ الْمَدِينِيِّ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [حسن] وأخرجه الحاكم: ٣/ ٢٠٩ من حديث عبدالله بن جعفر بن نجيح المديني به وصححه فقال الذهبي: "المديني واهٍ" وتابعه نصر بن حاجب عند ابن حبان (الإحسان): ٧٠٠٧ وللحديث شواهد عند البخاري، ح: ٣٧٠٨ والحاكم: ٣/ ٢١٢ وغيرهما * وفي الباب عن ابن عباس [الحاكم: ٣/ ٢٠٩].

Comments:

"The Battle of *Mūtah*" was fought in 8th A.H. In this battle both the arms of Ja'far were cut off and Allāh ﷻ gave him two arms in the Paradise. For this reason he is known as *Dhul-Janāhain*, Ja'far with two wings.

Chapter (...) The Statement Of Abū Hurairah: "None Has Put On Sandals... After The Messenger Of Allāh Better Than Ja'far Bin Abī Ṭālib..."

(المعجم . . .) **بَابُ [قَوْلِ أَبِي هُرَيْرَةَ: مَا احْتَذَى النِّعَالَ . . . بَعْدَ رَسُولِ اللهِ ﷺ أَفْضَلُ مِنْ جَعْفَرٍ . . .]** (التحفة ١٠٠)

3764. Abū Hurairah said: "None has put on sandals – nor worn them, nor ridden a mount, nor a *Kūr*, after the Messenger of Allāh ﷺ – better than Ja'far [bin Abī Ṭālib]." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. [And a *Kūr* is a saddle.]

٣٧٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا احْتَذَى النِّعَالَ وَلَا انْتَعَلَ، وَلَا رَكِبَ الْمَطَايَا، وَلَا رَكِبَ الْكُورَ بَعْدَ رَسُولِ اللهِ ﷺ أَفْضَلُ مِنْ جَعْفَرٍ [بْنِ أَبِي طَالِبٍ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. [وَالْكُورُ: الرَّحْلُ].

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٥٧ عن محمد بن بشار به وصححه الحافظ في الفتح: ٧/ ٧٦ والحاكم على شرط البخاري: ٣/ ٢٠٩ ووافقه الذهبي.

3765. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to Ja'far bin Abī Ṭālib: "You share similarity with me in appearance and in character." (***Ṣaḥīḥ***)

And there is a story concerning this *Ḥadīth*.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Sufyān bin Wakī' narrated to us (saying): "My father narrated to us from Isrā'īl" similarly.]

٣٧٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِجَعْفَرِ بْنِ أَبِي طَالِبٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي». وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ نَحْوَهُ].

تخريج: وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان ... إلخ، ح: ٢٦٩٩ عن عبيدالله بن موسى به.

Comments:

Ja'far resembled the Prophet (ﷺ) in form a' d figure as well as in character and manners. The background to this event is that on the occasion of *'Umrah Al-Qaḍā'*, the daughter of Ḥamzah came after him taking him as her 'Uncle. 'Alī caught her and handed her over to Fāṭimah. Later on the matter of the possession of the girl rose among 'Alī, Ja'far and Zaid. 'Alī claimed that she will stay in his house as he took her possession first and she was the daughter of his uncle. Ja'far also claimed that she was the daughter of his uncle and his wife was her mother's sister (*Khālah*). Zaid said that she was his brother's daughter and his claim was genuine. The Prophet ﷺ decided in favor of Ja'far and said that the *Khālah* is like the mother.

3766. Abū Hurairah said: "I used to ask a man from among the Companions of the Prophet ﷺ concerning *Āyāt* of the Qur'ān which I would be more knowledgeable about than him, so that he might inform me something (more about them). So when I would ask Ja'far bin Abī Ṭālib, he would not answer me until he would go with me to his place, and say to his wife: 'O Asmā', give us some food.' Once she had given us some food, he would answer me. And Ja'far used to love the poor and sit with them, and speak with them, and they would speak with him, so the Messenger of Allāh ﷺ used to call him *Abū Al-Masākīn* (the Father of the Poor). (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* and Isḥāq Al-Makhzūmī is Ibrāhīm bin Al-Faḍl Al-Madanī, and some of the people of *Ḥadīth* have criticized him due to his memory. [And he has some *Gharīb* narrations.]

٣٧٦٦ - **حَدَّثَنَا** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو يَحْيَى التَّيْمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْحَاقَ الْمَخْزُومِيُّ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنْ كُنْتُ لأَسْأَلُ الرَّجُلَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ الآيَاتِ مِنَ الْقُرْآنِ أَنَا أَعْلَمُ بِهَا مِنْهُ مَا أَسْأَلُهُ إِلَّا لِيُطْعِمَنِي شَيْئًا فَكُنْتُ إِذَا سَأَلْتُ جَعْفَرَ بْنَ أَبِي طَالِبٍ لَمْ يُجِبْنِي حَتَّى يَذْهَبَ بِي إِلَى مَنْزِلِهِ فَيَقُولُ لامْرَأَتِهِ: يَا أَسْمَاءُ! أَطْعِمِينَا فَإِذَا أَطْعَمَتْنَا أَجَابَنِي، وَكَانَ جَعْفَرٌ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ فَكَانَ رَسُولُ اللهِ ﷺ يُكَنِّيهِ بِأَبِي الْمَسَاكِينِ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ وأَبُو إِسْحَاقَ الْمَخْزُومِيُّ هُوَ إِبْرَاهِيمُ بْنُ الْفَضْلِ الْمَدَنِيُّ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ. [ولَهُ غَرَائِبُ].

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، ح:٤١٢٥ عن الأشج به مختصرًا * إبراهيم المخزومي ضعيف وأصل الحديث عند البخاري، ح:٣٧٠٨ عن سعيد المقبري به مختصرًا جدًّا.

Comments:

Abū Hurairah was a poor man. When he felt too hungry, he would go to some wealthy Companion and ask him the meaning of some Verse from the Qur'ān concerning the feeding of the poor. Asking the meaning was not his real purpose and the Companions knew the purpose.

3767. Abū Hurairah said: "We used to call Ja'far bin Abī Ṭālib the Father of the Poor, so when we used to come to him, he would draw us close to him as long as he was present. One day we came to him, and he did not find anything with him, so he brought out a jar of honey and broke it, so we began to lick out of it." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Salamah from Abū Hurairah.

٣٧٦٧ - حَدَّثَنَا أَبُو أَحْمَدَ حَاتِمُ بْنُ سَيَّارٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَدْعُو جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ أَبَا الْمَسَاكِينِ فَكُنَّا إِذَا أَتَيْنَاهُ قَرَّبَنَا إِلَيْهِ مَا حَضَرَ فَأَتَيْنَاهُ يَوْمًا فَلَمْ يَجِدْ عِنْدَهُ شَيْئًا فَأَخْرَجَ جَرَّةً مِنْ عَسَلٍ فَكَسَرَهَا فَجَعَلْنَا نَلْعَقُ مِنْهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [**إسناده ضعيف**] ابن عجلان مدلس وعنعن وحديث البخاري(٥٤٣٢) يغني عنه.

Comments:

Ja'far would never let go any poor without eating food from his house. If he had nothing to offer he would give him the containers of honey and oil; at least there would be something left in them.

Chapter 30. The Virtues Of Abū Muḥammad Al-Ḥasan Bin 'Alī Bin Abī Ṭālib And Al-Ḥusain Bin 'Alī Bin Abī Ṭālib, ﷺ

(المعجم ٣٠) - بَابُ مَنَاقِبِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمَا

(التحفة ١٠١)

3768. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Al-Ḥasan and Al-Ḥusain are the chiefs of the youths of Paradise." (*Ṣaḥīḥ*)

٣٧٦٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

(Another chain) with similar.

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh Hasan*. And Ibn Abū Nu'm (a narrator in the chain) is 'Abdur-Rahmān bin Abū Nu'm Al-Bajalī Al-Kūfī. [And he is called Abul-Hakam.]

«الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ».

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا جَرِيرٌ و[مُحَمَّدُ] بْنُ فُضَيْلٍ عَنْ يَزِيدَ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ البَجَلِيُّ الكُوفِيُّ. [ويُكَنَّى أَبَا الحَكَمِ].

تخريج: [**صحيح**] وأخرجه أحمد: ٣/ ٦٢ من حديث سفيان الثوري به وتابعه خالد بن عبدالله (أحمد: ٣/ ٦٤) * ويزيد بن أبي زياد تابعه الحكم بن عبدالرحمن (النسائي في الكبرى، ح: ٨١٦٩) ويزيد بن مَرْدَانُبَه (أحمد: ٣/ ٣) وللحديث شواهد حسنة عند الحاكم: ٣/ ١٦٧ وغيره.

Comments:

Those who die young, Al-Hasan and Al-Husain would be their leaders in the Paradise, and the people who die in mature age, their leaders would be Abū Bakr and 'Umar as previously explained.

3769. Usāmah bin Zaid said: "I came to the Prophet ﷺ one night concerning some need, so the Prophet ﷺ came out while he was covering up something, and I did not know what it was. Once I had tended to my need, I said: 'What is this that you are covering up?' So he uncovered it, and I found it was Hasan and Husain [peace be upon them] upon his hips. So he said: 'These two are my sons, and the sons of my daughter. O Allāh! Indeed, I love them, so love them, and love those who love them.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٣٧٦٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ و عَبْدُ ابْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ عَنْ عَبْدِ اللهِ ابْنِ أَبِي بَكْرِ بْنِ زَيْدِ بْنِ المُهَاجِرِ قَالَ: أَخْبَرَنِي مُسْلِمُ بْنُ أَبِي سَهْلٍ النَّبَّالِ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَخْبَرَنِي أَبِي، أُسَامَةُ بْنِ زَيْدٍ قَالَ: طَرَقْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ، فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ: مَا هٰذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ فَكَشَفَهُ فَإِذَا حَسَنٌ وَحُسَيْنٌ [عَلَيْهِمَا السَّلَامُ] عَلَى وَرِكَيْهِ. فَقَالَ: «هٰذَانِ ابْنَايَ وابْنَا ابْنَتِي، اللّٰهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [**صحيح**] وأخرجه النسائي في خصائص علي، ح: ١٣٩ من حديث خالد بن مخلد

به وسنده حسن وصححه ابن حبان، ح:٢٢٣٤ وللحديث شواهد عند البخاري، ح:٣٧٣٥ والطبراني:٣/ ٣٩، ٤٠، ح:٢٦١٨ وغيرهما.

Comments:

Al-Ḥasan and Al-Ḥusain were very dear to the Prophet ﷺ, they were part of his blood, so his love for them was natural and loving the beloved's loved ones is also natural.

3770. 'Abdur-Raḥmān bin Abū Nu'm narrated that a man from the people of Al-'Irāq asked Ibn 'Umar about the blood of a gnat that gets on the clothes. Ibn 'Umar said: "Look at this one, he asks about the blood of a gnat while they killed the son of the Messenger of Allāh ﷺ! And I heard the Messenger of Allāh ﷺ saying: 'Indeed Al-Ḥasan and Al-Ḥusain – they are my two sweet basils in the world.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. And Shu'bah [and Mahdī bin Maimūn] reported it from Muḥammad bin Abī Ya'qūb. And it has been related from Abū Hurairah from the Prophet ﷺ, similarly. Ibn Abū Nu'm is 'Abdur-Raḥmān bin Abū Nu'm Al-Bajalī.

٣٧٧٠ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْبَصْرِيُّ الْعَمِّيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنْ عَبْدِالرَّحْمٰنِ بْنِ أَبِي نُعْمٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ سَأَلَ ابْنَ عُمَرَ عَنْ دَمِ الْبَعُوضِ يُصِيبُ الثَّوْبَ، فَقَالَ ابْنُ عُمَرَ: انْظُرُوا إِلَى هٰذَا يَسْأَلُ عَنْ دَمِ الْبَعُوضِ وَقَدْ قَتَلُوا ابْنَ رَسُولِ اللهِ ﷺ وَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ [وَمَهْدِيُّ بْنُ مَيْمُونٍ] عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا وَابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ الْبَجَلِيُّ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الخصائص:١٤٥ من حديث وهب بن جرير به ورواه البخاري، ح:٣٧٥٣ من حديث محمد بن أبي يعقوب به * حديث شعبة [البخاري، ح:٣٧٥٣] ومهدي بن ميمون [البخاري في الأدب المفرد، ح:٨٥ وأحمد:٢/ ٩٣] وحديث أبي هريرة [لم أجده].

Comments:

Flowers are symbol of beauty and delight. They provide pleasure and comfort to the senses, similarly a child also incites the sentiments of love and tenderness. Al-Ḥasan and Al-Ḥusain were like tender sweet-smelling flowers. The people of Iraq killed Al-Ḥusain. One man was asking about the killing of a gnat and its blood and his people martyred the grandson of the Prophet ﷺ.

3771. Salma said: "I entered upon Umm Salamah while she was

٣٧٧١ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ: حَدَّثَنَا رَزِينٌ قَالَ: حَدَّثَتْنِي

crying, so I said: 'What causes you to cry?' She said: 'I saw the Messenger of Allāh – that is, in a dream – and there was dirt on his head and his beard, so I said: "What is wrong with you, O Messenger of Allāh?" He said: 'I just witnessed the killing of Al-Ḥusain."' (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

سَلْمَى قَالَتْ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَهِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ؟ قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ - تَعْنِي فِي الْمَنَامِ - وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ: مَا لَكَ يَا رَسُولَ اللهِ؟! قَالَ: «شَهِدْتُ قَتْلَ الْحُسَيْنِ آنِفًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير:٢٣/٣٧٣، ح:٨٨٢ من حديث الأشج به * سلمى البكرية لا تعرف (تقريب) ورزين بن حبيب ثقة، وأخرج أحمد:١/٢٨٣ وغيره بإسناد حسن عن ابن عباس قال رأيت رسول الله ﷺ في النوم نصف النهار أشعث أغبر وبيده قارورة فيها دم قلت: يارسول الله! ما هذا؟ قال: "هذا دم الحسين وأصحابه، لم أزل اليوم ألتقطه" فأحصي ذلك اليوم، فوجدوه قتل يومئذ.

Comments:

This dream of Umm Salamah was only an imaginative fancy which has no relation with reality because the Prophet ﷺ has left this world and gone to the next world (*Barzakh*) where there is no question of battles or dust raising. According to the Divine Law, on the death of relatives or loved ones, putting dust on the head and beard is strictly prohibited. On the occasion of the 'Battle of Mūtah', the Prophet ﷺ did not show any sign of crying or bewailing while declaring the martyrdom of Zaid and Ja'far. The event and its occurrence mentioned in this narration is incorrect.

3772. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: "Which of the people of your house are most beloved to you?" He said: "Al-Ḥasan and Al-Ḥusain." And he used to say to Fāṭimah: "Call my two sons for me so that I may smell them." And he would hug them. (*Ḍa'īf*)

٣٧٧٢ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنِي يُوسُفُ بْنُ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: «الْحَسَنُ وَالْحُسَيْنُ»، وَكَانَ يَقُولُ لِفَاطِمَةَ: «ادْعِي لِي ابْنَيَّ فَيَشُمُّهُمَا وَيَضُمُّهُمَا إِلَيْهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ] مِنْ حَدِيثِ أَنَسٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي:٧/٢٦٢٣، ٢٦٢٤ من حديث الأشج به * يوسف بن إبراهيم ضعيف (تقريب).

Comments:

It is natural that everyone loves the children of his daughter, particularly

when they are still of a tender age. The Prophet ﷺ would let Ummamah the daughter of Zainab climb his shoulders while he was praying.

Chapter (...) "Indeed, This Son Of Mine Is A Chief"

(المعجم . . .) - بَابٌ: [إِنَّ ابْنِي هَذَا سَيِّدٌ . . .] (التحفة ١٠٢)

3773. Abū Bakrah narrated that the Messenger of Allāh ascended the *Minbar* and said: "Indeed, this son of mine is a chief, Allāh shall bring peace between two [tremendous] parties through his hands." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He meant: Al-Ḥasan bin 'Alī.

٣٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ: حَدَّثَنَا الأَشْعَثُ - هُوَ ابْنُ عَبْدِ الْمَلِكِ - عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: صَعِدَ رَسُولُ اللهِ ﷺ الْمِنْبَرَ فَقَالَ: «إِنَّ ابْنِي هٰذَا سَيِّدٌ يُصْلِحُ اللهُ عَلَى يَدَيْهِ بَيْنَ فِئَتَيْنِ [عَظِيمَتَيْنِ]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. يَعْنِي الْحَسَنَ بْنَ عَلِيٍّ.

تخريج: [صحيح] وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٢٩ من حديث الحسن البصري به.

Comments:

As the Prophet ﷺ had predicted Al-Ḥasan had bridged the gap of tension between the parties of 'Alī and Mu'āwiyah.

Chapter (...) His ﷺ Carrying And Placing Al-Ḥasan And Al-Ḥusain In Front Of Him...

(المعجم . . .) - بَابٌ: [حِلْمُهُ وَوَضْعُهُ ﷺ الْحَسَنَ وَالْحُسَيْنَ بَيْنَ يَدَيْهِ . . .] (التحفة ١٠٣)

3774. Buraidah said: "The Messenger of Allāh ﷺ was delivering a *Khuṭbah* to us when Al-Ḥasan and Al-Ḥusain [peace be upon them] came, wearing red shirts, walking and falling down. So the Messenger of Allāh ﷺ descended from the *Minbar* and carried them, and placed them in front of him. Then he said: 'Allāh spoke the Truth: Indeed, your wealth and your children are a trial.[1] I looked at these two

٣٧٧٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ [عَلَيْهِمَا السَّلَامُ] عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ رَسُولُ اللهِ ﷺ مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ: «صَدَقَ اللهُ

[1] *At-Taghābun* 64:15.

children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we only know of it as a narration of Al-Husain bin Wāqid.

﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥] نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: الإمام يقطع الخطبة للأمر يحدث، ح: ١١٠٩ والنسائي: ٣/١٠٨، ح: ١٤١٤ من حديث الحسين بن واقد به وصححه الطبري في تفسيره: ٢٨/٨١ وابن خزيمة، ح: ١٤٥٦، ١٨٠١ وابن حبان، ح: ٢٢٣٠ والحاكم: ١/٢٨٧، ٤/١٨٩ ووافقه الذهبي.

Comments:

The condition of both the children was a distraction for the Prophet ﷺ and for the Companions too. It was difficult for the Prophet ﷺ to speak, and difficult for the Companions to listen. So to end the situation the Prophet ﷺ picked up the children and placed them infront of him.

3775. Ya'lā bin Murrah narrated that the Messenger of Allāh ﷺ said: "Husain is from me, and I am from Husain. Allāh loves whoever loves Husain. Husain is a *Sibt* among the *Asbāt*."[1] (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [and we only know it as a narration of 'Abdullāh bin 'Uthmān bin Khuthaim. And more than one narrator reported it from 'Abdullāh bin 'Uthmān bin Khuthaim.]

٣٧٧٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ رَاشِدٍ، عَنْ يَعْلَى ابْنِ مُرَّةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [وإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ عُثْمَانَ ابْنِ خُثَيْمٍ. وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ عَبْدِ اللهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ].

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل الحسن والحسين ابني علي بن أبي طالب رضي الله عنهم، ح: ١٤٤ من حديث ابن خثيم به وصححه ابن حبان، ح: ٢٢٤٠ والحاكم: ٣/١٧٧ والذهبي وحسنه البوصيري وله طرق أخرى.

[1] *Asbāt*, pl. of *Sibt*: A great tribe. Meaning, Al-Husain would have many offspring, such that they would become a great tribe. And this has indeed occurred. See *Tuhfat Al-Ahwadhī* (4/341).

3776. Anas bin Mālik said: "None of them used to resemble the Messenger of Allāh ﷺ more than Al-Ḥasan bin 'Alī." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ أَحَدٌ مِنْهُمْ أَشْبَهَ بِرَسُولِ اللهِ ﷺ مِنَ الْحَسَنِ بْنِ عَلِيٍّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهما، ح: ٣٧٥٢ من حديث معمر بن راشد به.

Comments:

The Prophet's upper part of the body that is above from the chest, resembled Al-Ḥasan more and the lower part that is below the chest to the feet with Al-Ḥusain.

3777. Abū Juḥaifah said: "I saw the Messenger of Allāh ﷺ, and Al-Ḥasan bin 'Alī used to resemble him." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Ibn 'Abbās, and Ibn Az-Zubair.

٣٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وابْنِ عَبَّاسٍ وابْنِ الزُّبَيْرِ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٤٣ ومسلم، ح: ٢٣٤٢ من حديث إسماعيل بن أبي خالد به * وفي الباب عن أبي بكر الصديق [لم أجده] وابن عباس [الشمائل، ح: ٤١١] وابن الزبير [البزار (كشف الأستار): ٣/٢٢٨، ح: ٢٦٣١].

3778. Anas bin Mālik said: "I was with Ibn Ziyād and the head of Al-Ḥusain was brought. He began to poke it in the nose with a stick that he had, saying: 'I do not see the like of this as beautiful, why is he mentioned as such?'"[1] He said: "I said: 'Behold, he was of the closest of them in resemblance to the Messenger of Allāh ﷺ.'" (*Ṣaḥīḥ*)

٣٧٧٨ - حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ [أَبُو بَكْرٍ] الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: حَدَّثَنِي أَنَسُ بْنُ مالِكٍ قَالَ: كُنْتُ عِنْدَ ابْنِ زِيَادٍ فَجِيءَ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَقُولُ بِقَضِيبٍ لَهُ فِي أَنْفِهِ ويَقُولُ: مَا رَأَيْتُ مِثْلَ

[1] *Ḥusn*: beauty. Among the meanings of the names Ḥasan and Ḥusain is beautiful. See *Tuḥfat Al-Aḥwaḏhī*.

هٰذَا حُسْنًا! لِمَ يُذْكَرُ؟ قَالَ: قُلْتُ: أَمَا إِنَّهُ كَانَ مِنْ أَشْبَهِهِمْ بِرَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

تخريج: [صحيح] ورواه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهما، ح: ٣٧٤٨ من طريق آخر عن أنس رضي الله عنه به.

Comments:

In the light of *Al-Bukhārī's* narration, it seems that Ibn Ziyād passed these remarks sarcastically and by way of arrogance. Anas said, "No doubt he has extreme resemblance to the Messenger of Allāh and no Muslim can have any doubt in the handsomeness of the Prophet ﷺ." Ibn Ziyād had no answer to it.

٣٧٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِىءِ بْنِ هَانِىءٍ، عَنْ عَلِيٍّ قَالَ: الْحَسَنُ أَشْبَهُ بِرَسُولِ اللهِ ﷺ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ بِرَسُولِ اللهِ ﷺ مَا كَانَ أَسْفَلَ مِنْ ذٰلِكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

3779. 'Ali said: "Al-Ḥasan is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is between the chest and the head, and Al-Ḥusain is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is below that." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb.*

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ٩٩ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٢٣٥ * أبو إسحاق عنعن.

٣٧٨٠ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ قَالَ: لَمَّا جِيءَ بِرَأْسِ عُبَيْدِ اللهِ بْنِ زِيَادٍ وَأَصْحَابِهِ نُضِدَتْ فِي الْمَسْجِدِ فِي الرَّحَبَةِ فَانْتَهَيْتُ إِلَيْهِمْ وَهُمْ يَقُولُونَ: قَدْ جَاءَتْ. قَدْ جَاءَتْ. فَإِذَا حَيَّةٌ قَدْ جَاءَتْ تَخَلَّلُ الرُّؤُوسَ حَتَّى دَخَلَتْ فِي مِنْخَرَيْ عُبَيْدِ اللهِ بْنِ زِيَادٍ فَمَكَثَتْ هُنَيْهَةً ثُمَّ خَرَجَتْ فَذَهَبَتْ

3780. 'Umārah bin 'Umair said: "When the heads of 'Ubaidullāh bin Ziyād and his companions were brought, they were stacked in the *Masjid* at Ar-Raḥbah. So I came to them and they were saying: 'It has come, it has come.' And behold, there was a snake going between the heads, until it entered the nostrils of 'Ubaidullāh bin Ziyād, and it remained there momentarily, then left and went until it had disappeared. Then they said: 'It has

come, it has come.' So it did that two or three times." (*Ḍa'īf*)
This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَتَّى تَغَيَّبَتْ ثُمَّ قَالُوا: قَدْ جَاءَتْ، قَدْ جَاءَتْ، فَفَعَلَتْ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] * أبو معاوية والأعمش مدلسان وعنعنا.

Comments:

'Ubaidullāh bin Ziyād poked his stick in the nose and passed taunting remarks about Al-Ḥusain's beauty. Allāh ﷻ punished him in this world before the eyes of the people. A snake thrice entered his nostrils and came out. He was murdered by Ibrāhīm Austar in 66. A.H. in the month of Dhul Ḥijjah (*Tuḥfat Al-Aḥwadhī* v. 4. p. 342).

Chapter (...) "Indeed, Al-Ḥasan And Al-Ḥusain Are The Chiefs Of The Youths Of The People Of Paradise"

(المعجم . . .) - بَابُ: [إِنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ]

(التحفة ١٠٤)

3781. Ḥudhaifah said: "My mother asked me: 'When is your planned time – meaning: with the Prophet ﷺ?' So I said: 'I have not had a planned time to see him since such and such time.' She rebuked me, so I said to her: 'Let me to go the Prophet ﷺ so that I may perform *Maghrib* (prayer) with him, and ask him to seek forgiveness for you and I.' So I came to the Prophet ﷺ, and I prayed *Maghrib* with him, then he prayed until he prayed *Al-'Ishā*. Then he turned, and I followed him, and he heard my voice, and said: 'Who is this? Ḥudhaifah?' I said: 'Yes.' He said: 'What is your need, may Allāh forgive you and your mother?' He said: 'Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me glad tidings that Fāṭimah is the chief of

٣٧٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ، عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ حُذَيْفَةَ قَالَ: سَأَلَتْنِي أُمِّي مَتَى عَهْدُكَ؟ تَعْنِي بِالنَّبِيِّ ﷺ فَقُلْتُ: مَالِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا، فَنَالَتْ مِنِّي فَقُلْتُ لَهَا: دَعِينِي آتِي النَّبِيَّ ﷺ فَأُصَلِّي مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلَكِ. فَأَتَيْتُ النَّبِيَّ ﷺ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ انْفَتَلَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِي فَقَالَ: «مَنْ هٰذَا، حُذَيْفَةُ»؟ قُلْتُ: نَعَمْ. قَالَ: «مَا حَاجَتُكَ غَفَرَ اللهُ لَكَ وَلِأُمِّكَ»؟ قَالَ: «إِنَّ هٰذَا مَلَكٌ لَمْ يَنْزِلِ الْأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ، اسْتَأْذَنَ رَبَّهُ أَنْ يُسَلِّمَ عَلَيَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا

the women of Paradise, and that Al-Ḥasan and Al-Ḥusain are the chiefs of the youths of the people of Paradise.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, we do not know of it except as a narration of Isrā'īl.

شَبَابِ أَهْلِ الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ.

تخريج: [**إسناده حسن**] وأخرجه الطبراني في الكبير: ٣/ ٣٧، ح: ٢٦٠٧ من حديث محمد ابن يوسف، وأحمد: ٥/ ٣٩١ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٢٢٩ وابن خزيمة، ح: ١١٩٤ والذهبي في تلخيص المستدرك: ٣/ ٣٨١.

3782. Al-Barā' narrated that the Messenger of Allāh ﷺ saw Ḥasan and Ḥusain, so he said: "O Allāh, I love them, so love them." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنِ الْبَرَاءِ: أَنَّ رَسُولَ اللهِ ﷺ أَبْصَرَ حَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] وللحديث شواهد كثيرة جدًا، انظر، ح: ٣٧٦٩ والحديث الآتي.

Comments:

Love of Allāh ﷻ and His Messenger ﷺ should be deeply rooted in every Muslim's heart.

3783. Al-Barā' bin 'Āzib said: "I saw the Prophet ﷺ placing Al-Ḥasan bin 'Alī upon his shoulder while saying: 'O Allāh, I love him, so love him.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And it is more correct than the narration of Al-Fuḍail bin Marzūq (no. 3783).]

٣٧٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعَ الْحَسَنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْفُضَيْلِ بْنِ مَرْزُوقٍ].

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهما، ح: ٣٧٤٩ ومسلم، ح: ٢٤٢٢ من حديث شعبة به.

3784. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ was carrying Al-Ḥasan bin 'Alī upon his shoulder, so a man said: "What an excellent mount you are riding, O child." So the Prophet ﷺ said: "And what an excellent rider he is." *(Ḍa'īf)*

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. And Zam'ah bin Ṣāliḥ was graded as weak by the people of *Ḥadīth* due to his memory.

٣٧٨٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ، فَقَالَ رَجُلٌ: نِعْمَ الْمَرْكَبُ رَكِبْتَ يَا غُلَامُ. فَقَالَ النَّبِيُّ ﷺ: «وَنِعْمَ الرَّاكِبُ هُوَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَزَمْعَةُ بْنُ صَالِحٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٣/ ١٠٨٥ من حديث أبي عامر العقدي به * زمعة بن صالح ضعيف وله شواهد ضعيفة عند ابن أبي شيبة: ١٢/ ١٠٢ وغيره.

3785. Al-Musayyab bin Najabah said: " 'Alī bin Abī Ṭālib said: 'The Prophet ﷺ said: "Indeed every Prophet is given seven select attendants" – or he said: "guards" – "and I was given fourteen." We said: "Who are they?" He said: 'Myself, my two sons,[1] Ja'far, Ḥamzah, Abū Bakr, 'Umar, Muṣ'ab bin 'Umair, Bilāl, Salmān, 'Ammār, Al-Miqdād, Ḥudhaifah, Abū Dharr, and 'Abdullāh bin Mas'ūd.'" *(Ḍa'īf)*

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And this *Ḥadīth* has been related from 'Alī in *Mawqūf* form.

٣٧٨٥ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ كَثِيرٍ النَّوَّاءِ، عَنْ أَبِي إِدْرِيسَ، عَنِ الْمُسَيَّبِ بْنِ نَجَبَةَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ النَّبِيُّ ﷺ: «إِنَّ كُلَّ نَبِيٍّ أُعْطِيَ سَبْعَةَ نُجَبَاءَ رُفَقَاءَ» أَوْ قَالَ: «رُقَبَاءَ وَأُعْطِيتُ أَنَا أَرْبَعَةَ عَشَرَ»، قُلْنَا: مَنْ هُمْ؟ قَالَ: «أَنَا وَابْنَايَ وَجَعْفَرٌ وَحَمْزَةُ وَأَبُو بَكْرٍ وَعُمَرُ وَمُصْعَبُ بْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانُ وَعَمَّارٌ والمِقْدَادُ وَحُذَيْفَةُ وأَبُو ذَرٍّ وَعَبْدُ اللهِ بْنُ مَسْعُودٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَلِيٍّ مَوْقُوفًا.

تخريج: [إسناده ضعيف] * كثير النواء ضعيف تقدم، ضعفه الجمهور (مجمع الزوائد: ٩/ ١٥٧) وله طريق آخر عند أحمد: ١/ ٨٨ وفيه كثير النواء أيضًا.

[1] Al-Ḥasan and Al-Ḥusain.

Comments:

All of them are those whose sacrifices are admitted and accepted. All of them were loyal to Allāh and His Messenger and devoted to faith.

Chapter 31. About The Virtues Of The People Of The House Of The Prophet ﷺ

(المعجم ٣١) - [بَابٌ: فِي] مَنَاقِبِ أَهْلِ بَيْتِ النَّبِيِّ ﷺ (التحفة ١٠٥)

3786. Jābir bin 'Abdullāh said: "I saw the Messenger of Allāh during his *Hajj*, on the Day of *'Arafah*. He was upon his camel Al-Qaswā', giving a *Khutbah*, so he said: 'O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allāh and my family, the people of my house.'" (*Sahīh*)

[He said:] There are narrations on this topic from Abū Dharr, Abū Sa'eed, Zaid bin Arqam, and Hudhaifah bin Usaid.

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route. He said: And Zaid bin Al-Hasan, Sa'eed bin Sulaimān, and more than one of the people of knowledge reported from him.

٣٧٨٦ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحَسَنِ [هُوَ الأَنْمَاطِيُّ] عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا النَّاسُ! إِنِّي [قَدْ] تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ أَرْقَمَ وَحُذَيْفَةَ بْنِ أَسِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] مِنْ هٰذَا الْوَجْهِ. قَالَ: وَزَيْدُ بْنُ الْحَسَنِ قَدْ رَوَى عَنْهُ سَعِيدُ بْنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.

تخريج: [صحيح] * زيد بن الحسن ضعيف وله شواهد عند مسلم، ح:٢٤٠٨ وغيره * وفي الباب عن أبي ذر [لم أجده] وأبي سعيد (الخدري) [يأتي:٣٧٨٨] وزيد بن أرقم [مسلم، ح:٢٤٠٨ وانظر الحديث الآتي:٣٧٨٨] وحذيفة بن أسيد [الطبراني في الكبير:٣/ ١٨٠، ح:٣٠٥٢].

Comments:

This narration is a proof that as it is essential and necessary to respect and act upon the Commands of the Qur'ān, the same way it is required to respect the family members and the wives of the Prophet ﷺ. It is also essential to trust and act upon their noble and right reports.

3787. 'Umar bin Abī Salamah – the step-son of the Prophet ﷺ – said: "When these *Āyāt* were

٣٧٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ يَحْيَى

revealed to the Prophet ﷺ: 'Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification...'[1] in the home of Umm Salamah, he called for Fāṭimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and 'Alī was behind him, so he wrapped him in the cloak, then he said: 'O Allāh! These are the people of my house, so remove the *Rijs* from them, and purify them with a thorough purification.' So Umm Salamah said: 'And am I with them O Messenger of Allāh?' He said: 'You are in your place, and you are more virtuous to me.'" (*Ṣaḥīḥ*)[2]

[He said:] And there are narrations concerning this topic from Umm Salamah, Ma'qil bin Yasār, Abū Al-Ḥamrā', and Anas bin Mālik.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route.

ابْنِ عُبَيْدٍ، عَنْ عَطَاءِ [بْنِ أَبِي رَبَاحٍ]، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَبِيبِ النَّبِيِّ ﷺ قَالَ: نَزَلَتْ هَذِهِ الآيَةُ عَلَى النَّبِيِّ ﷺ ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣] فِي بَيْتِ أُمِّ سَلَمَةَ، فَدَعَا النَّبِيُّ ﷺ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ: «اللَّهُمَّ هٰؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا رَسُولَ اللهِ؟ قَالَ: «أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ إِلَيَّ خَيْرٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَمَعْقِلِ ابْنِ يَسَارٍ وأَبِي الْحَمْرَاءِ وأَنَسِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [صحيح] تقدم: ٣٢٠٥ * وفي الباب عن أم سلمة [تقدم: ٣٢٠٥ ويأتي: ٣٨٧١] ومعقل بن يسار [لم أجده كما تقدم: ٣٢٠٥] وأبي الحمراء [تقدم تحت، ح: ٣٢٠٦] وأنس بن مالك [تقدم: ٣٢٠٦].

Comments:

'Rijs' means base and mean and this word includes all bad habits, actions and deeds. In reality and genuinely it can be said that the real people of the house are his wives as is clear from the text of the narration.

3788. Zaid bin Arqam, may Allāh be pleased with both of them, narrated that the Messenger of Allāh ﷺ said: "Indeed, I am leaving among you, that which if you hold fast to them, you shall not

٣٧٨٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ والأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ

[1] *Al-Aḥzāb* 33:33.

[2] This preceded under no. 3205.

اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، أَحَدُهُمَا أَعْظَمُ مِنَ الآخَرِ: كِتَابُ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلُ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

be misguided after me. One of them is greater than the other: The Book of Allāh is a rope extended from the sky to the earth, and my family – the people of my house – and they shall not split until they meet me at the *Ḥawḍ*, so look at how you deal with them after me." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [صحيح] وأخرجه الشجري في الأمالي:١/ ١٥٢ من حديث علي بن المنذر به ورواه أحمد:٣/ ١٧ من حديث الأعمش به وله شواهد عند مسلم، ح:٢٤٠٨ وغيره.

Comments:

The main theme and purpose is the same as given in the preceding narration. In this narration it has been made clear that the status of the Qur'ān is the highest and it is a must to follow its commands. The basic criterion is the Qur'ān and the deeds and actions of his family are to be tested on this standard, and no one of his family member will go against it.

٣٧٨٩ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الأَشْعَثِ [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ [قَالَ]: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللهِ ابْنِ سُلَيْمَانَ النَّوْفَلِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَحِبُّوا اللهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ، وَأَحِبُّونِي بِحُبِّ اللهِ، وَأَحِبُّوا أَهْلَ بَيْتِي بِحُبِّي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ.

3789. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Love Allāh for what He nourishes you with of His blessings, love me due to the love of Allāh, and love the people of my house due to love of me." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we only know of it from this route.

تخريج: [إسناده حسن] وأخرجه الطبراني:٣/ ٤٦، ح:٢٦٣٩ من حديث يحيى بن معين به وصححه الحاكم:٣/ ١٥٠ ووافقه الذهبي، ورواه عبدالملك وزكريا عن محمد بن علي به (السنة لابن أبي عاصم:١٥٥٣، ١٥٥٤).

Comments:

Allāh ﷻ loves His Messenger and His Messenger loves the people of his house. The beloved of the beloved are also beloved, this is but natural and is not to be denied.

Chapter 32. The Virtues Of Mu'ādh Bin Jabal, Zaid Bin Thābit, Ubayy Bin Ka'b, And Abū 'Ubaidah Bin Al-Jarrāh, ﷺ

(المعجم ٣٢) - بَابُ مَنَاقِبِ مُعَاذِ بْنِ جَبَلٍ وَزَيْدِ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ وَأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللّٰهُ عَنْهُمْ (التحفة ١٠٦)

3790. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is 'Umar, and the most truly modest of them is 'Uthmān bin 'Affān. The most knowledgeable of them concerning the lawful and the unlawful is Mu'ādh bin Jabal, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thābit, the best reciter (of the Qur'ān) among them is Ubayy bin Ka'b, and every nation has a trustworthy one, and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāh." (*Sahīh*)

[Abū 'Eīsā said:] This is a [*Hasan*] *Gharīb Hadīth*, we do not know of it as a narration of Qatādah except through this route. Abū Qilābah related it from Anas from the Prophet ﷺ, similarly. [And what is well-known is the narration of Abū Qilābah.]

٣٧٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ دَاوُدَ الْعَطَّارِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وأَشَدُّهُمْ فِي أَمْرِ اللهِ عُمَرُ وأَصْدَقُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ وأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَقْرَؤُهُمْ أُبَيُّ ابْنُ كَعْبٍ، وَلِكُلِّ أُمَّةٍ أَمِينٌ. وأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الجَرَّاحِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ إِلَّا مِنْ هٰذَا الوَجْهِ وَقَدْ رَوَاهُ أَبُو قِلَابَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [والمَشْهُورُ حَدِيثُ أَبِي قِلَابَةَ].

تخريج: [صحيح] والحديث الآتي شاهد له.

Comments:

Allāh ﷻ made humans different in nature, dispositions and temperaments, therefore, they had different ratios of these qualities in their nature. These Companions were ahead of each other in various qualities, but as a whole their status was according to their place in the highest set of Companions.

3791. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

٣٧٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

said: "The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is 'Umar, and the most truly modest of them is 'Uthmān bin 'Affān. The best reciter (of the Qur'ān) among them is Ubayy bin Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thābit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'ādh bin Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāḥ." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَبْدُالوَهَّابِ بْنُ عَبْدِ المَجِيدِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وأَشَدُّهُمْ فِي أَمْرِ اللهِ عُمَرُ وأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وأَقْرَؤُهُمْ لِكِتَابِ اللهِ أُبَيُّ بْنُ كَعْبٍ وأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وأَعْلَمُهُمْ بِالْحَلَالِ وَالحَرَامِ مُعَاذُ بْنُ جَبَلٍ أَلَا وإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وإِنَّ أَمِينَ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الجَرَّاحِ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، فضائل خباب، ح:١٥٤ من حديث عبدالوهاب، والبخاري، ح:٤٣٨٢ من حديث خالد الحذاء به وصححه ابن حبان، ح:٢٢١٨ والحاكم:٣/ ٤٢٢ على شرط الشيخين ووافقه الذهبي.

3792. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to Ubayy bin Ka'b: "Indeed Allāh ordered me to recite to you: Those who disbelieve were not going to...[1] He said: "And He named me?" He said: "Yes." So he wept. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And this *Ḥadīth* has been related from Ubayy bin Ka'b that he said: "The Prophet ﷺ said to me" then he mentioned similar to it.

٣٧٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» [البينة:١] قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ»، فَبَكَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ فَذَكَرَ نَحْوَهُ.

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[1] *Al-Bayyinah* 98:1.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب مناقب أبي بن كعب رضي الله عنه، ح: ٣٨٠٩ ومسلم، ح: ٧٩٩ عن محمد بن بشار به.

Comments:

As an acknowledgment of the recitation of the Ubayy bin Ka'b the Prophet ﷺ recited this *Sūrah* before him. He wept either out of happiness or out of the fear of responsibility. Another thing is also proved from this narration that hearing and reciting of the Qur'ān is *Sunnah*. Recitation of the Qur'ān for the purpose of teaching is also approved and commanded.

3793. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said to him: "Indeed, Allāh ordered me to recite to you, so he recited in it: 'Those who disbelieve from amongst the People of the Book were not going to...' " (And he) also recited in it, "Indeed, the religion with Allāh is *Al-Ḥanīfiyyah*, the Muslim, not Judaism, nor Christianity, whoever does good, it shall not be rejected from him." And he recited to him: "And if the son of Ādam had a valley-full of wealth, he would seek a second, and if he had a second, he would seek a third, and nothing fills the belly of the son of Ādam except for dirt. And Allāh pardons those who repent." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related through routes other than this.

'Abdullāh bin 'Abdur-Raḥmān bin Abzā reported from his father, from Ubayy bin Ka'b that the Prophet ﷺ said: "Indeed, Allāh ordered me to recite to you the Qur'ān." And Qatādah reported from Anas that the Prophet ﷺ said to Ubayy, "Indeed, Allāh has ordered me to recite to you the Qur'ān."

٣٧٩٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشٍ يُحَدِّثُ عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فَقَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ﴾ فَقَرَأَ فِيهَا: إِنَّ ذَاتَ الدِّينِ عِنْدَ اللهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ»، وَقَرَأَ عَلَيْهِ: «وَلَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

رَوَاهُ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ». وقَدْ رَوَى قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِأُبَيٍّ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ١٣١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٥٣٩ وصححه الحاكم: ٢/ ٢٢٤ ووافقه الذهبي وقال الحافظ في فتح الباري: "سنده جيد" * حديث عبدالله بن عبدالرحمن بن أبزى، رواه أبو داود، ح: ٣٩٨١ وحديث قتادة عن أنس، تقدم: ٣٧٩٢ باختلاف يسير.

Comments:

This narration shows that it was a long *Sūrah* but due to abrogation of some verses it remained as it is mentioned in the Noble Qur'ān.

3794. Qatādah narrated that Anas bin Mālik said: "Four gathered the Qur'ān during the time of the Messenger of Allāh ﷺ, all of them from the *Anṣār*: Ubayy bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit, and Abū Zaid." I said to Anas: "Who is Abū Zaid?" He said: "One of my uncles." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيُّ ابْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ: قُلْتُ لأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ أَحَدُ عُمُومَتِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب مناقب زيد بن ثابت، ح: ٣٨١٠ عن محمد بن بشار ومسلم، ح: ٢٤٦٥ من حديث شعبة به.

Comments:

These four *Anṣār* Companions had memorized the complete Qur'ān. It does not mean that other Companions had not memorized the Qur'ān. It is just to show that from the tribe of Khazraj these were the only four persons who had memorized the complete Qur'ān. There were other *Muhājirīn* who had memorized the various parts of the Qur'ān. There were people among the *Muhājirīn* and *Anṣār* who had also memorized the Qur'ān.

3795. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "What an excellent man is Abū Bakr, what an excellent man is 'Umar, what an excellent man is Abū 'Ubaidah bin Al-Jarrāḥ, what an excellent man is Usaid bin Ḥuḍair, what an excellent man is Thābit bin Qais bin Shammās, what an excellent man is Mu'ādh bin Jabal, and what an excellent man is

٣٧٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ، نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ،

Mu'ādh bin 'Amr bin Al-Jamūḥ." (*Ṣaḥīḥ*)

نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*, we only know it through the narration of Suhail.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ.

تخريج: [إسناده صحيح] تقدم: ٣٧٥٧(٤) ورواه أحمد: ٢/ ٤١٩ عن قتيبة به.

Comments:

This narration shows that the Prophet ﷺ was happy with the performance and conduct of these Companions. This is a great honor for them.

3796. Hudhaifah bin Al-Yamān narrated that Al-'Āqib and As-Sayyīd[1] came to the Prophet ﷺ and said: "Send with us your trustworthy one." He said: "I shall send with you a trustworthy one who is truly a trustworthy one." So the people desired that,[2] and he sent Abū 'Ubaidah, may Allāh be pleased with him. (*Ṣaḥīḥ*)

And when Abū Isḥāq used to report this *Hadīth*, he would say, "I heard this sixty years ago."[3]

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. And it has been related from Ibn 'Umar and Anas from the Prophet ﷺ that he said: "Every nation has a trustworthy one and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāḥ."

٣٧٩٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ ﷺ فَقَالَا: ابْعَثْ مَعَنَا أَمِينًا فَقَالَ: «فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ» فَأَشْرَفَ لَهَا النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ. قَالَ: وَكَانَ أَبُو إِسْحَاقَ إِذَا حَدَّثَ بِهٰذَا الْحَدِيثِ عَنْ صِلَةَ قَالَ: سَمِعْتُهُ مُنْذُ سِتِّينَ سَنَةً.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ وَأَنَسٍ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هٰذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث سفيان الثوري، والبخاري، ح: ٣٧٤٥ من حديث أبي إسحاق السبيعي به * وقد روى عن ابن عمر [الحاكم: ٣/ ٥٣٥] وأنس [تقدم: ٣٧٩٠، ٣٧٩١].

Comments:

The actual name of Al-'Āqib is 'Abdul-Masīḥ and As-Sayyīd's name is Aiaham or Shahraḥbīl. They were the leaders of the delegation arriving from Najrān in 9th A.H.

[1] Two of the leaders of the Christians of Najrān.

[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.

[3] This preceded under no. 3757.

Chapter 33. The Virtues Of Salmān Al-Fārisī, May Allāh Be Pleased With Him

(المعجم ٣٣) - [بَابُ] مَنَاقِبِ سَلْمَانَ الفَارِسِيِّ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٠٧)

3797. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Indeed, Paradise longs for three: 'Alī, 'Ammār, and Salmān." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Al-Ḥasan bin Ṣāliḥ.

٣٧٩٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ الحَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي رَبِيعَةَ الإِيَادِيِّ، عَنِ الحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ: عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الحَسَنِ بْنِ صَالِحٍ.

تخريج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٢١/ ٢٢٣ من حديث الحسن ابن صالح به، وصححه الحاكم: ٣/ ١٣٧ ووافقه الذهبي * أبو ربيعة تقدم: ٣٧١٨ والحسن البصري عنعن.

Comments:

It means that these three Companions are from the people of the Paradise.

Chapter 34. The Virtues Of 'Ammār Bin Yāsir And His *Kunyah* Is Abū Al-Yaqẓān, May Allāh Be Pleased With Him

(المعجم ٣٤) - [بَابُ] مَنَاقِبِ عَمَّارِ بنِ يَاسِرٍ وَكُنْيَتُهُ أَبُو اليَقْظَانِ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٠٨)

3798. 'Alī narrated that 'Ammār bin Yāsir came seeking permission to enter upon the Prophet ﷺ so he said: "Permit him, greetings to the pure one, the purified." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: جَاءَ عَمَّارُ بْنُ يَاسِرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ ﷺ فَقَالَ: «ائْذَنُوا لَهُ مَرْحَبًا بِالطَّيِّبِ المُطَيَّبِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن ياسر، ح: ١٤٦ من حديث سفيان الثوري به وصححه ابن حبان (الإحسان): ٧٠٣٤ والحاكم: ٣/ ٣٨٨ ووافقه الذهبي ورواه شعبة عن أبي إسحاق به عند أحمد وغيره.

Comments:

This is an indication of his personal and natural nobleness. The acceptance of Islam polished his natural nobleness.

3799. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Ammār is not given a choice between two matters, except that he chooses the one with more guidance in it." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through this route, from the narration of 'Abdul-'Azīz bin Siyāh, and he is a *Shaikh* from Al-Kūfah, people reported from him, and he has a son called Yazīd bin 'Abdul-'Azīz, Yaḥyā bin Ādam narrated from him.

٣٧٩٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنِ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ [الْكُوفِيِّ]، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَا خُيِّرَ عَمَّارٌ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَرْشَدَهُمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِالْعَزِيزِ بْنِ سِيَاهٍ وَهُوَ شَيْخٌ كُوفِيٌّ. وَقَدْ رَوَى عَنْهُ النَّاسُ وَلَهُ ابْنٌ يُقَالُ لَهُ: يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ رَوَى عَنْهُ يَحْيَى بْنُ آدَمَ.

تخريج: [ضعيف] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن ياسر، ح:١٤٨ من حديث عبيدالله بن موسى به * حبيب بن أبي ثابت عنعن وله شاهد ضعيف عند أحمد وصححه الحاكم والذهبي وفيه تدليس وانقطاع.

Maḥmūd bin Ghailān narrated to us (saying): Wakī' narrated to us (saying): Sufyān reported to us, from 'Abdul-Mālik bin 'Umair, from a freed slave of Rib'ī bin Ḥirāsh, from Ḥudhaifah, who said: "We were sitting with the Prophet ﷺ and he said: 'I do not know how long I will be with you, so stick to the two after me,' and he signaled towards Abū Bakr and 'Umar[1] – 'And act upon the guidance of 'Ammār, and whatever Ibn Mas'ūd reports to you, then believe him.'" ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. And Ibrāhīm bin Sa'd reported this *Ḥadīth* from Sufyān

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيٍّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي». وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ، «وَاهْتَدُوا بِهَدْيِ عَمَّارٍ، وَمَا حَدَّثَكُمْ ابْنُ مَسْعُودٍ فَصَدِّقُوهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَرَوَى إِبْرَاهِيمُ بْنُ سَعْدٍ هٰذَا الْحَدِيثَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ هِلَالٍ مَوْلَى رِبْعِيٍّ، عَنْ رِبْعِيٍّ، عَنْ

[1] This preceded under no. 3662.

Ath-Thawrī, from 'Abdul-Mālik bin 'Umair, from Hilāl, the freed slave of Rib'ī, from Rib'ī, from Hudhaifah from the Prophet ﷺ, similarly.

And Sālim Al-Murādī Al-Kūfī has related from 'Amr bin Harim: from Rib'ī bin Hirash, from Hudhaifah, from the Prophet ﷺ, similar to this.

حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَقَدْ رَوَى سَالِمٌ الْمُرَادِيُّ الْكُوفِيُّ عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا.

تخريج: [حسن] تقدم: ٣٦٦٢ ورواه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٧ من حديث سفيان الثوري به وحديث سالم المرادي تقدم: ٣٦٦٣.

3800. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Rejoice, 'Ammār, the transgressing party shall kill you." (*Sahih*)

[He said:] There are narrations on this topic from Umm Salamah, 'Abdullāh bin 'Amr, Abū Al-Yasar and Hudhaifah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahih Gharīb* as a narration of Al-'Alā' bin 'Abdur-Rahmān (a narrator in the chain).

٣٨٠٠ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِالرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبْشِرْ عَمَّارُ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ».

[قَالَ:] وفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَعَبْدِ اللهِ ابْنِ عَمْرٍو وَأَبِي الْيَسَرِ وَحُذَيْفَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ.

تخريج: [إسناده صحيح] وله شواهد عند البخاري ومسلم وغيرهما وهو من الأحاديث المتواترة (السيوطي، ح: ١٠٤ والزبيدي، ح: ٦٥ والكتاني، ح: ٢٣٧).

Comments:

In another *Sahih* narration it has been indicated that the group called him towards Hell, and 'Ammār called them towards the Paradise. (*Sahih Al-Bukhārī* no. 447.)

Chapter 35. The Virtues Of Abū Dharr Al-Ghifārī, رضي الله عنه

(المعجم ٣٥) - بَابُ مَنَاقِبِ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٠٩)

3801. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "There is no one more truthful, that the sky has shaded and the earth has carried, than Abū Dharr." (*Hasan*)

٣٨٠١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ - هُوَ أَبُو الْيَقْظَانِ -، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ

رَسُولَ اللهِ ﷺ يَقُولُ: «مَا أَظَلَّتِ الْخَضْرَاءُ وَلَا أَقَلَّتِ الْغَبْرَاءُ أَصْدَقَ مِنْ أَبِي ذَرٍّ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وأَبِي ذَرٍّ.

[قَالَ أَبُو عِيسَى: و]هٰذَا حَدِيثٌ حَسَنٌ.

[He said:] There are narrations on this topic from Abū Ad-Dardā' and Abū Dharr.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل أبي ذر، ح:١٥٦ من حديث عبدالله بن نمير به وسنده ضعيف والحديث الآتي شاهد له * وفي الباب عن أبي الدرداء [أحمد:٥/ ١٩٧، ٦/ ٤٤٢] وأبي ذر [يأتي بعده:٣٨٠٢].

Comments:

The statement of the Prophet ﷺ is to acknowledge the truth and straight forwardness of Abū Dharr. He was a thorough gentleman and truthful to the core of his heart.

٣٨٠٢ - **حَدَّثَنَا** الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ [هُوَ سِمَاكُ بْنُ الوَلِيدِ الحَنَفِيُّ] عَنْ مَالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَظَلَّتِ الْخَضْراءُ وَلَا أَقَلَّتِ الغَبْرَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ ولَا أَوْفَى مِنْ أَبِي ذَرٍّ شِبْهِ عِيسَى ابْنِ مَرْيَمَ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ كَالحَاسِدِ: يَا رَسُولَ اللهِ! أَفَتَعْرِفُ ذَٰلِكَ لَهُ قَالَ: «نَعَمْ فَاعْرِفُوهُ» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ، فَقَالَ: أَبُو ذَرٍّ يَمْشِي فِي الأَرْضِ بِزُهْدِ عِيسَى ابْنِ مَرْيَمَ [عَلَيْهِ السَّلَامُ].

3802. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "There is no one more truthful in speech, nor in fulfilling of promises, that sky has covered and the earth has carried, than Abū Dharr, the likeness of 'Eīsā bin Mariam." So 'Umar bin Al-Khaṭṭāb said, as if out of envy: "So do you acknowledge that for him, O Messenger of Allāh?" He said: "Yes, so acknowledge it." (***Ḥasan***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. Some of them reported this *Ḥadīth* and said: "Abū Dharr walks upon the earth with the asceticism of 'Eīsā bin Mariam [peace be upon him]."

تخريج: [إسناده حسن] وأخرجه ابن عدي:٥/ ١٩١٤ من حديث النضر بن محمد به وصححه ابن حبان، ح:٢٢٥٨، ٢٢٥٩ والحاكم على شرط مسلم:٣/ ٣٤٢ ووافقه الذهبي * مرثد الذماري تقدم:١٩٥٦ وهو حسن الحديث، وحديث: "أبو ذر يمشي في الأرض بزهد عيسى ابن مريم" لم أجده.

Comments:

Abū Dharr was a self disciplined and a satisfied person. He led a very simple life. He was indifferent to worldly affairs. He never loved wealth and worldly status. He was a hospitable man by nature.

Chapter 36. The Virtues Of Abdullāh bin Salām, May Allāh Be Pleased With Him

(المعجم ٣٦) - بَابُ مَنَاقِبِ عَبْدِ اللهِ بْنِ سَلَامٍ رَضِيَ اللهُ عَنْهُ (التحفة ١١٠)

3803. 'Abdul-Mālik bin 'Umair narrated from the nephew of 'Abdullāh bin Salām who said: "When they were about to kill 'Uthmān, 'Abdullāh bin Salām came and 'Uthmān said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.' So 'Abdullāh went to the people and said: 'O you people! During *Jāhiliyyah* I was named so-and-so, then the Messenger of Allāh ﷺ named me 'Abdullāh, and some *Āyāt* from the Book of Allāh were revealed about me. (The following) was revealed about me: "A witness from among the Children of Isrā'īl has testified to something similar and believed while you rejected. Verily, Allāh does not guide the wrongdoing people."[1] [And (the following) was revealed about me:] "Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture."[2] Allāh has sheathed the sword from you and the angels are your neighbors in this city of yours, the one in which the Revelation came to the Messenger of Allāh ﷺ. But by Allāh! (Fear) Allāh regarding this man; if you kill

٣٨٠٣ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو مُحَيَّاةَ يَحْيَى بْنُ يَعْلَى [بْنِ عَطَاءٍ]، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَخِي عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ قَتْلُ عُثْمَانَ جَاءَ عَبْدُاللهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي نَصْرِكَ، قَالَ: اخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي فَإِنَّكَ خَارِجًا خَيْرٌ لِي مِنْكَ دَاخِلًا، فَخَرَجَ عَبْدُ اللهِ إِلَى النَّاسِ، فَقَالَ: أَيُّهَا النَّاسُ! إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّانِي رَسُولُ اللهِ ﷺ عَبْدَ اللهِ وَنَزَلَتْ فِيَّ آيَاتٌ مِنْ كِتَابِ اللهِ، نَزَلَتْ فِيَّ ﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾ [الأحقاف: ١٠] [وَنَزَلَتْ فِيَّ] ﴿قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ﴾ [الرعد: ٤٣] إِنَّ للهِ سَيْفًا مَغْمُودًا عَنْكُمْ وَإِنَّ الْمَلَائِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هٰذَا الَّذِي نَزَلَ فِيهِ رَسُولُ اللهِ ﷺ فَاللهَ اللهَ فِي هٰذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللهِ لَئِنْ قَتَلْتُمُوهُ لَتَطْرُدُنَّ جِيرَانَكُمُ الْمَلَائِكَةَ وَلَتَسُلُّنَّ سَيْفَ اللهِ الْمَغْمُودَ عَنْكُمْ فَلَا يُغْمَدُ [عَنْكُمْ] إِلَى يَوْمِ الْقِيَامَةِ،

[1] *Al-Aḥqāf* 46:10.

[2] *Ar-Ra'd* 13:43.

him, then by Allāh! If you kill him, then you will cause the angels to remove your goodness from you, and to raise Allāh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.'" He said: "They said: 'Kill the Jew and kill 'Uthmān.'"[1] (*Da'īf*)

قَالُوا: اقْتُلُوا الْيَهُودِيَّ واقْتُلُوا عُثْمَانَ.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of 'Abdul-Mālik bin 'Umair. Shu'aib bin Ṣafwān reported this *Hadīth* from 'Abdul-Mālik bin 'Umair, he said: "From 'Umar bin Muḥammad bin 'Abdullāh bin Salām, from his grandfather, 'Abdullāh bin Salām."

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وقَدْ رَوَى شُعَيْبُ بْنُ صَفْوَانَ هٰذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ فَقَالَ: عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ سَلَامٍ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ سَلَامٍ.

تخريج: [ضعيف] تقدم: ٣٢٥٦ * عمر بن محمد، قال المباركفوري رحمه الله: "لم أقف على ترجمة عمر بن محمد هذا".

3804. Yazīd bin 'Umairah said: "When death was upon Mu'ādh bin Jabal, it was said to him: 'O Abū 'Abdur-Raḥmān, advise us.' He said: 'Sit me up.' So he said: 'Indeed, knowledge and faith are at their place, whoever desires them shall find them.' He said that three times. 'And seek knowledge from four men: 'Uwaimir Abū Ad-Dardā', with Salmān Al-Fārisī, with 'Abdullāh bin Mas'ūd, and with 'Abdullāh bin Salām who used to be a Jew and then accepted Islam. For indeed, I heard the Messenger of Allāh ﷺ saying, "Indeed he is the tenth of ten in Paradise." (*Saḥīḥ*)

٣٨٠٤ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ يَزِيدَ بْنِ عُمَيْرَةَ قَالَ: لَمَّا حَضَرَ مُعَاذَ بْنَ جَبَلٍ الْمَوْتُ قِيلَ لَهُ: يَا أَبَا عَبْدِالرَّحْمٰنِ! أَوْصِنَا قَالَ: أَجْلِسُونِي فَقَالَ: إِنَّ الْعِلْمَ وَالإِيمَانَ مَكَانَهُمَا، مَنِ ابْتَغَاهُمَا وَجَدَهُمَا، يَقُولُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، وَالْتَمِسُوا الْعِلْمَ عِنْدَ أَرْبَعَةِ رَهْطٍ: عِنْدَ عُوَيْمِرٍ أَبِي الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ الْفَارِسِيِّ وَعِنْدَ عَبْدِ اللهِ بْنِ مَسْعُودٍ وعِنْدَ عَبْدِ اللهِ بْنِ سَلَامٍ الَّذِي كَانَ يَهُودِيًّا فَأَسْلَمَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّهُ عَاشِرُ

[1] This preceded under no. 3256.

عَشَرَةٍ فِي الْجَنَّةِ».

[He said:] And there is a narration on this topic from Sa'd.

[قَالَ:] وفِي الْبَابِ عَنْ سَعْدٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٥/ ٢٤٢ والنسائي في الكبرى، ح: ٨٢٥٣ عن قتيبة به وصححه ابن حبان، ح: ٢٢٥٢ والحاكم: ١/ ٩٨ على شرط الشيخين ووافقه الذهبي * وفي الباب عن سعد (بن أبي وقاص) [البخاري، ح: ٣٨١٢ ومسلم، ح: ٢٤٨٣].

Comments:

'Abdullāh bin Salām used to be a Jew, and from among the Jews, he was 10th person who embraced Islam. He was a true scholar of his religious book.

Chapter 37. The Virtues Of 'Abdullāh Bin Mas'ūd, May Allāh Be Pleased With Him

(المعجم ٣٧) - بَابُ مَنَاقِبِ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ رَضِيَ اللّٰهُ عَنْه (التحفة ١١١)

3805. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Take as examples the two after me from my Companions, Abū Bakr and 'Umar. And act upon the guidance of 'Ammār, and hold fast to the advice of Ibn Mas'ūd."[1] (*Ḥasan*)

٣٨٠٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الزَّعْرَاءِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي مِنْ أَصْحَابِي أَبِي بَكْرٍ وَعُمَرَ واهْتَدُوا بِهَدْيِ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ مَسْعُودٍ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn Mas'ūd. We do not know of it except through the narration of Yaḥyā bin Salamah bin Kuhail. And Yaḥyā bin Salamah was graded weak in *Ḥadīth*. Abū Az-Za'rā's name is 'Abdullāh bin Hānī'. And the Abū Az-Za'rā' that Shu'bah, Ath-Thawrī, and Ibn 'Uyainah reported from – his name is 'Amr bin 'Amr, and he is the nephew of Abū Al-Aḥwaṣ, the companion of

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، ويَحْيَى بْنُ سَلَمَةَ يُضَعَّفُ فِي الْحَدِيثِ وأَبُو الزَّعْرَاءِ اسْمُهُ عَبْدُ اللّٰهِ بْنُ هَانِيءٍ، وَأَبُو الزَّعْرَاءِ الَّذِي رَوَى عَنْهُ شُعْبَةُ والثَّوْرِيُّ وابْنُ عُيَيْنَةَ اسْمُهُ عَمْرُو بْنُ عَمْرٍو

[1] See no. 3799.

'Abdullāh bin Mas'ūd.

وَهُوَ ابْنُ أَخِي أَبِي الأَحْوَصِ صَاحِبُ عَبْدِ اللهِ بْنِ مَسْعُودٍ.

تخريج: [حسن] وسنده ضعيف جدًا وللحديث شواهد كثيرة، انظر، ح: ٣٦٦٢ وغيره.

Comments:

It means that on the issue of Caliphate accept the advice of Ibn Mas'ūd. 'Abdullāh bin Mas'ūd stated that the person whom the Prophet ﷺ asked to lead the prayer how could they ask him to step back. The person to whom the Prophet ﷺ selected to lead the religious affairs, why should not they select him to lead the worldly affairs of the state as *Khalīfat Al-Muslimīn*. This is an open indication that Abū Bakr will be the Caliph.

3806. Abū Mūsā said: "My brother and I arrived from Yemen, and we did not see a period except that we thought 'Abdullāh bin Mas'ūd was a man from the people of the house of the Prophet ﷺ, due to what we would see of him entering, and his mother's entering, upon the Prophet ﷺ." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh* [*Gharīb* from this route]. Sufyān Ath-Thawrī reported it from Abū Ishāq.

٣٨٠٦ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ: أَنَّهُ سَمِعَ أَبَا مُوسَى يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ وَمَا نُرَى حِينًا إِلَّا أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ هٰذَا الْوَجْهِ] وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عبدالله بن مسعود رضي الله عنه، ح: ٣٧٦٣ عن أبي كريب ومسلم، ح: ٢٤٦٠ من حديث إبراهيم بن يوسف به * حديث سفيان الثوري: رواه مسلم.

Comments:

It means that 'Abdullāh bin Mas'ūd spent most of his time with the Prophet (ﷺ), therefore, they took him to be a member of the Prophet's family. This is an honor for Abdullāh bin Mas'ūd.

3807. 'Abdur-Rahmān bin Yazīd said: "We came to Hudhaifah and said: 'Inform us of the closest to the Messenger of Allāh ﷺ in guidance and conduct, so that we may take from him and hear from him.' He said: 'The closest of the

٣٨٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: أَتَيْنَا حُذَيْفَةَ فَقُلْنَا: حَدِّثْنَا بِأَقْرَبِ النَّاسِ مِنْ

people in guidance, conduct, and character used to be 'Abdullāh bin Mas'ūd, until he would hide from us in his house.[1] And the guarded ones[2] from the Companions of Muhammad ﷺ know that Ibn Umm 'Abd[3] is from among the most intimately close to Allāh of them."' (*Sahīh*)

[Abū 'Eīsā said;] This *Hadīth* is *Hasan Sahīh*.

رَسُولِ اللهِ ﷺ هَدْيًا وَدَلًّا فَنَأْخُذَ عَنْهُ وَنَسْمَعَ مِنْهُ، قَالَ: كَانَ أَقْرَبُ النَّاسِ هَدْيًا وَدَلًّا وَسَمْتًا بِرَسُولِ اللهِ ﷺ ابْنُ مَسْعُودٍ حَتَّى يَتَوَارَى مِنَّا فِي بَيْتِهِ وَلَقَدْ عَلِمَ الْمَحْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَنَّ ابْنَ أُمِّ عَبْدٍ هُوَ مِنْ أَقْرَبِهِمْ إِلَى اللهِ زُلْفَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، أيضًا، ح: ٣٧٦٢ من حديث أبي إسحاق السبيعي به.

Comments:

It means those who were very close to the Prophet ﷺ in copying his actions and following his orders. They never did anything against the way of the Prophet ﷺ and they were also aware of the status of the Companions.

3808. 'Alī narrated that the Messenger of Allāh said: "If I was going to appoint anyone of them as a leader without any consultation, I would appoint Ibn Umm 'Abd over them." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it through the narration of Al-Hārith from 'Alī.

٣٨٠٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا صَاعِدٌ الْحَرَّانِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّرًا أَحَدًا مِنْهُمْ مِنْ غَيْرِ مَشْوَرَةٍ لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحَارِثِ عَنْ عَلِيٍّ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ١/١٠٧ من حديث زهير وابن ماجه، ح: ١٣٧ من حديث أبي إسحاق به، والحارث الأعور ضعيف مشهور.

Comments:

In this narration "appointing as a leader" means to make him in charge of a detachment or of a project.

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[1] That is, even though he would try and hide from the sight of people, this was still apparent.

[2] Those who are guarded by Allāh from straying in word and deed. See *Tuhfat Al-Ahwadhī*.

[3] A nickname of 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.

3809. 'Alī narrated that the Messenger of Allāh said: "If I was going to appoint anyone as a leader without any consultation, I would appoint Ibn Umm 'Abd." (*Ḍa'īf*)

٣٨٠٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّرًا أَحَدًا مِنْ غَيْرِ مَشْوَرَةٍ لَأَمَّرْتُ ابْنَ أُمِّ عَبْدٍ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل عبدالله بن مسعود رضي الله عنه، ح: ١٣٧ من حديث وكيع به وانظر الحديث السابق لعلته.

Comments:

Umm 'Abd was the name of the mother of 'Abdullāh bin Mas'ūd.

3810. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "Take the Qur'ān from four: From Ibn Mas'ūd, Ubayy bin Ka'b, Mu'ādh bin Jabal, and Sālim the freed slave of Abū Ḥudhaifah." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨١٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خُذُوا القُرآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ مَسْعُودٍ وأُبَيِّ بْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه رضي الله تعالى عنهما، ح: ٢٤٦٤ من حديث الأعمش، والبخاري، ح: ٣٧٦٠ من حديث شقيق بن سلمة أبي وائل به.

Comments:

All of them had learnt the Qur'ān with great efforts and care, and devoted their lives to the teachings of the Qur'ān.

3811. Khaithamah bin Abī Sabrah said: "I came to Al-Madīnah, so I asked Allāh to make it easy for me to sit with one who is righteous. He made Abū Hurairah accessible to me, so I sat with him and said to him: 'Indeed, I asked Allāh to make it easy for me to sit with one who is righteous, and it is to you that I was guided.' So he said to me: 'From where are you?' I said: 'From the people of Al-Kūfah, I came to

٣٨١١ - حَدَّثَنَا الْجَرَّاحُ بْنُ مَخْلَدٍ البَصْرِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ خَيْثَمَةَ بْنِ أَبِي سَبْرَةَ قَالَ: أَتَيْتُ المَدِينَةَ فَسَأَلْتُ اللهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسَّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ لَهُ: إِنِّي سَأَلْتُ اللهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَوُفِّقْتَ لِي، فَقَالَ لِي: مِنْ أَيْنَ أَنْتَ؟

search out good and to seek it.' So he said: 'Is there not among you Sa'd bin Mālik whose supplication is answered, Ibn Mas'ūd, the one who used to carry the water for purification and the sandals of the Messenger of Allāh, and Hudhaifah, the keeper of the secrets of the Messenger of Allāh ﷺ, and 'Ammār whom Allāh has guarded from *Shaitān* upon the tongue of His Prophet, and Salmān the companion of the Two Books?'" (***Da'īf***)

(One of the narrators) Qatādah said: "And the Two Books are the *Injīl* and the Qur'ān."

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*, and Khaithamah is Ibn 'Abdur-Rahmān bin Abī Sabrah, he is attributed to his grandfather.

قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ جِئْتُ أَلْتَمِسُ الْخَيْرَ وَأَطْلُبُهُ فَقَالَ: أَلَيْسَ فِيكُمْ سَعْدُ بْنُ مَالِكٍ مُجَابُ الدَّعْوَةِ، وابْنُ مَسْعُودٍ صَاحِبُ طَهُورِ رَسُولِ اللهِ ﷺ وَنَعْلَيْهِ، وحُذَيْفَةُ صَاحِبُ سِرِّ رَسُولِ اللهِ ﷺ، وَعَمَّارٌ الَّذِي أَجَارَهُ اللهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ، وَسَلْمَانُ صَاحِبُ الكِتَابَيْنِ، قَالَ قَتَادَةُ: والكِتَابَانِ الإِنْجِيلُ والقُرآنُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَخَيْثَمَةُ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي سَبْرَةَ [إِنَّمَا] نُسِبَ إِلَى جَدِّهِ.

تخريج: [إسناده ضعيف] وسنده ضعيف لعنعنة قتادة وللحديث شواهد معنوية.

Comments:

The Prophet ﷺ prayed to Allāh ﷻ for Sa'd bin Mālik bin Abī Waqqāṣ to accept his supplications. It has already been mentioned while enumerating his qualities. 'Abdullāh bin Mas'ūd was a special attendant of the Prophet ﷺ who was responsible for his shoes and pillow.

Chapter 38. The Virtues Of Hudhaifah Bin Al-Yamān, May Allāh Be Pleased With Him

(المعجم ٣٨) - بَابُ مَنَاقِبِ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ (التحفة ١١٢)

3812. Hudhaifah narrated that they said: "O Messenger of Allāh, if you were to appoint someone as a successor." He said: "If I were to appoint a successor over you, and you were to disobey him, you would be punished. But whatever Hudhaifah narrates to you, then believe him, and whatever 'Abdullāh teaches you to recite,

٣٨١٢ - حَدَّثَنَا عَبْدُاللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا إِسْحٰقُ بْنُ عِيسَىٰ عَنْ شَرِيكٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ زَاذَانَ، عَنْ حُذَيْفَةَ قَالَ: قَالُوا: يَا رَسُولَ اللهِ! لَوِ اسْتَخْلَفْتَ. قَالَ: «إِنِ اسْتَخْلَفْتُ عَلَيْكُمْ فَعَصَيْتُمُوهُ عُذِّبْتُمْ، وَلٰكِنْ مَا حَدَّثَكُمْ حُذَيْفَةُ فَصَدِّقُوهُ، وَمَا

then recite it." (*Ḍa'īf*)

'Abdullāh said: "I said to Isḥāq bin 'Eīsā: 'They say this (*Ḥadīth*) is from Abū Wā'il.' He said: 'It is from Zādhān, if Allāh wills.'"

[He said:] This *Ḥadīth* is *Ḥasan*, and it is a narration of Sharīk.

أَقْرَأَكُمْ عَبْدُ اللهِ فاقْرَءُوهُ». قَالَ عَبْدُ اللهِ: فَقُلْتُ لِإِسْحٰقَ بْنِ عِيسَى: يَقُولُونَ: هٰذَا عَنْ أَبِي وَائِلٍ. قَالَ: عَنْ زَاذَانَ إِنْ شَاءَ اللهُ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ، وَهُوَ حَدِيثُ شَرِيكٍ.

تخريج: [إسناده ضعيف] * أبواليقظان عثمان بن عمير: ضعيف تقدم وله لون آخر عند الحاكم: ٣/ ٧٠.

Comments:

Hudhaifah and 'Abdullāh bin Mas'ūd both report that the Prophet ﷺ said, "Follow the two, Abū Bakr and 'Umar, those coming after me." It means that he declared the Muslims should not worry about the appointment of the Caliph, Allāh ﷻ will solve this matter, but Muslims should listen to Hudhaifah regarding this matter.

Chapter 39. The Virtues Of Zaid Bin Ḥārithah, May Allāh Be Pleased With Him

(المعجم ٣٩) - بَابُ مَنَاقِبِ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللهُ عَنْهُ (التحفة ١١٣)

3813. Zaid bin Aslam narrated from his father, from 'Umar, that he ('Umar) granted a stipend of three-thousand and five-hundred to Usāmah bin Zaid, and he granted three-thousand to 'Abdullāh bin 'Umar. So 'Abdullāh bin 'Umar said to his father: "Why have you given preference to Usāmah over me? For by Allāh, he has not preceded me to any battle." He said: "Because Zaid used to be more beloved to the Messenger of Allāh ﷺ than your father, and Usāmah was more beloved to the Messenger of Allāh ﷺ than you. So I gave preference to the beloved of the Messenger of Allāh ﷺ over my beloved." (*Ḥasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٨١٣ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ أَنَّهُ فَرَضَ لِأُسَامَةَ ابْنِ زَيْدٍ فِي ثَلَاثَةِ آلَافٍ وَخَمْسِمِائَةٍ، وَفَرَضَ لِعَبْدِاللهِ بْنِ عُمَرَ فِي ثَلَاثَةِ آلَافٍ. فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ لِأَبِيهِ: لِمَ فَضَّلْتَ أُسَامَةَ عَلَيَّ؟ فَوَاللهِ! مَا سَبَقَنِي إِلَى مَشْهَدٍ، قَالَ: لِأَنَّ زَيْدًا كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَبِيكَ، وَكَانَ أُسَامَةُ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ مِنْكَ، فَآثَرْتُ حِبَّ رَسُولِ اللهِ ﷺ عَلَى حِبِّي.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وسنده ضعيف وللحديث شواهد عند ابن سعد: ٤/ ٧٠ وغيره، أحدها إسناده حسن.

Comments:

'Umar fixed the amount of stipend on the basis of precedence in emigration or on participation in the battles. According to both standards 'Abdullāh bin 'Umar was ahead of Usāmah bin Zaid, Therefore, 'Abdullāh bin 'Umar asked the reason of granting him a greater stipend.

3814. Ibn 'Umar said: "We called Zaid bin Ḥārithah nothing but 'Zaid bin Muḥammad' until the Qur'ān was revealed (ordering): Call them by their fathers, that is more just according to Allāh."[1] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٣٨١٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ ابْنُ عَبْدِالرَّحْمٰنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِاللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ حَتَّى نَزَلَتْ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ [الأحزاب:٥] [قَالَ:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل زيد بن حارثة وابنه أسامة رضي الله عنهما، ح:٢٤٢٥ عن قتيبة، والبخاري، ح:٤٧٨٢ من حديث موسى بن عقبة به وتقدم:٣٢٠٩.

3815. Jabalah bin Ḥārithah, the brother of Zaid, said: "I came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, send my brother Zaid with me.' He said: 'Here he is.' He said: 'If he goes with you, I will not prevent him.' Zaid said: 'O Messenger of Allāh, by Allāh, I will not choose anyone over you.''' He said: "So I considered the view of my brother to be better than my own view." (*Ḥasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ibn Ar-Rūmī from 'Alī bin Mus-hir.

٣٨١٥ - حَدَّثَنَا الْجَرَّاحُ بْنُ مَخْلَدٍ [الْبَصْرِيُّ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ ابْنُ عُمَرَ بْنِ الرُّومِيِّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي خَالِدٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ: أَخْبَرَنِي جَبَلَةُ بْنُ حَارِثَةَ أَخُو زَيْدٍ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللهِ! ابْعَثْ مَعِي أَخِي زَيْدًا، قَالَ: «هُوَ ذَا»، قَالَ: «فَإِنِ انْطَلَقَ مَعَكَ لَمْ أَمْنَعْهُ». قَالَ زَيْدٌ: يَا رَسُولَ اللهِ! وَاللهِ لَا أَخْتَارُ عَلَيْكَ أَحَدًا، قَالَ: فَرَأَيْتُ رَأْيَ أَخِي أَفْضَلَ مِنْ رَأْيِي.

[1] *Al-Aḥzāb* 33:5. This preceded under no. 3209 with the same chain of narration and he said: "*Ḥasan Ṣaḥīḥ*."

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ الرُّومِيِّ عَنْ عَلِيِّ بْنِ مُسْهِرٍ.

تخريج: [حسن] وأخرجه الطبراني:٢/٢٨٦، ح:٢١٩٢ من حديث علي بن مسهر به وللحديث شواهد * ورواه منجاب بن الحارث عن علي بن مسهر به.

Comments:

Zaid preferred to stay with the Prophet ﷺ thereby gaining success here and in the Hereafter.

3816. Ibn 'Umar narrated that the Messenger of Allāh ﷺ sent an army and put Usāmah bin Zaid in charge of them. So the people contested his leadership, so the Prophet ﷺ said: 'If you contest his leadership, then you did contest the leadership of his father before him. And indeed, by Allāh, he was certainly fit for leadership, and he was of the most beloved of people to me, and this one is among the most beloved of people to me after him."' (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) From Ibn 'Umar, from the Prophet ﷺ with similar to the (previous) narration of Mālik bin Anas.

٣٨١٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُاللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِاللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ تَطْعَنُوا فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَأَيْمُ اللهِ! إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هٰذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

قَالَ: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب بعث النبي ﷺ أسامة بن زيد رضي الله عنهما في مرضه الذي توفي فيه، ح:٤٤٦٩ من حديث مالك ومسلم، ح:٢٤٢٦ من حديث عبدالله بن دينار به.

Comments:

This narration is a proof that for the appointment of a commander of troops, social status, age or family background is not a criteria. There are other qualities and skills which are essential for the post. In the presence of Abū Bakr and 'Umar, other Companions had been given the post of commander of the army. Usāmah bin Zaid was a freed slave, and the Prophet ﷺ knew his abilities and nature.

Chapter 40. The Virtues Of Usāmah Bin Zaid, May Allāh Be Pleased With Him

(المعجم ٤٠) - بَابُ مَنَاقِبِ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ (التحفة ١١٤)

3817. Muḥammad bin Usāmah bin Zaid narrated from his father, that he said: "When the Messenger of Allāh ﷺ became weak, I marched and the people marched upon Al-Madīnah. I entered upon the Messenger of Allāh and he was unable to speak (because of weakness), so he did not say anything. So the Messenger of Allāh ﷺ began to place his hands upon me and then raise them up, so I knew he was supplicating for me." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٨١٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ مُحَمَّدِ بْنِ أُسَامَةَ ابْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِينَةَ، فَدَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ وَقَدْ أُصْمِتَ فَلَمْ يَتَكَلَّمْ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَضَعُ يَدَيْهِ عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُو لِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٢٠١ من حديث محمد بن إسحاق بن يسار به وصرح بالسماع.

Comments:

The Prophet ﷺ arranged an army and appointed Usāmah bin Zaid its commander. Some of the Companions had questioned his commandership because of his young age and other reasons. This army had gone only three miles out of Al-Madīnah when they heard that the illness of the Prophet ﷺ had worsened. The army returned to Al-Madīnah to see Allāh's Messenger ﷺ, Abū Bakr sent the same army for the completion of the mission under the commandership of Usāmah bin Zaid.

3818. 'Āishah, the Mother of the Believers, said: "The Prophet ﷺ wanted to wipe the running nose of Usāmah." 'Āishah said: "Leave it to me so that I may be the one to do it." He said: "O 'Āishah, love him, for verily I love him." (***Ḥasan***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٨١٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَرَادَ النَّبِيُّ ﷺ أَنْ يُنَحِّيَ مُخَاطَ أُسَامَةَ، قَالَتْ عَائِشَةُ: دَعْنِي حَتَّى أَكُونَ أَنَا الَّذِي أَفْعَلُ. قَالَ: «يَا عَائِشَةُ! أَحِبِّيهِ، فَإِنِّي أُحِبُّهُ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه ابن حبان (الإحسان): ٧٠١٨ من حديث الحسين بن حريث به وللحديث شواهد كثيرة، انظر: ١٤٣٠ * طلحة بن يحيى وثقه الجمهور وهو حسن الحديث وقال البرقي: أكثر أهل العلم بالحديث يثبتونه.

3819. Usāmah bin Zaid said: "I was sitting [with the Prophet ﷺ] when 'Alī and Al-'Abbās came seeking permission to enter. They said: 'O Usāmah, seek permission for us from the Messenger of Allāh ﷺ.' So I said: 'O Messenger of Allāh, 'Alī and Al-'Abbās seek permission to enter.' He said: 'Do you know what has brought them?' I said: 'No [I do not know].' So the Prophet ﷺ said: 'But I know, grant them permission.' So they entered and said: 'O Messenger of Allāh, we have come to you, to ask you which of your family is most beloved to you.' He said: 'Fāṭimah bint Muḥammad.' So they said: 'We did not come to ask you about (immediate) family.' He said: 'The most beloved of my family to me is the one whom Allāh favored and I favored, Usāmah bin Zaid.' They said: 'Then who?' He said: 'Then 'Alī bin Abī Ṭālib.' Al-'Abbās said: 'O Messenger of Allāh, you have made your uncle the last of them.' He said: 'Indeed, 'Alī has preceded you in emigration.'" (***Ḥasan***)

[He said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*]. And Shu'bah graded 'Umar bin Abī Salamah (a narrator in the chain) weak.

٣٨١٩ - أَخْبَرَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ. قَالَ: حَدَّثَ عُمَرُ بْنُ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، قَالَ: أَخْبَرَنِي أُسَامَةُ ابْنُ زَيْدٍ قَالَ: كُنْتُ جَالِسًا [عِنْدَ النَّبِيِّ ﷺ] إِذْ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ، فَقَالَا: يَا أُسَامَةُ! اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ، فَقَالَ: «أَتَدْرِي، مَا جَاءَ بِهِمَا؟» قُلْتُ: لَا [أَدْرِي]، فَقَالَ النَّبِيُّ ﷺ: «لٰكِنِّي أَدْرِي، ائْذَنْ لَهُمَا» فَدَخَلَا، فَقَالَا: يَا رَسُولَ اللهِ! جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: «فَاطِمَةُ بِنْتُ مُحَمَّدٍ» فَقَالَا: مَا جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ. قَالَ: «أَحَبُّ أَهْلِي إِلَيَّ مَنْ قَدْ أَنْعَمَ اللهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أُسَامَةُ بْنُ زَيْدٍ». قَالَا: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ». قَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ! جَعَلْتَ عَمَّكَ آخِرَهُمْ؟ قَالَ: «إِنَّ عَلِيًّا قَدْ سَبَقَكَ بِالْهِجْرَةِ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].
وَكَانَ شُعْبَةُ يُضَعِّفُ عُمَرَ بْنَ أَبِي سَلَمَةَ.

تخريج: [إسناده حسن] وأخرجه الطبراني: ١/١٥٨، ح: ٣٦٩ من حديث أبي عوانة به.

Comments:

The word *'Ahl'* meaning family, as it is used for the close family, like children and wives etc., is also used for other kin and relations. Naturally everyone loves his children and wives; therefore, there was no need to ask about them. They wanted to ask about other relatives.

Chapter 41. The Virtues Of Jarīr bin 'Abdullāh Al-Bajalī, May Allāh Be Pleased With Him

(المعجم ٤١) - بَابُ مَنَاقِبِ جَرِيرِ بْنِ عَبْدِاللهِ الْبَجَلِيِّ رَضِيَ اللهُ عَنْهُ (التحفة ١١٥)

3820. Jarīr bin 'Abdullāh said: "The Messenger of Allāh ﷺ never screened me[1] since I accepted Islām, nor did he looket at me except that he laughed." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو الْأَزْدِيُّ: حَدَّثَنَا زَائِدَةُ عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ. قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ وَلَا رَآنِي إِلَّا ضَحِكَ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب ذكر جرير بن عبدالله البجلي رضي الله عنه، ح: ٣٨٢٢ ومسلم، ح: ٢٤٧٥ من حديث بيان به.

3821. Jarīr said: "The Messenger of Allāh ﷺ never screened me since I accepted Islām, nor did he looked at me except that he smiled." (*Ṣaḥīḥ*)

[He said] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنِي زَائِدَةُ عَنْ إِسْمَاعِيلَ ابْنِ خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَآنِي إِلَّا تَبَسَّمَ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب من لا يثبت على الخيل، ح: ٣٠٣٥ ومسلم، ح: ٢٤٧٥ من حديث إسماعيل بن أبي خالد به.

Comments:

Jarīr ؓ is one of those Companions who was always granted permission to visit the Prophet ﷺ. He was always received with a smile and was granted whatever he asked for.

[1] That is, he never prevented him from entering upon him in his house when he sought permission, it does not necessitate that he did not screen him from looking at the Mothers of the Believers. See *Tuḥfat Al-Aḥwadhī*.

Chapter 42. The Virtues Of 'Abdullāh Bin Al-'Abbās, May Allāh Be Pleased With Both Of Them

(المعجم ٤٢) - بَابُ مَنَاقِبِ عَبْدِاللهِ بْنِ الْعَبَّاسِ رَضِيَ اللهُ عَنْهُمَا (التحفة ١١٦)

3822. Abū Jahḍam narrated from Ibn 'Abbās that he saw Jibra'īl, ﷺ, two times and the Prophet ﷺ supplicated for him two times. (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Mursal*, and Abū Jahḍam did not see Ibn 'Abbās.

[And it has been related from 'Ubaidullāh bin 'Abdullāh bin 'Abbās, from Ibn 'Abbās.] And Abū Jahḍam's name is Mūsā bin Sālim.

٣٨٢٢ - حَدَّثَنَا بُنْدَارٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ أَبِي جَهْضَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ رَأَى جِبْرَئِيلَ - عَلَيْهِ السَّلَامُ - مَرَّتَيْنِ وَدَعَا لَهُ النَّبِيُّ ﷺ مَرَّتَيْنِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ مُرْسَلٌ، وَأَبُو جَهْضَمٍ لَمْ يُدْرِكِ ابْنَ عَبَّاسٍ.

[وَقَدْ رُوِيَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ]، وَأَبُو جَهْضَمٍ اسْمُهُ مُوسَى بْنُ سَالِمٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن سعد: ٢/ ٣٧٠ من طريق مجروح عن سفيان الثوري به

* ليث بن أبي سليم: ضعيف مدلس تقدم مرارًا وسفيان الثوري عنعن.

3823. Ibn 'Abbās said: "The Messenger of Allāh ﷺ supplicated for me that Allāh should give me *Al-Ḥukm*[1] two times." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of 'Aṭā', and 'Ikrimah related it from Ibn 'Abbās.

٣٨٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [الْمُكْتِبُ] الْمُؤَدِّبُ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: دَعَا لِي رَسُولُ اللهِ ﷺ أَنْ يُؤْتِيَنِي اللهُ الْحُكْمَ مَرَّتَيْنِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءٍ، وَقَدْ رَوَاهُ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨١٧٨ عن محمد بن حاتم به.

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[1] Knowledge, understanding, judging justly, or understanding of the Qur'ān. See *Tuḥfat Al-Aḥwadhī*.

3824. Ibn 'Abbās said: "The Messenger of Allāh ﷺ pulled me close to him and said: 'O Allāh, teach him *Al-Ḥikmah* (wisdom).'" (***Ṣaḥīḥ***)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ».

قَالَ: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر ابن عباس رضي الله عنهما، ح: ٣٧٥٦ من حديث خالد الحذاء، ومسلم، ح: ٢٤٧٧ من حديث ابن عباس به.

Comments:

Referring this narration as proof for transfer of knowledge by embracing and connecting the bosom is absolutely wrong. If it could be done by embracing, what was the need of supplicating.

Chapter 43. The Virtues Of 'Abdullāh Bin 'Umar, May Allāh Be Pleased With Both Of Them

(المعجم ٤٣) - **بَابُ مَنَاقِبِ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا** (التحفة ١١٧)

3825. Ibn 'Umar said: "I had a dream in which I saw as if there was a piece of silk in my hand, and I would not gesture to any place in Paradise except that it would fly with me, (taking me) to it. So I told the dream to Ḥafṣah, so she told it to the Prophet ﷺ, so he said: 'Indeed, your brother is a righteous man,' or 'Indeed, 'Abdullāh is a righteous man.'" (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا بِيَدِي قِطْعَةُ إِسْتَبْرَقٍ وَلَا أُشِيرُ بِهَا إِلَى مَوْضِعٍ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «إِنَّ أَخَاكِ رَجُلٌ صَالِحٌ»، أَوْ: «إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التعبير، باب الإستبرق، ودخول الجنة في المنام، ح: ٧٠١٥، ٧٠١٦ ومسلم، ح: ٢٤٧٨ من حديث أيوب السختياني به.

Comments:

What more appreciation and acknowledgement one can expect than the Prophet ﷺ himself admitting his quality of being a pious and righteous person. A righteous and pious person is that who observes both the rights of people and the rights of Allāh ﷻ.

Chapter 44. Virtues Of 'Abdullāh Bin Az-Zubair, May Allāh Be Pleased With Him

(المعجم ٤٤) - بَابُ مَنَاقِبَ لِعَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ (التحفة ١١٨)

3826. Ibn Abī Mulaikah narrated from 'Āishah, that the Prophet ﷺ saw a lamp in the house of Az-Zubair, so he said: "O 'Āishah, I do not think except that Asmā' has given birth, so do not name him until I should name him." So he named him 'Abdullāh, and he (performed *Tahnīk*) with a date that was in his hand. (*Da'īf*)

[He said:] This *Hadīth* is *Hasan Gharīb*

٣٨٢٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللهِ ابْنِ الْمُؤَمَّلِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا، فَقَالَ: «يَا عَائِشَةُ! مَا أَرَى أَسْمَاءَ إِلَّا قَدْ نَفِسَتْ فَلَا تُسَمُّوهُ حَتَّى أُسَمِّيَهُ» فَسَمَّاهُ عَبْدَ اللهِ وَحَنَّكَهُ بِتَمْرَةٍ بِيَدِهِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] * عبدالله بن المؤمل ضعيف (تقريب) وروى مسلم، ح:٢١٤٦ والبخاري، ح:٣٩٠٩، ٣٩١٠: "نفست (أسماء) بعبدالله (بن الزبير) بقباء ثم خرجت إلى رسول الله ﷺ ليحنكه، فأخذه رسول الله ﷺ منها فوضعه في حجره، ثم دعا بتمرة . . . فمضغها ثم بصقها في فيه ـــ وسماه عبدالله ـــ" وهو المحفوظ.

Comments:

This is a great honor that the Prophet ﷺ wished to name him. The first thing that was put in 'Abdullāh's mouth was saliva of the Prophet ﷺ mixed with the date.

Chapter 45. The Virtues Of Anas bin Mālik, May Allāh Be Pleased With Him

(المعجم ٤٥) - بَابُ مَنَاقِبَ لِأَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ (التحفة ١١٩)

3827. Anas bin Mālik said: "The Messenger of Allāh ﷺ passed by, so my mother, Umm Sulaim, heard his voice and said: 'May my father and mother be ransomed for you, O Messenger of Allāh. This is Unais.' So the Messenger of Allāh ﷺ supplicated for me with three supplications, and I have seen two of them in the world, and I hope for the third in the Hereafter." (*Sahīh*)

[He said:] This *Hadīth* is *Hasan*

٣٨٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ فَسَمِعَتْ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ، فَقَالَتْ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! أُنَيْسٌ. قَالَ: فَدَعَا لِي رَسُولُ اللهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهُنَّ اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

Ṣaḥīḥ Gharīb from this route.

This *Ḥadīth* has been related through more than one route from Anas bin Mālik from the Prophet ﷺ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسِ بْنِ مالِكٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أنس بن مالك رضي الله عنه، ح:٢٤٨١ عن قتيبة به.

Comments:

The Prophet ﷺ supplicated for Anas, long life, large family and forgiveness in the Hereafter.

3828. Anas bin Mālik narrated that the Prophet ﷺ said to him: "O possessor of two ears!" (One of the narrators) Abū Usāmah said: 'He only meant it as a joke.'"[1] (***Ḥasan***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٨٢٨ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَنَسٍ قَالَ: رُبَّمَا قَالَ لِي رَسُولُ اللهِ ﷺ: «يَاذَا الأُذُنَيْنِ». قَالَ أَبُو أُسَامَةَ: يَعْنِي يُمَازِحُهُ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [حسن] تقدم:١٩٩٢.

3829. Anas bin Mālik narrated from Umm Sulaim, that she said: "O Messenger of Allāh, Anas bin Mālik is your servant, supplicate to Allāh for him." He said: "O Allāh, increase his wealth and his children, and bless him in what You have given him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! أَنَسُ بْنُ مَالِكٍ خَادِمُكَ ادْعُ اللهَ لَهُ. قَالَ: «اللّٰهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء بكثرة المال والولد مع البركة، ح:٦٣٧٨، ٦٣٧٩ ومسلم، ح:٢٤٨٠ عن محمد بن بشار به.

Comments:

Allāh ﷻ had given Anas more than one hundred sons and grandsons, and more than hundred had died by the time when Al-Ḥajjāj came to Al-Baṣrah. His garden bore fruit twice a year. Narration 1982 of *Ṣaḥīḥ Al-Bukhārī* carries the information about his garden.

3830. Anas [may Allāh be pleased with him] said: "The Messenger of

٣٨٣٠ - **حَدَّثَنَا** زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ جَابِرٍ، عَنْ

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[1] This preceded under no. 1992.

أَبِي نَصْرٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَنَّانِي رَسُولُ اللهِ ﷺ بِبَقْلَةٍ كُنْتُ أَجْتَنِيهَا.

Allāh ﷺ gave me my *Kunyah* because of a plant that I used to care for." (*Ḍa'īf*)

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي نَصْرٍ.

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route as a narration of Jābir Al-Ju'fī, from Abū Naṣr.

وَأَبُو نَصْرٍ هُوَ خَيْثَمَةُ بْنُ أَبِي خَيْثَمَةَ الْبَصْرِيُّ رَوَى عَنْ أَنَسٍ أَحَادِيثَ.

And Abū Naṣr is Khaithamah bin Abī Khaithamah Al-Baṣrī. He reported some *Aḥādīth* from Anas.

تخريج: **[إسناده ضعيف جدًا]** وأخرجه أحمد: ٣/١٢٧، ١٦١ من حديث جابر الجعفي به وهو ضعيف جدًّا رافضي وأبو نصر خيثمة بن أبي خيثمة: "لين الحديث" (تقريب).

٣٨٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مَيْمُونٌ أَبُو عَبْدِ اللهِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ قَالَ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: يَا ثَابِتُ! خُذْ عَنِّي فَإِنَّكَ لَنْ تَأْخُذَ عَنْ أَحَدٍ أَوْثَقَ مِنِّي، إِنِّي أَخَذْتُهُ عَنْ رَسُولِ اللهِ ﷺ وَأَخَذَهُ رَسُولُ اللهِ ﷺ عَنْ جِبْرَئِيلَ، وَأَخَذَهُ جِبْرَئِيلُ عَنِ اللهِ عَزَّ وَجَلَّ.

3831. Thābit Al-Bunānī said: "Anas bin Mālik said to me: 'O Thābit, take from me, for indeed you shall not take from one more trustworthy than me. Verily, I took it from the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ took it from Jibra'īl, and Jibra'īl took it from Allāh the Mighty and Sublime.'" (*Ḍa'īf*)

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٣/ ٥٧٤ من حديث زيد بن حباب به، ميمون: مجهول أو مستور (تقريب) ونيل المقصود، ح: ٤١٩٦.

Comments:

Anas was the last Companion of the Prophet ﷺ, who died in Al-Baṣarah, therefore, who can be more trusted than he, who reported directly from him ﷺ.

٣٨٣٢ - حَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ عَنْ مَيْمُونٍ أَبِي عَبْدِ اللهِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ، وَلَمْ يَذْكُرْ فِيهِ: وَأَخَذَهُ النَّبِيُّ ﷺ عَنْ جِبْرَئِيلَ.

3832. Thābit narrated from Anas, similar to the (previous) narration of Ibrāhīm bin Ya'qūb, and he did not mention in it: "And the Prophet ﷺ took it from Jibra'īl." (*Ḍa'īf*)

قَالَ: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ.

He said: This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except as a narration of Zaid bin Ḥubāb (a narrator in the chain of no. 3831, 3832).

تخريج: [ضعيف] انظر الحديث السابق.

3833. Abū Khaldah said: "I said to Abū Al-'Āliyah: '(Did) Anas heard from the Prophet ﷺ?' He said: 'He served him for ten years, and the Prophet ﷺ supplicated for him, and he used to have a garden that would bear fruit twice in the year, and there used to be sweet basil in it, from which could be found the smell of musk.'" (***Saḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

Abū Khaldah's his name is Khālid bin Dīnār, and he is trustworthy according to the people of *Ḥadīth*.

And he [Abū Khaldah] saw Anas, and he reported from him.

٣٨٣٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ أَبِي خَلْدَةَ قَالَ: قُلْتُ لِأَبِي الْعَالِيَةِ: سَمِعَ أَنَسٌ مِنَ النَّبِيِّ ﷺ؟ قَالَ: خَدَمَهُ عَشْرَ سِنِينَ وَدَعَا لَهُ النَّبِيُّ ﷺ، وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي السَّنَةِ الْفَاكِهَةَ مَرَّتَيْنِ، وَكَانَ فِيهَا رَيْحَانٌ، يَجِدُ مِنهُ رِيحَ الْمِسْكِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

وَقَدْ أَدْرَكَ [أَبُو خَلْدَةَ] أَنَسَ بْنَ مَالِكٍ، وَرَوَى عَنْهُ.

تخريج: [إسناده صحيح].

Chapter 46. The Virtues Of Abū Hurairah, May Allāh Be Pleased With Him

(المعجم ٤٦) - بَابُ مَنَاقِبِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ (التحفة ١٢٠)

3834. Abū Hurairah said: "I came to the Prophet ﷺ and spread out my garment next to him, then he took it and gathered it at my heart, so I did not forget after that [any *Ḥadīth*]." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَبَسَطْتُ ثَوْبِي عِنْدَهُ ثُمَّ أَخَذَهُ فَجَمَعَهُ عَلَى قَلْبِي، فَمَا نَسِيتُ بَعْدَهُ [حَدِيثًا].

[قَالَ أَبو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وللحديث شواهد، انظر الحديث الآتي * أبو الربيع: تقدم ذكره: ٧٦٠.

Comments:

In this way, as the Prophet ﷺ put something in the sheet (Al-Bukhārī, 21) and with the blessing of that, the memory of Abū Hurairah became very sharp and strong.

3835. Abū Hurairah said: "I said: 'O Messenger of Allāh, I hear from you things that I do not remember.' He said: 'Spread your cloak.' So I spread it, then he narrated many *Aḥādīth*, and I did not forget a thing that he reported to me." **(*Ṣaḥīḥ*)**

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been related through routes other than this from Abū Hurairah.

٣٨٣٥ - حَدَّثَنَا أَبُو مُوسى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ: يَارَسُولَ اللهِ! أَسْمَعُ مِنْكَ أَشْيَاءَ فَلَا أَحْفَظُهَا، قَالَ: «ابْسُطْ رِدَاءَكَ»، فَبَسَطْتُ فَحَدَّثَ حَدِيثًا كَثِيرًا، فَمَا نَسِيتُ شَيْئًا حَدَّثَنِي بِهِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ.

تخريج: وأخرجه البخاري، العلم، باب حفظ العلم، ح:١١٩ من حديث محمد بن عبدالرحمن بن أبي ذئب به ورواه مسلم، ح:٢٤٩٢ من حديث أبي هريرة به.

Comments:

It is mentioned in the narration of *Ṣaḥīḥ Al-Bukhārī* that the Prophet ﷺ put a handful of something in the sheet and asked him to rub it to his chest, so he did, afterwards he never forgot anything. It shows that in rubbing the sheet to Abū Hurairah's chest the Prophet ﷺ and Abū Hurairah both shared the action, and afterwards he never forgot a thing.

3836. Al-Walīd bin 'Abdur-Raḥmān narrated that Ibn 'Umar said to Abū Hurairah: "You used to stick to the Messenger of Allāh most out of all of us, and you used to best memorize his *Aḥādīth* out of us." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٣٨٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ عَنِ الْوَلِيدِ بْنِ عَبْدِالرَّحْمٰنِ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ لِأَبِي هُرَيْرَةَ: يَا أَبَا هُرَيْرَةَ! أَنْتَ كُنْتَ أَلْزَمَنَا لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَحْفَظَنَا لِحَدِيثِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد:٢/٢، ٣، ح:٤٤٥٣ عن هشيم به مطولاً وصححه الحاكم:٣/٥١٠، ٥١١ ووافقه الذهبي.

Comments:

In this narration 'Abdullāh bin 'Umar admits that Abū Hurairah actually spent more time with the Prophet ﷺ than others, and Abū Hurairah himself claims this. For this reason, he remembers greater number of *Aḥādīth* than anyone else, and it is true.

3837. Mālik bin Abī 'Āmir said: "A man came to Ṭalḥah bin

٣٨٣٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْحَرَّانِيُّ:

'Ubaidullāh and said: 'O Abū Muḥammad, do you see this Yemenī, – meaning: Abū Hurairah – is he more knowledgeable of the *Aḥādīth* of the Messenger of Allāh ﷺ than you? We hear from him what we do not hear from you, or does he attribute to the Messenger of Allāh ﷺ what he did not say?' He said: 'As for his having heard from the Messenger of Allāh ﷺ what we did not hear from him, then that is because he was poor, having nothing, a guest of the Messenger of Allāh ﷺ, his hand was in the hand of the Messenger of Allāh ﷺ. And we used to be people of houses and wealth, and we used to come to the Messenger of Allāh ﷺ at the two ends of the day. I do not doubt that he heard from the Messenger of Allāh ﷺ what we did not hear, and you will not find anyone in whom there is good attributing to the Messenger of Allāh ﷺ what he did not say.''' **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except as a narration of Muḥammad bin Isḥāq. And Yūnus bin Bukair and other than him, related it from Muḥammad bin Isḥāq.

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ [الْحَرَّانِيُّ] عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللهِ فَقَالَ: يَا أَبَا مُحَمَّدٍ! أَرَأَيْتَ هٰذَا الْيَمَانِيَّ - يَعْنِي أَبَا هُرَيْرَةَ - أَهُوَ أَعْلَمُ بِحَدِيثِ رَسُولِ اللهِ ﷺ مِنْكُمْ نَسْمَعُ مِنْهُ مَا لَا نَسْمَعُ مِنْكُمْ، أَوْ يَقُولُ عَلَى رَسُولِ اللهِ ﷺ مَا لَمْ يَقُلْ؟ قَالَ: أَمَّا أَنْ يَكُونَ سَمِعَ مِنْ رَسُولِ اللهِ ﷺ مَا لَمْ نَسْمَعْ عَنْهُ، وذٰلِكَ أَنَّهُ كَانَ مِسْكِينًا لَا شَيْءَ لَهُ ضَيْفًا لِرَسُولِ اللهِ ﷺ، يَدُهُ مَعَ يَدِ رَسُولِ اللهِ ﷺ، وَكُنَّا نَحْنُ أَهْلَ بُيُوتَاتٍ وَغِنًى، وَكُنَّا نَأْتِي رَسُولَ اللهِ ﷺ طَرَفَيِ النَّهَارِ. لَا أَشُكُّ إِلَّا أَنَّهُ سَمِعَ مِنْ رَسُولِ اللهِ ﷺ مَا لَمْ نَسْمَعْ، وَلَا تَجِدُ أَحَدًا فِيهِ خَيْرٌ يَقُولُ عَلَى رَسُولِ اللهِ ﷺ مَا لَمْ يَقُلْ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

وَقَدْ رَوَاهُ يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُهُ عَنْ إِسْحَاقَ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو يعلى: ٢/ ١٠، ١١، ح: ٦٣٦، ٦٣٧ من حديث محمد ابن إسحاق به وعنعن وصححه الحاكم على شرط الشيخين: ٣/ ٥١١، ٥١٢.

Comments:

Abū Hurairah stated that his *Muhājir* brothers used to be busy in the markets and his *Anṣār* brothers used to be busy in their fields, so they got a limited time to be with the Prophet ﷺ, whereas he himself was a poor man and he always stayed around the Prophet ﷺ, therefore he memorized those things which they did not hear due to their absence.

3838. Abū Hurairah said: "The Prophet ﷺ said to me: 'Who are you from?' I said: 'From Daws.' He said: 'I did not used to think there was anyone from Daws in whom there was good.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb Ṣaḥīḥ*. And Abū Khaldah's name is Khālid bin Dīnār, and Abū Al-'Āliyah's name is Rufai'.

٣٨٣٨ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ ابْنِ ابْنَةِ أَزْهَرَ السَّمَّانِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبُو خَلْدَةَ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «مِمَّنْ أَنْتَ؟» [قَالَ:] قُلْتُ: مِنْ دَوْسٍ. قَالَ: «مَا كُنْتُ أَرَى أَنَّ فِي دَوْسٍ أَحَدًا فِيهِ خَيْرٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ صَحِيحٌ.

وَأَبُو خَلْدَةَ ٱسْمُهُ خَالِدُ بْنُ دِينَارٍ، وَأَبُو الْعَالِيَةِ ٱسْمُهُ رُفَيْعٌ.

تخريج: [إسناده حسن].

Comments:

In the view of the Prophet ﷺ there was none in the tribe of Daws with good in him, but Allāh ﷻ honored that tribe with a notable Companion like Abū Hurairah. Seeing Abū Hurairah's nature, Allāh's Messanger's interest increased in this tribe, and as a result of the supplication of the Prophet ﷺ this tribe embraced Islam.

3839. Abū Hurairah said: "I came to the Prophet ﷺ with some dates and said: 'O Messenger of Allāh, supplicate to Allāh to bless them.' So he took them and supplicated for me for blessing in them, and then said to me: 'Take them and put them in this bag of yours – or this bag – and whenever you intend to take any from it, then put your hand in it and take it, and do not scatter them all about.' So I carried such and such *Wasq* of those dates in the cause of Allāh. We used to eat from it, and give others to eat, and it (the bag) would not part from my waist until the day 'Uthmān was killed, for they had run out." (*Ḥasan*)

٣٨٣٩ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا الْمُهَاجِرُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِتَمَرَاتٍ، فَقُلْتُ: يَا رَسُولَ اللهِ! ٱدْعُ اللهَ فِيهِنَّ بِالْبَرَكَةِ فَضَمَّهُنَّ ثُمَّ دَعَا لِي فِيهِنَّ بِالْبَرَكَةِ، فَقَالَ لِي: «خُذْهُنَّ وَٱجْعَلْهُنَّ فِي مِزْوَدِكَ هٰذَا أَوْ فِي هٰذَا الْمِزْوَدِ، كُلَّمَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا فَأَدْخِلْ يَدَكَ فِيهِ فَخُذْهُ وَلَا تَنْثُرْهُ نَثْرًا»، فَقَدْ حَمَلْتُ مِنْ ذٰلِكَ التَّمْرِ كَذَا وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللهِ، فَكُنَّا نَأْكُلُ مِنْهُ وَنُطْعِمُ، وَكَانَ لَا يُفَارِقُ حَقْوِي حَتَّى كَانَ يَوْمُ قَتْلِ عُثْمَانَ فَإِنَّهُ ٱنْقَطَعَ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

And this *Hadīth* has been related through routes other than this from Abū Hurairah.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٣٥٢ من حديث حماد بن زيد به وصححه ابن حبان (الإحسان): ٦٤٩٨ * المهاجر حسن الحديث (تسهيل الحاجة، ح: ٥٥٦).

3840. 'Abdullāh bin Rāfi' narrated: "I said to Abū Hurairah: 'Why were you given the *Kunyah* Abū Hurairah?' He said: 'Do you not fear me?'" He said: "Indeed, I am in awe of you.' He said: 'I used to tend the sheep of my people, and I had a small kitten; so I used to place it in a tree at night, and during the day I would take it with me and play with it. So they named me Abū Hurairah.'" (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb*.

٣٨٤٠ - **حَدَّثَنَا** أَحْمَدُ بْنُ سَعِيدٍ الْمُرَابِطِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ. قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: لِمَ كُنِّيتَ أَبَا هُرَيْرَةَ؟ قَالَ: أَمَا تَفْرَقُ مِنِّي؟ قُلْتُ: بَلَى، وَاللهِ! إِنِّي لَأَهَابُكَ، قَالَ: كُنْتُ أَرْعَى غَنَمَ أَهْلِي، فَكَانَتْ لِي هُرَيْرَةٌ صَغِيرَةٌ فَكُنْتُ أَضَعُهَا بِاللَّيْلِ فِي شَجَرَةٍ، فَإِذَا كَانَ النَّهَارُ ذَهَبْتُ بِهَا مَعِي فَلَعِبْتُ بِهَا فَكَنَّوْنِي أَبَا هُرَيْرَةَ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن].

Comments:

In this narration Abū Hurairah himself tells the cause of his *Kunyah*. It is also clear from this narration that this *Kuniah* was given to him by his family.

3841. Abū Hurairah [may Allāh be pleased with him] said: "There is none with more *Ahādīth* from the Messenger of Allāh ﷺ than I, except for 'Abdullāh bin 'Amr, for he used to write, (the *Ahādīth*) and I did not used to write." (*Sahīh*)

[Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh*.]

٣٨٤١ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: لَيْسَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللهِ ﷺ مِنِّي إِلَّا عَبْدَ اللهِ بْنَ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [صحيح] تقدم: ٢٦٦٨.

Comments:

It was Abū Hurairah's own conclusion that as 'Abdullāh bin 'Amr wrote the narrations and he did not, therefore, 'Abdullāh bin 'Amr had more narrations, whereas the actual situation was reverse. Abū Hurairah had memorized all the narrations due to the supplication of the Prophet ﷺ.

Chapter 47. The Virtues Of Mu'āwiyah Bin Abī Sufyān, May Allāh Be Pleased With Him

(المعجم ٤٧) - بَابُ مَنَاقِبِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢١)

3842. 'Abdur-Raḥmān bin Abū 'Umairah narrated – and he was one of the Companions of the Messenger of Allāh ﷺ – from the Prophet ﷺ, that he said to Mu'āwiyah: "O Allāh, make him a guiding one, guided, and guide (others) by him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٨٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو مُسْهِرٍ [عَبْدُ الأَعْلَى بْنُ مُسْهِرٍ]، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِالرَّحْمٰنِ بْنِ أَبِي عُمَيْرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِمُعَاوِيَةَ: «اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه البخاري في التاريخ الكبير: ٥/ ٢٤٠ وابن سعد: ٧/ ٤٨٧ وابن أبي عاصم في الآحاد والمثاني: ٢/ ٣٥٨، ح: ١١٢٩ من حديث أبي مسهر به.

Comments:

Allāmah Al-Albānī has judged this narration as *Ṣaḥīḥ*. This supplication of the Prophet ﷺ is a great honor for Mu'āwiyah that people may get benefit from him and that he be a guide and leader.

3843. Abū Idrīs Al-Khawlānī narrated: "When 'Umar bin Al-Khaṭṭāb removed 'Umair bin Sa'd as governor of Ḥimṣ, he appointed Mu'āwiyah. The people said: 'He has removed 'Umair and appointed Mu'āwiyah.' So 'Umair said: 'Do not mention Mu'āwiyah except with good, for indeed, I heard the Messenger of Allāh ﷺ saying: "O Allāh guide (others) by him." (*Ḥasan*)

٣٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُاللهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ، عَنْ يُونُسَ بْنِ حَلْبَسٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ: لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعْدٍ، عَنْ حِمْصَ وَلَّى مُعَاوِيَةَ، فَقَالَ النَّاسُ: عَزَلَ عُمَيْرًا وَوَلَّى مُعَاوِيَةَ. فَقَالَ: عُمَيْرٌ: لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «اللَّهُمَّ اهْدِ بِهِ».

[Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*. He said: And 'Amr bin Wāqid was graded weak.]

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ قَالَ: وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ].

تخريج: [حسن] وسنده ضعيف جدًّا والحديث السابق شاهد له.

Chapter 48. The Virtues Of 'Amr Bin Al-'Āṣ, May Allāh Be Pleased With Him

(المعجم ٤٨) - **بَابُ مَنَاقِبِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُ** (التحفة ١٢٢)

3844. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The people submitted while 'Amr bin Al-'Āṣ believed." (*Hasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ibn Lahī'ah, from Mishraḥ bin Hā'ān, and its chain is not strong.

٣٨٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ، عَنْ مِشْرَحِ ابْنِ هَاعَانَ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/ ١٥٥ من حديث ابن لهيعة به، وصرح بالسماع وروى عنه أبو عبدالرحمن المقرىء وعبدالله بن وهب وغيرهما، وله شاهد حسن عند أحمد: ٢/ ٣٥٤.

Comments:

It means those people who embraced Islam at the occasion of conquest of Makkah and Amr bin Al-'Āṣ had embraced Islam before the conquest of Makkah.

3845. Ṭalḥah bin 'Ubaidullāh said: "I heard the Messenger of Allāh ﷺ saying: 'Indeed, 'Amr bin Al-'Āṣ is from among the righteous of the Quraish.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] We only know of this *Ḥadīth* as a narration of Nāfi' bin 'Umar Al-Jumaḥī, and Nāfi' is trustworthy, and its chain is not connected. And Ibn Abū Mulaikah (a narrator in the chain) did not see Ṭalḥah.

٣٨٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ عَمْرَو بْنَ الْعَاصِ مِنْ صَالِحِي قُرَيْشٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ وَنَافِعٌ ثِقَةٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. وَابْنُ أَبِي مُلَيْكَةَ لَمْ يُدْرِكْ طَلْحَةَ.

تخريج: [إسناده ضعيف] لانقطاعه وأخرجه أحمد: ١/ ١٦١ من حديث نافع بن عمر به.

Comments:

When Allāh's Messenger ﷺ specifies someone as righteous, it means that he is observing Allāh's rights and the rights of the people, and it is a great honor for him.

Chapter 49. The Virtues Of Khālid Bin Al-Walīd, May Allāh Be Pleased With Him

(المعجم ٤٩) - بَابُ مَنَاقِبِ خَالِدِ بْنِ الوَلِيدِ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٢٣)

3846. Abū Hurairah narrated: "We camped with the Messenger of Allāh ﷺ at a place, and the people began passing by. The Messenger of Allāh ﷺ would say: 'Who is this, O Abū Hurairah?' So I would say: 'So-and-so.' So he would say: 'What an excellent slave of Allāh this is.' And he would say: 'Who is this?' So I would say: 'So-and-so.' So he would say: 'What a bad slave of Allāh this is.' Until Khālid bin Al-Walīd passed, so he said: 'Who is this?' So I said: 'This is Khālid bin Al-Walīd.' He said: 'What an excellent slave of Allāh is Khālid bin Al-Walīd, a sword from among the swords of Allāh.'" (***Hasan***)

٣٨٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَزَلْنَا مَعَ رَسُولِ اللهِ ﷺ مَنْزِلًا، فَجَعَلَ النَّاسُ يَمُرُّونَ، فَيَقُولُ رَسُولُ اللهِ ﷺ: «مَنْ هٰذَا يَا أَبَا هُرَيْرَةَ؟» فَأَقُولُ: فُلَانٌ، فَيَقُولُ: «نِعْمَ عَبْدُ اللهِ هٰذَا». وَيَقُولُ: «مَنْ هٰذَا»؟ فَأَقُولُ: فُلَانٌ، فَيَقُولُ: «بِئْسَ عَبْدُ اللهِ هٰذَا». حَتَّى مَرَّ خَالِدُ بْنُ الوَلِيدِ، فَقَالَ: «مَنْ هٰذَا»؟ فَقُلْتُ: هٰذَا خَالِدُ بْنُ الوَلِيدِ قَالَ: «نِعْمَ عَبْدُ اللهِ خَالِدُ بْنُ الوَلِيدِ سَيْفٌ مِنْ سُيُوفِ اللهِ».

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*. We do not know of Zaid bin Aslam (a narrator) hearing from Abū Hurairah, and this is a *Mursal Hadīth* in my view.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَلَا نَعْرِفُ لِزَيْدِ بْنِ أَسْلَمَ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ وَهُوَ حَدِيثٌ مُرْسَلٌ عِنْدِي.

[He said:] There is something on this topic from Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ.

تخريج: [حسن] وللحديث شواهد عند أحمد: ٢/ ٣٦٠ وابن عساكر وغيرهما * وفي الباب عن أبي بكر الصديق [أحمد: ١/ ٨ والحاكم: ٣/ ٢٩٨].

Comments:

Maybe at that time, the Prophet ﷺ was inside the tent and he asked about the people who passed by the tent, and expressed his opinion about them. He remarked about Khālid bin Al-Walīd as a nice person and named him 'the Sword' against the enemies of Allāh ﷻ. This is a great honor for Khālid bin Al-Walīd.

Chapter 50. The Virtues of Sa'd bin Mu'ādh, May Allāh Be Pleased With Him

(المعجم ٥٠) - بَابُ مناقب سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٤)

3847. Al-Barā' said: "A garment of silk was gifted to the Messenger of Allāh ﷺ so they began to marvel at its softness, so the Messenger of Allāh ﷺ said: 'Do you marvel at this? Indeed, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this.'" (*Sahīh*)

[He said:] And there is a narration concerning this topic from Anas.[1]

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٣٨٤٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ ثَوْبُ حَرِيرٍ فَجَعَلُوا يَعْجَبُونَ مِنْ لِينِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَعْجَبُونَ مِنْ هٰذَا؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هٰذَا».

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح:٣٢٤٩ من حديث سفيان الثوري ومسلم، ح:٢٤٦٨ من حديث أبي أسحاق به * وفي الباب عن أنس [تقدم:١٧٢٣].

Comments:

A towel is used for cleaning and rubbing the body; therefore, it is always made of rough and course cloth. If the towel of Paradise is nicer than silk cloth, naturally the dress of Paradise will be softer.

3848. Jabir bin 'Abdullāh said: "I heard the Messenger of Allāh ﷺ, saying while the funeral of Sa'd bin Mu'ādh was in front of them: 'The Throne of Ar-Rahmān shook due to it.'" (*Sahīh*)

[He said:] And there is something on this topic from Usaid bin Hudair, Abū Sa'eed and Rumaithah.

٣٨٤٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَزَّ لَهُ عَرْشُ الرَّحْمٰنِ».

[قَالَ:] وفِي الْبَابِ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ

[1] That preceded under no. 1823.

وَأَبِي سَعِيدٍ وَرُمَيْثَةَ.

[قَالَ أَبُو عِيسَى: و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said: And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل سعد بن معاذ رضي الله عنه، ح:٢٤٦٦ من حديث عبدالرزاق به ※ وفي الباب عن أسيد بن حضير [الحاكم:٣/٢٨٩] وأبي سعيد (الخدري) [أحمد:٣/٣ والنسائي في الكبرى، ح:٨٢٢٥ والحاكم:٣/٢٠٦] ورميثة [الشمائل:١٨].

Comments:

The swaying of the Throne with joy and glee shows Sa'd's regard and esteem.

3849. Anas bin Mālik said: "When the funeral of Sa'd bin Mu'ādh was carried, the hypocrites said: 'How light his funeral is.' And this was due to his judgment concerning Banū Quraiẓah. So this reached the Prophet ﷺ, and he said: 'Indeed, the angels were carrying him.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is a [*Ḥasan*] *Ṣaḥīḥ Gharīb*.

٣٨٤٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُالرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُونَ: مَا أَخَفَّ جَنَازَتَهُ؟ وَذٰلِكَ لِحُكْمِهِ فِي بَنِي قُرَيْظَةَ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] ورواه مسلم، أيضًا، ح:٢٤٦٧ من حديث قتادة بأصله وهو في مصنف عبدالرزاق، ح:٢٠٤١٤

Comments:

Because Mu'ādh had announced his decision about the tribe of Banū Quraizah against the expectations of the hypocrites, therefore, they showed their grudge against him by such unworthy dirty remarks. On their sarcastic remarks the Prophet ﷺ replied that his body seems to be light because the angels have lifted it up.

Chapter 51. [Concerning] The Virtues Of Qais Bin Sa'd Bin 'Ubādah, May Allāh Be Pleased With Him

(المعجم ٥١) - بَابٌ: [فِي] مَنَاقِبِ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٢٥)

3850. Anas said: "Qais bin Sa'd used to be, to the Prophet ﷺ, in the position of the head of police for a ruler." (One of the narrators)

٣٨٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ، عَنْ أَنَسٍ

Al-Anṣārī said: "That is: Due to his affairs that he takes charge of." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except as a narration of Al-Anṣārī.

(Another route) [Muḥammad bin 'Abdullāh] Al-Anṣārī narrated to us, similarly. And he did not mention in it the statement of Al-Anṣārī.

قَالَ: كَانَ قَيْسُ بْنُ سَعْدٍ مِنَ النَّبِيِّ ﷺ بِمَنْزِلَةِ صَاحِبِ الشُّرَطِ مِنَ الأَمِيرِ. قَالَ الأَنْصَارِيُّ: يَعْنِي مِمَّا يَلِي مِنْ أُمُورِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الأَنْصَارِيِّ.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا [مُحَمَّدُ ابْنُ عَبْدِ اللهِ] الأَنْصَارِيُّ نَحْوَهُ.

ولَمْ يَذْكُرْ فِيهِ قَوْلَ الأَنْصَارِيِّ.

تخريج: وأخرجه البخاري، الأحكام، باب الحاكم يحكم بالقتل على من وجب عليه دون الإمام الذي فوقه، ح: ٧١٥٥ عن محمد بن عبدالله الأنصاري به.

Comments:

The chief of police is the guard of the head of the state, and the head of the state executes his orders through the chief.

Chapter 52. The Virtues Of Jābir bin 'Abdullāh, May Allāh Be Pleased With Both Of Them

(المعجم ٥٢) - بَابُ مَنَاقِبِ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا (التحفة ١٢٦)

3851. Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ came to me, not riding a mule nor a *Birdhawn*."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَنِي رَسُولُ اللهِ ﷺ لَيْسَ بِرَاكِبِ بَغْلٍ وَلَا بِرْذَوْنٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، تقدم: ٣٠١٥.

Comments:

Jābir رضي الله عنه fell sick and the Prophet ﷺ went to visit him on foot. Jābir's house was situated in the suburb of Al-Madīnah. The Prophet's going on foot to visit him shows his love for Jābir.

3852. Jābir said: "The Messenger of Allāh ﷺ supplicated for forgiveness for me on the Night of the Camel,

٣٨٥٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ ابْنُ السَّرِيِّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي

[1] A type of Turkish horse. See *Tuḥfat Al-Aḥwadhī*.

الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اسْتَغْفَرَ لِي رَسُولُ اللهِ ﷺ لَيْلَةَ الْبَعِيرِ خَمْسًا وَعِشْرِينَ مَرَّةً.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَمَعْنَى قَوْلِهِ: لَيْلَةَ الْبَعِيرِ مَا رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَبَاعَ بَعِيرَهُ مِنَ النَّبِيِّ ﷺ وَاشْتَرَطَ ظَهْرَهُ إِلَى الْمَدِينَةِ، يَقُولُ جَابِرٌ: لَيْلَةَ بِعْتُ مِنَ النَّبِيِّ ﷺ الْبَعِيرَ اسْتَغْفَرَ لِي خَمْسًا وَعِشْرِينَ مَرَّةً. وَكَانَ جَابِرٌ قَدْ قُتِلَ أَبُوهُ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ حَرَامٍ يَوْمَ أُحُدٍ وَتَرَكَ بَنَاتٍ، فَكَانَ جَابِرٌ يَعُولُهُنَّ وَيُنْفِقُ عَلَيْهِنَّ، وَكَانَ النَّبِيُّ ﷺ يَبَرُّ جَابِرًا وَيَرْحَمُهُ بِسَبَبِ ذٰلِكَ. هٰكَذَا رُوِيَ فِي حَدِيثٍ، عَنْ جَابِرٍ نَحْوَ هٰذَا.

twenty-five times." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*. And the meaning of his statement: "The Night of the Camel," is what has been related through more than one route, from Jābir, that he was with the Prophet ﷺ on a journey, so he sold his camel to the Prophet ﷺ on the condition that he be able to ride it to Al-Madīnah. Jabir said: "The night I sold the camel to the Prophet ﷺ, he sought forgiveness for me twenty-five times." And Jābir's father was killed on the Day of (the battle of) Uḥud and he left behind daughters. So Jābir used to take care of them and spend on them. The Prophet ﷺ used to maintain good ties with him and be kind to him because of that. This is how it is related in the *Ḥadīth*, similarly, from Jābir.

تخريج: [**إسناده ضعيف**] وأخرجه النسائي في الكبرى، ح:٨٢٤٨ من حديث حماد بن سلمة به بغير هذا اللفظ وأصله في صحيح مسلم، ح:٧١٥/ ١١٣ بعد:١٥٩٩ بغير هذا اللفظ * أبوالزبير عنعن.

Comments:

While returing from the 'Battle of Tabūk' the camel of Jābir remained behind due to exhaustion. It became a very fast runner with the supplication of the Prophet ﷺ. The Prophet ﷺ asked Jābir to sell his camel to him and Jābir sold the camel on a specified condition. The Prophet ﷺ supplicated for forgiveness for Jābir twenty times.

Chapter 53. [Concerning] The Virtues of Muṣ'ab bin 'Umair, May Allāh Be Pleased With Him

(المعجم ٥٣) - بَابٌ: [فِي] مَنَاقِبِ مُصْعَبِ ابْنِ عُمَيْرٍ رَضِيَ اللهُ عَنْهُ (التحفة ١٢٧)

٣٨٥٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ

3853. Khabbāb said: "We emigrated with the Messenger of Allāh ﷺ, seeking the Face of Allāh. So our reward is with Allāh. Among us were those who died

and did not consume any of the rewards (in this life), and among us were those who lived to see its fruits and tend to them. Verily, Muṣab bin 'Umair died without leaving anything behind but a garment. When they covered his head with it his feet would become exposed, and when they covered his feet with it his head will become exposed. So the Messenger of Allāh ﷺ said: 'Cover his head and place *Al-Idhkhir* over his feet.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another route) from Khabbāb bin Al-Aratt with similar.

ﷺ نَبْتَغِي وَجْهَ اللهِ، فَوَقَعَ أَجْرُنَا عَلَى اللهِ، فَمِنَّا مَنْ مَاتَ وَلَم يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا، وَإِنَّ مُصْعَبَ ابْنَ عُمَيْرٍ مَاتَ وَلَمْ يَتْرُكْ إِلَّا ثَوْبًا كَانُوا [إِذَا] غَطَّوا بِهِ رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَّوا بِهِ رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «غَطُّوا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الإِذْخِرَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ [شَقِيقِ بْنِ سَلَمَةَ]، عَنْ خَبَّابِ بْنِ الأَرَتِّ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٨٩٧ ومسلم، ح: ٩٤٠ من حديث سفيان الثوري به.

Comments:

After Emigration some of the Companions died before the conquests started and the wealth started pouring in. They were leading a very hard life. They did not take their share from the easy and comfortable life of the later period; therefore, they will be rewarded in the Hereafter. Many of the Companions lived till wealth came in the country through the conquests, and they took a part of reward in this world.

Chapter 54. The Virtues Of Al-Barā' Bin Mālik, May Allāh Be Pleased With Him

(المعجم ٥٤) - بَابُ مَنَاقِبِ الْبَرَاءِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٢٨)

3854. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "How many are there with dishevelled hair, covered with dust, possessing two cloths, whom no one pays any mind to – if he swears by Allāh then He shall fulfill it. Among them is Al-Barā' bin Mālik." (*Ḥasan*)

٣٨٥٤ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ وَعَلِيُّ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَمْ مِنْ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، مِنْهُمُ الْبَرَاءُ بْنُ مَالِكٍ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

تخريج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ١/ ١٧٣ من حديث الترمذي به.

Comments:

Allāh ﷻ fulfills the vow of those who are dear to Him.

Chapter 55. [About] The Virtues Of Abū Mūsā Al-Ash'arī, ﷺ

(المعجم ٥٥)- بَابٌ: [فِي] مَنَاقِبِ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْه (التحفة ١٢٩)

3855. Abū Mūsā narrated that the Prophet ﷺ said: "O Abū Mūsā! You have been given a *Mizmār* among the *Mazāmīr* of the family of Dāwud." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Buraidah, Abū Hurairah and Anas.

٣٨٥٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ: حَدَّثَنَا أَبُو يَحْيى الحِمَّانِيُّ عَنْ بُرَيْدِ ابْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «يَا أَبَا مُوسَى! لَقَدْ أُعْطِيتَ مِزمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وفِي الْبَابِ عَنْ بُرَيْدَةَ وأَبِي هُرَيْرَةَ وأَنَسٍ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب حسن الصوت بالقراءة للقرآن، ح:٥٠٤٨ من حديث الحماني ومسلم، ح:٧٩٣ من حديث أبي بردة به * وفي الباب عن بريدة [مسلم، ح:٧٩٣] وأبي هريرة [ابن ماجه، ح:١٣٤١] وأنس [ابن سعد: ٢/ ٣٤٤، ٣٤٥].

Comments:

'Mazāmīr' is plural of *'Mizmār'* meaning melodious voice. The family of Dāwud means Prophet Dāwud himself. Allāh ﷻ had given him a very melodious voice; therefore, every person who has a sweet melodious voice is named as the bearer of the melody of Dāwud.

Chapter (...) The Virtues Of Sahl Bin Sa'd, ﷺ

(المعجم ...) - بَابُ مَنَاقِبِ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ (التحفة ١٣٠)

3856. Sahl bin Sa'd said: "We were with the Messenger of Allāh ﷺ

٣٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو

حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ وَهُوَ يَحْفِرُ الْخَنْدَقَ وَنَحْنُ نَنْقُلُ التُّرَابَ فَيَمُرُّ بِنَا فَقَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الآخِرَةِ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَأَبُو حَازِمٍ اسْمُهُ سَلَمَةُ بْنُ دِينَارٍ الأَعْرَجُ الزَّاهِدُ.

[قَالَ: وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ].

while he was excavating the trench, and we were transporting the soil. He passed by us and said: 'O Allāh! There is no life but the life of the Hereafter! So forgive the *Anṣār* and the Emigrants.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Ḥāzim's (a narrator in the chain) name is Salamah bin Dīnār Al-A'raj Az-Zāhid.

[He said: There is something on this topic from Anas bin Mālik].

تخريج: وأخرجه البخاري، الرقاق، باب الصحة والفراغ، ولا عيش إلا عيش الآخرة، ح:٦٤١٤ من حديث الفضيل بن سليمان به ورواه مسلم، ح:١٨٠٤ من طريق آخر عن أبي حازم به * وفي الباب عن أنس بن مالك [يأتي:٣٨٥٧].

٣٨٥٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَاعَيْشَ إِلَّا عَيْشُ الآخِرَةِ فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ.

3857. Anas bin Mālik narrated that the Messenger of Allāh ﷺ would say: "O Allāh! There is no life but the life of the Hereafter! So honor the *Anṣār* and the Emigrants." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has been reported through other routes from Anas, may Allāh be pleased with him.

تخريج: متفق عليه، وأخرجه البخاري، أيضًا، ح:٦٤١٣ ومسلم، ح:١٨٠٥ عن محمد بن بشار به.

Comments:

Sahl bin Sa'd is from the *Anṣār* belonging to the Khazraj tribe. He was also working with the people excavating the trench and transporting the soil, therefore, he deserves the reward of this supplication.

Chapter 56. What Has Been Related About The Virtues Of One Who Saw The Prophet ﷺ And His Companions

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ رَأَى النَّبِيَّ ﷺ وَصَحِبَهُ (التحفة ١٣١)

3858. Ṭalḥah bin Khirāsh said: "I heard Jābir bin 'Abdullāh saying: 'I heard the Prophet ﷺ saying: "The Fire shall not touch the Muslim who saw me, or saw one who saw me." (***Hasan***)

Ṭalḥah said: "I saw Jābir bin 'Abdullāh." Mūsā (who narrated from him) said: "I saw Ṭalḥah." Yaḥyā said: "And Mūsā said to me: 'And you have seen me and we hope in Allāh.'"

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Mūsā bin Ibrāhīm Al-Anṣārī. 'Alī bin Al-Madīnī and more than one of the people of *Ḥadīth* reported this *Ḥadīth* from, Mūsā.

٣٨٥٨ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ الْبَصْرِيُّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَمَسُّ النَّارُ مُسْلِمًا رَآنِي أَوْ رَأَى مَنْ رَآنِي»، قَالَ طَلْحَةُ: فَقَدْ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ، وقَالَ مُوسَى: وقَدْ رَأَيْتُ طَلْحَةَ، قَالَ يَحْيَى وقَالَ لِي مُوسَى: وَقَدْ رَأَيْتَنِي وَنَحْنُ نَرْجُو اللهَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حديثِ مُوسَى بْنِ إِبْرَاهِيمَ الأَنْصَارِيِّ. وَرَوَى عَلِيُّ بْنُ المَدِينِيِّ وغَيْرُ وَاحِدٍ [مِنْ] أَهْلِ الحَدِيثِ عَنْ مُوسَى هٰذَا الحَدِيثَ.

تخريج: [إسناده حسن] وأخرجه المزي في تهذيب الكمال: ٩/ ٢٣٩ من حديث يحيى بن حبيب به * انظر تسهيل الحاجة، ح: ١٩٠ لحال السند.

Comments:

Everyone who has met the Prophet ﷺ as a Muslim and he died as a Muslim, he is a Companion of the Prophet ﷺ and who met a Companion as a Muslim and died as a Muslim, they all are safe from the punishment of Hell.

3859. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "The best generation is my generation, then those who follow them, then those who follow them. Then comes a people after that whose swearing precedes their testimony, or whose testimony precedes their swearing." (***Sahih***)

٣٨٥٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ - هُوَ السَّلْمَانِيُّ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي قَوْمٌ بَعْدَ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ

شَهَادَاتُهُمْ أَيْمَانَهُمْ».

[قَالَ:] وفِي الْبَابِ عَنْ عُمَرَ وعِمْرَانَ بْنِ حُصَيْنٍ وبُرَيْدَةَ.

[قَالَ أَبُو عِيسَى: وَ]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[He said:] There are narrations on this topic from 'Umar, 'Imrān bin Ḥuṣain and Buraidah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب ما يحذر من زهرة الدنيا والتنافس فيها، ح:٦٤٢٩ من حديث الأعمش ومسلم، ح:٢٥٣٣ من حديث إبراهيم النخعي به * وفي الباب عن عمر [تقدم:٢١٦٩] وعمران بن حصين [تقدم:٢٢٢١، ٢٢٢٢] وبريدة [أحمد:٥/ ٣٥٠، ٣٥٧].

Comments:

This narration proves that the best period was the period of the Prophet ﷺ and his Companions, and after that, the period of the followers of the Companions and still after them the period of those who followed the followers of the Companions. After these three periods the people will not care about their vows or their testimony. Sometimes they will swear first and then give the evidence, and sometimes they will give witness first and then swear.

Chapter 57. What Has Been Related About The Virtues Of Those Who Pledged Under The Tree

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ (التحفة ١٣٢)

٣٨٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3860. Jābir narrated that the Messenger of Allāh ﷺ said: "None of those who gave the pledge under the tree shall enter the Fire." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [**إسناده صحيح**] وأخرجه أبو داود، السنة، باب: في الخلفاء، ح:٤٦٥٣ عن قتيبة به ورواه مسلم، ح:٢٤٩٦ من حديث جابر بن عبدالله عن أم مبشر به رضي الله عنهما.

Comments:

Those people who took the oath of allegiance under the tree, popularly known as *'Bait Ar-Riẓwān'* are among the favorites of Allāh ﷻ therefore; all these people will directly go to Paradise. They were fourteen hundred in number.

Chapter 58. About The One Who Verbally Abuses The Companions Of The Prophet ﷺ

(المعجم ٥٨) - بَابٌ: فِي مَنْ سَبَّ أَصْحَابَ النَّبِيِّ ﷺ (التحفة ١٣٣)

3861. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you were to spend gold the like of Uhud, it would not equal a *Mudd* – nor half of it – of one of them." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

And the meaning of his saying: "Half of it" is half of a *Mudd* (of one of them).

(Another chain) from Abū Sa'eed, from the Prophet ﷺ, with similar narration.

٣٨٦١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ ذَكْوَانَ أَبَا صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَمَعْنَى قَوْلِهِ نَصِيفَهُ: يَعْنِي نِصْفَ مُدِّهِ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْخَلَّالُ وَكَانَ حافِظًا]: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح:٣٦٧٣ ومسلم، ح:٢٥٤١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٢١٨٣.

Comments:

The Companions addressed in this narration are those who embraced Islam when the easy and painless period of Muslims had begun after the conquests. Those who had accepted Islam in the early period, they had borne the tyranny of disbelievers. Economic conditions of Muslims were also very weak and they had to tolerate every kind of severity and cruelty on the hands of disbelievers. Therefore, those who accepted Islam in latter period should not abuse the Muslims of that early period.

3862. 'Abdullāh bin Mughaffal narrated that the Messenger of Allāh ﷺ said: "(Fear) Allāh! (Fear) Allāh regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is

٣٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَبِيدَةُ بْنُ أَبِي رَائِطَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ، عَنْ عَبْدِاللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«اللهَ اللهَ فِي أَصْحَابِي اللهَ اللهَ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللهَ، وَمَنْ آذَى اللهَ فَيُوشِكُ أَنْ يَأْخُذَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allāh, and whoever offends Allāh, [then] he shall soon be punished." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/ ٨٧ من حديث عبيدة بن أبي رائطة به وصححه ابن حبان (الإحسان): ٧٢١٢ * عبدالرحمن بن زياد: مجهول الحال لم يوثقه غير ابن حبان ولم يثبت عن الترمذي بأنه قال في حديثه: "حسن"(!).

Comments:

When someone loves a person, it is natural to have good and pleasant feelings about him and his associates and companions. If a person has a grudge against the companions of the beloved, it means in fact, he has a grudge against him and his love is only hypocrisy. On this analogy, it can be said that he who hates the Companions of the Prophet ﷺ is also against him, and consequently against Allāh ﷻ. Allāh ﷻ will never favor such a person.

٣٨٦٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ خِدَاشٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3863. Abū Az-Zubair reported from, Jābir, that the Prophet ﷺ said: "Those who gave the pledge under the tree shall enter Paradise, except for the owner of the red camel." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده ضعيف] * خداش: لين الحديث (تقريب) وأبوالزبير عنعن وله لون آخر عند البزار(كشف الأستار، ح: ٢٧٦٢).

Comments:

The owner of the red camel was a hypocrite (J'ad bin Qais) who lost his camel and went in search of his camel instead of taking the pledge of allegiance. He preferred the search of the camel over the oath. It means he is not one of those who took the oath.

٣٨٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ: عَنْ

3864. Abū Az-Zubair reported from Jābir, that a slave of Ḥāṭib

أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ عَبْدًا لِحَاطِبِ [بْنِ أَبِي بَلْتَعَةَ] جَاءَ إِلَى رَسُولِ اللهِ ﷺ يَشْكُو حَاطِبًا، فَقَالَ: يَا رَسُولَ اللهِ! لَيَدْخُلَنَّ حَاطِبٌ النَّارَ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبْتَ، لَا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[bin Abī Balt'ah] came to the Messenger of Allāh ﷺ complaining about Ḥāṭib. So he said: 'O Messenger of Allāh ﷺ! Ḥāṭib is going to enter the Fire!' So the Messenger of Allāh ﷺ said: 'You have lied! No one who participated in (the battle of) Badr and (the treaty of) Al-Ḥudaybiyah shall enter it.'" (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٥ عن قتيبة به.

Comments:

This narration proves the superiority of the people who participated in the battle of Badr and took part in the treaty of Ḥudaibiyah. Allāh ﷻ will forgive them and let them enter the Paradise.

٣٨٦٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُثْمَانُ ابْنُ نَاجِيَةَ عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ أَبِي طَيْبَةَ، عَنْ عَبْدِاللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ أَبِي طَيْبَةَ، عَنِ ابْنِ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ، وهٰذَا أَصَحُّ.

3865. 'Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: "There is no one among my Companions who dies in a land except that he shall be resurrected as a guide and light for them (people of that land) on the Day of Resurrection." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. This *Ḥadīth* has been related from 'Abdullāh bin Muslim Abī Ṭaibah, from Ibn Buraidah, from the Prophet ﷺ in *Mursal* form, and this is more correct.

تخريج: [إسناده ضعيف] * عثمان بن ناجية مستور (تقريب).

Chapter 59.

(المعجم ٥٩) **بَابٌ** (التحفة...)

٣٨٦٦ - حَدَّثَنَا أَبُو بَكْرٍ [مُحَمَّدُ] بْنُ نَافِعٍ: أَخْبَرَنَا النَّضْرُ بْنُ حَمَّادٍ: حَدَّثَنَا سَيْفُ

3866. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "If you see those who abuse my

ابْنُ عُمَرَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا: لَعْنَةُ اللهِ عَلَى شَرِّكُمْ».

Companions, then say: 'May Allāh's curse be upon the worst of you.'" (*Ḍa'īf*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عُبَيْدِ اللهِ بْنِ عُمَرَ إِلَّا مِنْ هٰذَا الْوَجْهِ [والنَّضْرُ مَجْهُولٌ وسَيْفٌ مَجْهُولٌ].

[Abū 'Eīsā said:] This *Ḥadīth* is *Munkar*. We do not know of it as a narration of 'Ubaidullāh bin 'Umar except through this route [and An-Naḍr is unknown, and Saif (narrators in the chain) is unknown].

تخريج: **[إسناده ضعيف]** وأخرجه المزي في تهذيب الكمال: ٨/ ٢٥١ من حديث النضر به * النضر بن حماد: ضعيف (تقريب) وسيف بن عمر: ضعيف في الحديث ضعيف في التاريخ، على الراجح.

Comments:

This is a general principle, that if a wicked and bad man criticizes and abuses a pious person, he himself deserves these remarks.

Chapter 60. What Has Been Related About The Virtue Of Fāṭimah Bint Muḥammad ﷺ,

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي فَضْلِ فَاطِمَةَ [بِنْتِ مُحَمَّدٍ ﷺ] رَضِيَ اللّٰهُ عَنْهَا (التحفة ١٣٤)

٣٨٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا آذَنُ ثُمَّ لَا آذَنُ ثُمَّ لَا آذَنُ، إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّهَا بَضْعَةٌ مِنِّي، يَرِيبُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا».

3867. Al-Miswar bin Makhramah narrated: "While he was on the *Minbar*, I heard the Prophet ﷺ saying: 'Indeed Banū Hishām bin Al-Mughīrah asked me if they could marry their daughter to 'Alī bin Abī Ṭālib. But I do not allow it, I do not allow it, I do not allow it – unless 'Alī bin Abī Ṭālib wishes to divorce my daughter and marry their daughter, because she is a part of me. I am displeased by what displeases her, and I am harmed by what harms her." (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ نَحْوَ هٰذَا].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And 'Amr bin Dīnār reported it similar to this from Ibn Abī Mulaikah from Al-Miswar bin Makhramah like this.]

تخريج: متفق عليه، وأخرجه البخاري، النكاح، باب ذب الرجل عن ابنته في الغيرة والإنصاف، ح: ٥٢٣٠ ومسلم، ح: ٢٤٤٩ عن قتيبة به * عبدالله بن عبيدالله بن أبي مليكة، رواه عمرو بن دينار عنه، أخرجه البخاري ومسلم.

Comments:

At the time when 'Alī ﷺ wanted to marry the daughter of Abū Jahl and talked to her uncle Ḥārith bin Hishām, all the sisters and the mother of Fāṭimah had died, and she had no lady companion in this adversity. Obviously such situation is very troublesome for a father, so the Prophet ﷺ dissuaded 'Alī strongly, and asked him to drop the idea of marrying.

3868. Buraidah said: "The most beloved of women to the Messenger of Allāh ﷺ was Fāṭimah and from the men was 'Alī." (***Ḍa'īf***)

(One of the narrators) Ibrāhīm [bin Sa'eed] said: meaning from the people of his house.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from this route.

٣٨٦٨ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ عَنْ جَعْفَرٍ الأَحْمَرِ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ أَحَبَّ النِّسَاءِ إِلَى رَسُولِ اللهِ ﷺ فَاطِمَةُ وَمِنَ الرِّجَالِ عَلِيٌّ. قَالَ إِبْرَاهِيمُ [بْنُ سَعِيدٍ]: يَعْنِي مِنْ أَهْلِ بَيْتِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الأوسط، ح: ٧٢٥٨ من حديث إبراهيم بن سعيد الجوهري به وصححه الحاكم: ٣/ ١٥٥ ووافقه الذهبي، سنده ضعيف عبدالله بن عطاء مدلس وعنعن وانظر الحديث الآتي: ٣٨٧٤.

3869. 'Abdullāh bin Az-Zubair narrated that 'Alī mentioned the daughter of Abū Jahl (for marriage), and that reached the Prophet ﷺ so he said: "Indeed Fāṭimah is but a part of me, I am harmed by what harms her and I am uncomfortable by what makes her uncomfortable." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is what Ayyūb said: "From Ibn Abī Mulaikah, from Ibn Az-Zubair." Others have said: "From Ibn Abī Mulaikah from Al-Miswar bin Makhramah." It is possible that Ibn Abī Mulaikah

٣٨٦٩ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، أَنَّ عَلِيًّا ذَكَرَ بِنْتَ أَبِي جَهْلٍ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي، يُؤْذِينِي مَا آذَاهَا، وَيُنْصِبُنِي مَا أَنْصَبَهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. هٰكَذَا قَالَ أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ الزُّبَيْرِ، وقَالَ غَيْرُ وَاحِدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ، وَيَحْتَمِلُ أَنْ

narrated from both of them. And 'Amr bin Dīnār reported it from Ibn Abī Mulaikah from Al-Miswar bin Makhramah similar to the narration of Al-Laith.[1]

يَكُونَ ابْنُ أَبِي مُلَيْكَةَ رَوَى عَنْهُمَا جَمِيعًا وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ نَحْوَ حَدِيثِ اللَّيْثِ.

تخريج: **[إسناده صحيح]** وأخرجه أحمد: ٤/ ٥ عن إسماعيل به وصححه الحاكم على شرط الشيخين: ٣/ ١٥٩.

3870. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said to 'Alī, Fāṭimah, Al-Ḥasan and Al-Ḥusain: "I am at war with whoever makes war with you, and peace for whoever makes peace with you." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, and we only know of it from this route. Ṣubaiḥ (a narrator in the chain) the freed slave of Umm Salamah is not known.

٣٨٧٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ الْهَمْدَانِيُّ عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَلِيٍّ وفَاطِمَةَ والْحَسَنِ والْحُسَيْنِ: «أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ، وَسِلْمٌ لِمَنْ سَالَمْتُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ. وَصُبَيْحٌ مَوْلَى أُمِّ سَلَمَةَ لَيْسَ بِمَعْرُوفٍ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، المقدمة، فضل الحسن والحسين ابني علي بن أبي طالب رضي الله عنهم، ح:١٤٥ من حديث أسباط بن نصر به وصححه ابن حبان (الإحسان):٦٩٣٨ * صُبَيح لم يوثقه غير ابن حبان.

3871. Umm Salamah narrated: "The Prophet ﷺ put a garment over Al-Ḥasan, Al-Ḥusain, 'Alī, and Fāṭimah, then he said: 'O Allāh, these are the people of my house and the close ones, so remove the *Rijs* from them and purify them thoroughly." So Umm Salamah said: 'And am I with them, O Messenger of Allāh?' He said: "You are upon good."'[2] ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is

٣٨٧١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ جَلَّلَ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَفَاطِمَةَ كِسَاءً ثُمَّ قَالَ: «اللَّهُمَّ هٰؤُلَاءِ أَهْلُ بَيْتِي وَحَامَّتِي أَذْهِبْ عَنْهُمُ الرِّجْسَ وطَهِّرْهُمْ تَطْهِيرًا». فَقَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا

[1] That is, no. 3967.

[2] Similar preceded under nos. 3206 and 3787.

Ḥasan Ṣaḥīḥ, and it is the best thing reported on this topic.

There are narrations on this topic from Anas [bin Mālik], 'Umar bin Abī Salamah, Abū Al-Ḥamrā', Ma'qil bin Yasār and 'Āishah.

رَسُولَ اللهِ؟ قَالَ: «إِنَّكِ عَلَى خَيْرٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هٰذَا الْبَابِ.

وفِي الْبَابِ عَنْ أَنَسٍ [بْنِ مَالِكٍ] وَعُمَرَ بْنِ أَبِي سَلَمَةَ وَأَبِي الْحَمْرَاءِ ومَعْقِلِ بْنِ يَسَارٍ وعَائِشَةَ.

تخريج: [حسن] وأخرجه أحمد: ٦/ ٣٠٤ عن الزبيري به ورواه الأجلح (مشكل الآثار: ١/ ٣٣٤) وعبدالحميد بن بهرام أيضًا وأبو الحجاف داود بن أبي عوف (أخبار أصبهان: ١/ ١٠٨) عن شهر بن حوشب به وللحديث شواهد عند مسلم، ح: ٢٤٠٤ وأحمد: ٢/ ٢٩٢ وغيرهما * وفي الباب عن أنس بن مالك [تقدم: ٣٢٠٦] وعمر بن أبي سلمة [تقدم: ٣٢٠٥، ٣٧٨٧] وأبي الحمراء [تقدم: ٣٢٠٦] ومعقل بن يسار [تقدم: ٣٢٠٦] وعائشة [لم أجده].

Comments:

The explanation of this narration has preceded in narrations nos. 3206, 3787.

3872. 'Āishah said: "I have not seen anyone closers in conduct, way, and manners to that of the Messenger of Allāh in regards to standing and sitting, than Fāṭimah the daughter of the Messenger of Allāh ﷺ." She said: "Whenever she would enter upon the Prophet ﷺ he would stand to her and kiss her, and he would sit her in his sitting place. Whenever the Prophet ﷺ entered upon her she would stand from her seat, and kiss him and sit him in her sitting place. So when the Prophet ﷺ fell sick and Fāṭimah entered, she bent over him and kissed him. Then she lifted her head and cried, then she bent over him and she lifted her head and laughed. So I said: 'I used to think that this one was from the most intelligent of our women, but she is really just one of the women.' So when the Prophet

٣٨٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ ابْنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشْبَهَ سَمْتًا وَدلًّا وَهَدْيًا بِرَسُولِ اللهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ قَالَتْ: وكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا، فَلَمَّا مَرِضَ النَّبِيُّ ﷺ دَخَلَتْ فَاطِمَةُ فَأَكَبَّتْ عَلَيْهِ فَقَبَّلَتْهُ ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَتْ، ثُمَّ أَكَبَّتْ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحِكَتْ، فَقُلْتُ: إِنْ كُنْتُ لَأَظُنُّ أَنَّ هَذِهِ مِنْ أَعْقَلِ نِسَائِنَا فَإِذَا هِيَ مِنَ النِّسَاءِ، فَلَمَّا تُوُفِّيَ النَّبِيُّ ﷺ قُلْتُ لَهَا: أَرَأَيْتِ حِينَ أَكْبَبْتِ عَلَى النَّبِيِّ

ﷺ died, I said to her: 'Do you remember when you bent over the Prophet ﷺ and you lifted you head and cried, then you bent over him, then you lifted your head and laughed. What caused you to do that?' She said: 'Then, I would be the one who spreads the secrets. He (ﷺ) told me that he was to die from his illness, so I cried. Then he told me that I would be the quickest of his family to meet up with him. So that is when I laughed.'" (*Ṣaḥīḥ*)

ﷺ، فَرَفَعْتِ رَأْسَكِ فَبَكَيْتِ، ثُمَّ أَكْبَبْتِ عَلَيْهِ فَرَفَعْتِ رَأْسَكِ فَضَحِكْتِ، مَا حَمَلَكِ عَلَى ذَلِكَ؟ قَالَتْ إِنِّي إِذَنْ لَبَذِرَةٌ، أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ هَذَا فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِهِ لُحُوقًا بِهِ فَذَاكَ حِينَ ضَحِكْتُ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And this *Ḥadīth* has been reported through more than one route from 'Āishah.

[**قَالَ أَبُو عِيسَى**:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وقَدْ رُوِيَ هَذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عائِشَةَ.

تخريج: [**صحيح**] وأخرجه أبو داود، الأدب، باب: في القيام، ح:٥٢١٧ عن محمد بن بشار به وسنده حسن وأصله متفق عليه، والبخاري، ح:٦٢٨٥، ٦٢٨٦ ومسلم، ح:٢٤٥٠ من حديث عائشة به.

Comments:

In 'Āishah's opinion the laughing of Fāṭimah during the sickness of the Prophet ﷺ was an improper action, because in her belief, Fāṭimah was a wise lady, but her laughing made her a normal woman in the sight of 'Āishah. Warm welcome of each other shows the warmth of love between daughter and father.

3873. [Umm Salamah narrated that the Messenger of Allāh ﷺ called Fāṭimah on the Day of the Conquest (of Makkah) and he spoke to her, so she cried. Then he spoke to her and she laughed. She said: "So when the Messenger of Allāh ﷺ died, I asked her about her crying and her laughing. She said: "The Messenger of Allāh ﷺ told me that he will die, so I cried, then he told me that I was the master over all the women of the

٣٨٧٣ - [أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنُ عَثْمَةَ قَالَ: حَدَّثَنَا مُوسَى ابْنُ يَعْقُوبَ الزَّمْعِيُّ عَنْ هَاشِمِ بْنِ هَاشِمٍ، أَنَّ عَبْدَاللهِ بْنَ وَهْبٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ دَعَا فَاطِمَةَ يَوْمَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ. قَالَتْ: فَلَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا. قَالَتْ: أَخْبَرَنِي رَسُولُ اللهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتُ، ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ

inhabitants of Paradise, except for Mariam the daughter of 'Imrān, so I laughed." (***Hasan***)

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb* from this route.]

أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ ابْنَةَ عِمْرَانَ فَضَحِكْتُ.
قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

تخريج: [إسناده حسن] وخرجه الطبراني: ٢٣/٣٩٧، ٣٩٨، ح: ٩٥٠ من حديث محمد بن خالد به وللحديث شواهد منها الحديث السابق.

Comments:

There were two reason for Fāṭimah's laugh. First, she would die before other members of the family and she would meet the Prophet ﷺ first. Second, she was informed that she would be the leader of women in the Paradise.

3874. Jumai' bin 'Umair At-Taimi said: "I entered along with my uncle upon 'Āishah and she was asked: 'Who among people was the most beloved to the Messenger of Allāh ﷺ?' She said: 'Fāṭimah.' So it was said: 'From the men?' She said: 'Her husband, as I knew him to fast much and stand in prayer much.'" (***Da'īf***)

This *Hadīth* is *Hasan Gharīb*.

He said: And Abū Al-Jahhāf's (a narrator in the chain) name is Dāwud bin Abī 'Awf. And it has been related from Sufyān Ath-Thawrī that he said: "Abū Al-Jahhāf reported to us – and he was acceptable"

٣٨٧٤ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ أَبِي الْجَحَّافِ، عَنْ جُمَيْعِ بْنِ عُمَيْرٍ التَّيْمِيِّ قَالَ: دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسُئِلَتْ: أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ؟ قَالَتْ: فَاطِمَةُ، فَقِيلَ: مِنَ الرِّجَالِ، قَالَتْ: زَوْجُهَا، إِنْ كَانَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا. هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. قَالَ: وَأَبُو الْجَحَّافِ اسْمُهُ دَاوُدُ بْنُ أَبِي عَوْفٍ. وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا أَبُو الْجَحَّافِ وَكَانَ مَرْضِيًّا.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/١٥٧ من حديث عبدالسلام به وقال: "هذا حديث صحيح الإسناد" وسنده ضعيف جميع ضعفه الجمهور وللحديث شواهد منها، ح: ٣٨٦٨.

Chapter 61. The Virtue Of Khadījah, May Allāh Be Pleased With Her

(المعجم ٦١) - بَابُ فَضْلِ خَدِيجَةَ رَضِيَ اللّٰهُ عَنْهَا (التحفة ١٣٦)

3875. 'Āishah said: "I was not jealous of any wife of the Prophet ﷺ as I was jealous of Khadījah,

٣٨٧٥ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ

and it was not because I did not saw her. It was only because the Messenger of Allāh ﷺ mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah's friends to gift them some of it."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا بِي أَنْ أَكُونَ أَدْرَكْتُهَا، وَمَا ذَاكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللهِ ﷺ لَهَا وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَتَتَبَّعُ بِهَا صَدَائِقَ خَدِيجَةَ فَيُهْدِيهَا لَهُنَّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله عنها، ح:٣٨١٨ ومسلم، ح:٢٤٣٥ من حديث حفص بن غياث به.

Comments:

Caring and showing regard for Khadījah's friends after her death shows the Prophet's love for her. 'Āishah did not want to share the love of the Prophet ﷺ with other wives, she wished to be his only beloved.

3876. 'Āishah said: "I did not envy any woman as I envied Khadījah – and the Messenger of Allāh ﷺ did not marry me except after she had died – that was because the Messenger of Allāh ﷺ gave her glad tidings of a house in Paradise made of *Qaṣab*, without clamoring nor discomforts in it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. ['Of *Qaṣab*,' he said: Pearl is what is meant by *Qaṣab*.]

٣٨٧٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا حَسَدْتُ امْرَأَةً مَا حَسَدْتُ خَدِيجَةَ، وَمَا تَزَوَّجَنِي رَسُولُ اللهِ ﷺ إِلَّا بَعْدَ مَا مَاتَتْ، وَذٰلِكَ أَنَّ رَسُولَ اللهِ ﷺ بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [مِنْ قَصَبٍ قَالَ: إِنَّمَا يَعْنِي بِهِ قَصَبَ اللُّؤْلُؤِ].

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:٨٣٦٢ عن الحسين بن حريث به.

3877. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "The best of its women is Khadījah bint Khuwailid, and the

٣٨٧٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: سَمِعْتُ

[1] This preceded under no. 2017.

best of its women is Mariam bint 'Imrān." (*Ṣaḥīḥ*)

[He said:] And there are narrations on this topic from Anas and Ibn 'Abbās [and 'Āishah].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَخَيرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ».

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ [وعائِشَةَ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله تعالى عنها، ح: ٣٨١٥ مسلم، ح: ٢٤٣٠ من حديث عبدة بن سليمان به * وفي الباب عن أنس [يأتي: ٣٨٧٨] وابن عباس [النسائي في الكبرى: ٨٣٥٥ وأحمد: ١/ ٢٩٣، ٣١٦، ٣٢٢] وعائشة [تقدم: ٢٠١٧، ٣٨٧٥].

Comments:

This narration shows that Khadījah and Mariam ﷺ were the best women of their times.

3878. Anas [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Sufficient for you among the women of mankind are Mariam bint 'Imrān, Khadījah bint Khuwailid, Fāṭimah bint Muḥammad and Āsiyah the wife of Fir'awn." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٣٨٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُويَه: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ قَالَ: «حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: [**صحيح**] وأخرجه أحمد: ٣/ ١٣٥ عن عبدالرزاق به وهو في مصنفه، ح: ٢٠٩١٩ وصححه ابن حبان (الإحسان): ٦٩٦٤ والذهبي على شرط البخاري ومسلم: ٣/ ١٥٨ والحديث السابق شاهد له.

Comments:

The women mentioned in this narration were the best and superior women of their respective times. Khadījah ﷺ is superior to all of them in the sense that she supported the Prophet ﷺ morally and financially. 'Aishah is superior in the field of knowledge and its dissemination. Being the daughter of the Prophet ﷺ, Fāṭimah is superior.

Chapter 62. About The Virtue Of 'Āishah, ﷺ

(المعجم ٦٢) - بَابٌ: مِنْ فَضْلِ عَائِشَةَ رَضِيَ اللّهُ عَنْهَا (التحفة ١٣٥)

3879. 'Āishah said: "The people used to give their gifts (to the

٣٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ دُرُسْتَ

Prophet ﷺ) on 'Āishah's day." She said: "So my companions gathered with Umm Salamah and they said: 'O Umm Salamah! The people give their gifts on 'Āishah's day, and we desire good as 'Āishah desires, so tell the Messenger of Allāh ﷺ to order the people to give (their gifts to) him no matter where he is.' So Umm Salamah said that, and he turned away from her. Then he turned back to her and she repeated the words saying: 'O Messenger of Allāh! My companions have mentioned that the people give their gifts on 'Āishah's day, so order the people to give them no matter where you are.' So upon the third time she said that, he said: 'O Umm Salamah! Do not bother me about 'Āishah! For Revelation has not been sent down upon me while I was under the blankets of a woman among you other than her.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*. Some of them reported this *Hadīth* from Hammād bin Zaid, from Hishām bin 'Urwah from his father, from the Prophet ﷺ in *Mursal* form. And, this *Hadīth* has been reported from Hishām bin 'Urwah from 'Awf bin Al-Hārith, from Rumaithah, from Umm Salamah with something about this. And, this *Hadīth* has been reported from Hishām bin 'Urwah with different routes. And Sulaimān bin Bilāl from Hishām bin 'Urwah, [from his father] from 'Āishah, and it is similar to the narration of Hammād bin Zaid.

[بَصْرِيٌّ]: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، قَالَتْ: فَاجْتَمَعَ صَواحِبَاتِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ: يَا أُمَّ سَلَمَةَ! إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا تُرِيدُ عَائِشَةُ، فَقُولِي لِرَسُولِ اللهِ ﷺ يَأْمُرِ النَّاسَ يُهْدُونَ إِلَيْهِ أَيْنَمَا كَانَ، فَذَكَرَتْ ذَلِكَ أُمُّ سَلَمَةَ، فَأَعْرَضَ عَنْهَا، ثُمَّ عَادَ إِلَيْهَا فَأَعَادَتِ الْكَلَامَ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ صَوَاحِبَاتِي قَدْ ذَكَرْنَ أَنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ فَأْمُرِ النَّاسَ يُهْدُونَ أَيْنَمَا كُنْتَ، فَلَمَّا كَانَتِ الثَّالِثَةُ قَالَتْ ذَلِكَ، قَالَ: «يَا أُمَّ سَلَمَةَ! لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّهُ مَا أُنْزِلَ عَلَيَّ الْوَحْيُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وقَدْ رُوِيَ عَنْ هِشَامِ ابْنِ عُرْوَةَ هٰذَا الحَدِيثُ عَنْ عَوْفِ بْنِ الْحَارِثِ، عَنْ رُمَيْثَةَ، عَنْ أُمِّ سَلَمَةَ شَيْئًا مِنْ هٰذَا، وهٰذَا حَدِيثٌ قَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُرْوَةَ فِيهِ رِوَايَاتٌ مُخْتَلِفَةٌ، وقَدْ رَوَى سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ [عَنْ أَبِيهِ]، عَنْ عَائِشَةَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب فضل عائشة رضي الله عنها، ح:٣٧٧٥ ومسلم، ح:٢٤٤١ من حديث حماد بن زيد به مختصرًا ومطولاً حديث هشام ابن عروة عن عوف عن رميثة: رواه أحمد:٦/٢٩٣ والنسائي:٧/٦٨، ٦٩، ح:٣٤٠٢ وحديث سليمان بن بلال: رواه البخاري، ح:٢٥٨١ وغيره.

Comments:

Regarding gifts, the Prophet ﷺ avoided talking about this issue, so that the people may not presume that the family of the Prophet wishes to receive the gifts. This narration also indicates that in the opinion of the people, the Prophet ﷺ loved 'Āishah more, therefore, they preferred to give gifts on the day of 'Āishah to please the Prophet ﷺ.

3880. 'Āishah narrated that Jibrīl came to the Prophet ﷺ with her image upon a piece of green silk cloth, and he said: "This is your wife in the world, and in the Hereafter." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except as a narration of 'Abdullāh bin 'Amr bin 'Alqamah. 'Abdur-Rahmān bin Mahdī reported this *Hadīth* from 'Abdullāh bin 'Amr bin 'Alqamah with this chain in *Mursal* form, and he did not mention "from 'Āishah" in it. Abū Usāmah reported something about this from Hishām bin 'Urwah, from his father, from 'Āishah from the Prophet ﷺ.

٣٨٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُالرَّزَّاقِ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ الْمَكِّيِّ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّ جِبْرِيلَ جَاءَ بِصُورَتِهَا فِي خِرْقَةِ حَرِيرٍ خَضْرَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ هَذِهِ زَوْجَتُكَ فِي الدُّنْيَا وَالآخِرَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، وَقَدْ رَوَى عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ هٰذَا الحَدِيثَ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ بِهٰذَا الإِسْنَادِ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ عَنْ عائِشَةَ. وَقَدْ رَوَى أَبُو أُسَامَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هٰذَا.

تخريج: [إسناده صحيح] وأخرجه ابن حبان (الإحسان):٧٠٥٢ من حديث ابن أبي مليكة به
* ابن أبي حسين هو عمر بن سعيد بن أبي حسين وابن أبي مليكة هو عبدالله بن عبيدالله بن أبي مليكة وحديث أبي أسامة: رواه البخاري، ح:٥٠٧٨ ومسلم، ح:٢٤٣٨ وغيرهما.

Comments:

This narration proves the companionship of 'Āishah with the Prophet ﷺ in Paradise and this heartening news was given to her in this world.

3881. 'Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ said: "O 'Āishah! Here is Jibrīl and he is giving *Salām* to you." She said: "I said: 'And upon him be peace and the mercy of Allāh, and His blessings. You see that which we do not.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٨١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُاللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! هٰذَا جِبْرِيلُ وَهُوَ يَقْرَأُ عَلَيْكِ السَّلَامُ»، قَالَتْ: قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ تَرَى مَا لَا نَرَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب تسليم الرجال على النساء، والنساء على الرجال، ح:٦٢٤٩ من حديث ابن المبارك، ومسلم، ح:٢٤٤٧ من حديث الزهري به.

Comments:

This is also a proof of 'Āishah's virtue and eminence.

3882. 'Āishah said: "The Messenger of Allāh ﷺ said to me: 'Indeed Jibrīl gives his *Salām* to you.' So I said: 'And upon him be peace and Allāh's Mercy [and His blessings.]'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٣٨٨٢ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ: حَدَّثَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلَامَ»، فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ [وبَرَكَاتُهُ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] تقدم: ٢٦٩٣.

3883. Abū Mūsā said: "Never was a *Ḥadīth* unclear to us – the Companions of the Messenger of Allāh – and we asked 'Āishah, except that we found some knowledge concerning it with her." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٨٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا خَالِدُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَا أَشْكَلَ عَلَيْنَا - أَصْحَابَ رَسُولِ اللهِ ﷺ - حَدِيثٌ قَطُّ، فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن].

Comments:

This narration clearly shows that the Companions acknowledged the scholarship of 'Āishah and often asked ther about the explanation of some *Aḥādīth* or *Āyāt*. She always helped them and answered their questions.

3884. Mūsā bin Ṭalḥah said: "I have not seen anyone clearer (in speech) than 'Āishah." ***(Da'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

٣٨٨٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا مُعَاوِيَةُ [بْنُ] عَمْرٍو عَنْ زَائِدَةَ، عَنْ عَبْدِالمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: مَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده **ضعيف**] وأخرجه الحاكم: ١١/٤ من حديث معاوية بن عمرو به * عبدالملك بن عمير عنعن.

3885. 'Amr bin Al-'Āṣ narrated that the Messenger of Allāh ﷺ appointed him as leader of the army of *Dhātis-Salāsil.* He said: "So I went to him and said: 'O Messenger of Allāh! Who is the most beloved to you among the people?' He said: "Āishah.' I said: 'From the men?' He said: 'Her father."' ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ وَ بُنْدَارٌ [وَاللَّفْظُ لِابْنِ يَعْقُوبَ] قَالَا: أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٦٢ من حديث عبدالعزيز، ومسلم، ح: ٢٣٨٤ من حديث خالد الحذاء به.

3886. 'Amr bin Al-'Āṣ narrated that he said to the Messenger of Allāh ﷺ: "Who is the most beloved of the people to you?" He said: "Āishah", He said: "From the men." He said: "Her father." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Ismā'īl from Qais.

٣٨٨٦ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَمْرِو ابْنِ الْعَاصِ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: مَنْ أَحَبُّ النَّاسِ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قَالَ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ إِسْمَاعِيلَ عَنْ قَيْسٍ.

تخريج: [**صحيح**] وأخرجه النسائي في الكبرى، ح:٨١٠٦ من حديث إسماعيل بن أبي خالد به وصححه ابن حبان (الإحسان): ٧٠٦٢ وللحديث شواهد كثيرة منها الحديث السابق.

3887. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The virtue of 'Āishah over women is like the virtue of *Tharīd* over all other foods." (*Ṣaḥīḥ*)

[He said:] And there are narrations on this topic from 'Āishah and Abū Mūsā.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* and 'Abdullāh bin 'Abdur-Raḥmān bin Ma'mar (a narrator in the chain) is Abū Ṭuwālah Al-Anṣārī, from Al-Madīnah, and he is trustworthy. [And he reports from Mālik bin Anas].

٣٨٨٧ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ الأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي مُوسَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ، هُوَ أَبُو طُوَالَةَ الأَنْصَارِيُّ مَدَنِيٌّ وَهُوَ ثِقَةٌ. [وَقَدْ رَوَى عَنْ مَالِكِ بْنِ أَنَسٍ].

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: في فضائل عائشة، أم المؤمنين رضي الله عنها، ح:٢٤٤٦ عن علي بن حجر، والبخاري، ح:٣٧٧٠ من حديث عبدالله بن عبدالرحمن به * وفي الباب عن عائشة [النسائي:٧/ ٦٨، ح:٣٤٠٠ وأحمد:٦/ ١٥٩] وأبي موسى [تقدم:١٨٣٤].

Comments:

'Tharīd' is a food which is considered best of all because of its qualities. It is delicious, tasty, full of energy and easily digested. Similarly, 'Āishah's qualities

made her the beloved of her husband. 'Āishah ﷺ was beautiful, pious, and righteous in nature, soft in speech, intelligent and learned. She learnt from the Prophet ﷺ and disseminated knowledge. The Companions had great regard for her opinion as it has been mentioned in the report of Abū Mūsā Al-'Ash'arī.

3888. 'Amr bin Ghālib narrated that a man spoke negatively of 'Āishah before 'Ammār bin Yāsir so he said: "Be gone as one despicable and rejected! Do you insult the beloved of the Messenger of Allāh ﷺ?" (*Sahīh*)

٣٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ غَالِبٍ أَنَّ رَجُلًا نَالَ مِنْ عَائِشَةَ عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَقَالَ: اغْرُبْ مَقْبُوحًا مَنْبُوحًا، أَتُؤْذِي حَبِيبَةَ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ١٤/ ٣٠٩ من حديث شريك القاضي عن أبي إسحاق به مطولاً وأبو إسحاق عنعن.

Comments:

On the occasion of the 'Battle of Camel' 'Ammār bin Yāsir was in the opposing camp to that of 'Āishah. Thus the man taunted her thinking that it will please 'Ammār, but he rebuked him.

3889. 'Ammār bin Yāsir said: "She is his wife in the world and in the Hereafter." – meaning: 'Āishah [may Allāh be pleased with her]. (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[He said: And there is something on this topic from 'Alī.]

٣٨٨٩ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حُصَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ زِيَادٍ الأَسَدِيِّ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ: هِيَ زَوْجَتُهُ فِي الدُّنْيَا وَالآخِرَةِ - يَعْنِي عَائِشَةَ - [رَضِيَ اللهُ عَنْهَا]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ: وفِي الْبَابِ عَنْ عَلِيٍّ].

تخريج: [صحيح] وأخرجه البخاري، الفتن، باب بعد باب الفتنة التي تموج كموج البحر، ح: ٧١٠٠ من حديث أبي بكر بن عياش به ولم ينفرد به * وفي الباب عن علي (لم أجده).

3890. Anas [may Allāh be pleased with him] said: "It was said: 'O Messenger of Allāh! Who is the

٣٨٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ حُمَيْدٍ، عَنْ

most beloved of the people to you?' He said: 'Aishah.' It was said: 'From the men?' He said: 'Her father.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route as a narration of Anas.

أَنسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قِيلَ: يَا رَسُولَ اللهِ! مَنْ أَحَبُّ النَّاسِ إِلَيْكَ؟ قَالَ: «عَائِشَةُ». قِيلَ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ.

تخريج: [صحيح] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح:١٠١ من حديث المعتمر به وصححه ابن حبان (الإحسان):٧٠٦٣ وله شواهد كثيرة منها الحديث السابق:٣٨٨٥.

Comments:

'Āishah ﵂ was beloved of the Prophet due to her various good qualities. She was intelligent, knowledgeable and she was in the lead in the dissemination of the knowledge of religion. Her father was a trusted friend of the Prophet ﷺ and he too spent his life and property in the service of Islam.

Chapter 63. The Virtue Of The Wives Of The Prophet ﷺ

(المعجم ٦٣) - بَابُ فَضْلِ أَزْوَاجِ النَّبِيِّ ﷺ (التحفة ١٣٧)

3891. 'Ikrimah said: "After *Ṣalāt Aṣ-Ṣubḥ*, it was said to Ibn 'Abbās that so-and-so – one of the wives of the Prophet ﷺ – has died, so he prostrated. So it was said to him: 'Do you prostrate at this hour?' So he said: 'Has not the Messenger of Allāh ﷺ [already] said: 'If you see a sign then prostrate?' Then which sign is greater than the passing of (one of) the wives of the Prophet ﷺ?'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from this route.

٣٨٩١ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ: حَدَّثَنَا مُسْلِمُ بْنُ جَعْفَرٍ - وَكَانَ ثِقَةً - عَنِ الْحَكَمِ ابْنِ أَبَانَ، عَنْ عِكْرِمَةَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ بَعْدَ صَلَاةِ الصُّبْحِ مَاتَتْ فُلَانَةُ - لِبَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ - فَسَجَدَ، فَقِيلَ لَهُ أَتَسْجُدُ هٰذِهِ السَّاعَةَ؟ فَقَالَ: أَلَيْسَ [قَدْ] قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا»؟ فَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ ﷺ؟.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، صلاة الاستسقاء، باب السجود عند الآيات، ح:١١٩٧ من حديث يحيى بن كثير به.

Comments:

The Prophet ﷺ said that he was a cause of peace for his Companions and his

Companions would be a cause of peace for the people of their age. The honorable wives of the Prophet ﷺ have dual relationship with him, as wives and as close companions; therefore, their death was a great loss and greater danger to the peace of the society. His honorable wives were a great source of direct information for solutions to problems.

3892. Ṣafiyyah bint Ḥuyaī said: "The Messenger of Allāh ﷺ entered upon me and some words had reached me from Ḥafṣah and 'Āishah. So I mentioned it to him. So he said: 'Why did you not say: "And how are you two better than me, while my husband is Muḥammad and my father is Hārūn, and my uncle is Mūsā?"

That which had reached her, was that they had said: "We are more honored to the Messenger of Allāh ﷺ than her," and that they said: "We are the wives of the Prophet ﷺ and his cousins." ***(Ḍa'īf)***

[He said:] And there is a narration on this topic from Anas.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except as a narration of Hishām Al-Kūfī, and its chain is not that [strong].

٣٨٩٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الصَّمَدِ [ابْنُ عَبْدِ الوَارِثِ]: حَدَّثَنَا هَاشِمُ بْنُ سَعِيدٍ الكُوفِيُّ: حَدَّثَنَا كِنَانَةُ [قَالَ]: حَدَّثَتْنَا صَفِيَّةُ بِنْتُ حُيَيٍّ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ بَلَغَنِي عَنْ حَفْصَةَ وَعَائِشَةَ كَلَامٌ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «أَلَا قُلْتِ وَكَيْفَ تَكُونَانِ خَيْرًا مِنِّي؟ وَزَوْجِي مُحَمَّدٌ وَأَبِي هَارُونُ، وَعَمِّي مُوسَى»، وَكَانَ الَّذِي بَلَغَهَا أَنَّهُمْ قَالُوا: نَحْنُ أَكْرَمُ عَلَى رَسُولِ اللهِ ﷺ مِنْهَا، وَقَالُوا: نَحْنُ أَزْوَاجُ النَّبِيِّ ﷺ وَبَنَاتُ عَمِّهِ.

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَاشِمٍ الكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِذَاكَ [القَوِيِّ].

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٤/ ٢٩ من حديث هاشم بن سعيد به وهو ضعيف والحديث الآتي (٣٨٩٤) يغني عنه * وفي الباب عن أنس [يأتي: ٣٨٩٤].

Comments:

Ṣafiyyah is from the children of Ḥārūn bin 'Imrān. Mūsā bin 'Imrān is a real brother of Hārūn. Ḥafṣah and 'Āishah are from the tribe of Quraish. All this explanation means that Ṣafiyyah is also from a notable noble and family.

3893. Umm Salamah narrated that the Messenger of Allāh ﷺ called for Fāṭimah in the Year of Conquest to he speak to her, and she cried. Then he spoke to her

٣٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنُ عَثْمَةَ: حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ عَنْ هَاشِمِ بْنِ هَاشِمٍ، أَنَّ

and she laughed. She said: "When the Messenger of Allāh ﷺ died I asked her about her crying and her laughing. She said: 'The Messenger of Allāh ﷺ informed me that he would (soon) die, so I cried. Then, he informed me that I was the master over all of the women among the inhabitants of Paradise, except for Mariam bint 'Imrān, so I laughed.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

عَبْدَاللهِ بْنَ وَهْبِ [بْنِ زَمْعَةَ] أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ دَعَا فَاطِمَةَ عَامَ الْفَتْحِ، فَنَاجَاهَا فَبَكَتْ، ثُمَّ حَدَّثَهَا فَضَحِكَتْ، قَالَتْ: فَلَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ سَأَلْتُهَا، عَنْ بُكَائِهَا وَضَحِكِهَا، قَالَتْ: أَخْبَرَنِي رَسُولُ اللهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتُ، ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكْتُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] تقدم: ٣٨٧٣.

Comments:

Here in this narration, if 'the year of conquest' means the 'Conquest of Makkah' then we have to accept that this event took place twice. Once Umm Salamah witnessed, and once 'Āishah witnessed this event, when the Prophet ﷺ was on his death bed. Both of them had the right to ask Fāṭimah the cause of weeping and laughing.

3894. Anas said: "It reached Ṣafiyyah that Ḥafṣah said: 'The daughter of a Jew' so she wept. Then the Prophet ﷺ entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Ḥafṣah said to me that I am the daughter of a Jew.' So the Prophet ﷺ said: 'And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet, so what is she boasting to you about?' Then he said: 'Fear Allāh, O Ḥafṣah.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route.

٣٨٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ ابْنُ حُمَيْدٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ: بِنْتُ يَهُودِيٍّ، فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ ﷺ وَهِيَ تَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قَالَتْ: قَالَتْ لِي حَفْصَةُ: إِنِّي ابْنَةُ يَهُودِيٍّ، فَقَالَ النَّبِيُّ ﷺ: «وَإِنَّكِ لَابْنَةُ نَبِيٍّ، وَإِنَّ عَمَّكِ لَنَبِيٌّ، وَإِنَّكِ لَتَحْتَ نَبِيٍّ، فَفِيمَ تَفْخَرُ عَلَيْكِ؟» ثُمَّ قَالَ: «اتَّقِي اللهَ يَا حَفْصَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/ ١٣٥ عن عبدالرزاق به وهو في المصنف

له: ١١/ ٤٣٠، ٤٣١، ح: ٢٠٩٢١ ورواه النسائي في الكبرى، ح: ٨٩١٩ من حديث عبدالرزاق به وصححه ابن حبان، ح: ٢٢٤٨.

Comments:

The reason of frightening Ḥafṣah from Allāh ﷻ was only to make her realize that such remarks are not legitimate, and taunting someone of his/her family origin is a practice of the period *Jahiliyyah.*

3895. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*] *Ṣaḥīḥ* [as a narration of Ath-Thawrī, very few reported it from Ath-Thawrī.] And it has been reported from Hishām bin 'Urwah from his father, from the Prophet ﷺ, in *Mursal* form.

٣٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُكُمْ خَيْرُكُمْ لأَهْلِهِ، وَأَنَا خَيْرُكُمْ لأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] صَحِيحٌ [مِنْ حَدِيثِ الثَّوْرِيِّ مَا أَقَلَّ مَنْ رَوَاهُ عَنِ الثَّوْرِيِّ]. وَرُوِيَ هٰذَا عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

تخريج: [**صحيح**] وأخرجه الدارمي، ح: ٢٢٦٥ عن محمد بن يوسف به وصححه ابن حبان، ح: ١٣١٢ ورواه وكيع عن هشام به (أبو داود، ح: ٤٨٩٩ مختصرًا) وللحديث شواهد وقوله: "فدعوه" أي لا تذكروه إلا بخير، قاله ابن حبان.

Comments:

This narration tells us that the family members should be treated kindly and if one of them dies, his faults and weaknesses or his misdeeds should not be disclosed.

3896. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "No one should convey to me anything regarding any of my Companions, for I love that I should go out to them while my breast is at peace." 'Abdullāh said: "The Messenger of Allāh ﷺ was brought some wealth, so the Prophet ﷺ distributed it. Then I came across two men that were sitting saying: 'By Allāh!

٣٨٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ، عَنِ الْوَلِيدِ، عَنْ زَيْدِ بْنِ زَائِدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ»، قَالَ عَبْدُ اللهِ: فَأُتِيَ رَسُولُ اللهِ ﷺ بِمَالٍ فَقَسَمَهُ النَّبِيُّ ﷺ فَانْتَهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا

Muḥammad ﷺ did not intend the Face of Allāh in his distribution, nor the abode of the Hereafter.' So I spread this when I heard them, and I went to the Messenger of Allāh ﷺ and I informed him. So his face became red and he said: 'Do not bother me with this, for indeed Mūsā was afflicted by more than this and he was patient.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route, and a man has been added to this chain.[1]

يَقُولَانِ: وَاللهِ! مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللهِ، وَلَا الدَّارَ الآخِرَةَ، فَتَثَبَّتُّ حِينَ سَمِعْتُهُمَا فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ فَاحْمَرَّ وَجْهُهُ، وَقَالَ: «دَعْنِي عَنْكَ، فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وقَدْ زِيدَ فِي هٰذَا الإِسْنَادِ رَجُلٌ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الأدب، باب: في رفع الحديث من المجلس، ح:٤٨٦٠ عن محمد بن يحيى به * إسرائيل سمعه من السدي عنه (شرح السنة:١٣/١٤٨، ح:٣٥٧١ والحديث الآتي) والوليد بن أبي هشام مستور (تقريب) وزيد بن زائدة لم يوثقه غير ابن حبان.

Comments:

This narration proves that when the Prophet ﷺ was in his house, he always had a clean and cool heart and peace of mind. He never had any grudge or ill will against anyone. He was happy with his wives in the house; therefore, he disliked to hear anything against anyone.

3897. 'Abdullāh bin Mas'ūd narrated that the Prophet ﷺ said: "No one should convey to me anything regarding anyone." (*Ḍa'īf*)

And part of this *Ḥadīth* has been reported from 'Abdullāh bin Mas'ūd, from the Prophet ﷺ, from routes other than this.

٣٨٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنِ مُوسَى والْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ زَيْدِ بْنِ زَائِدَةَ، عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبَلِّغُنِي أَحَدٌ عَنْ أَحَدٍ شَيْئًا».

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هٰذَا مِنْ غَيْرِ هٰذَا الْوَجْهِ.

تخريج: **[إسناده ضعيف]** وانظر الحديث السابق.

Comments:

In the chain of this narration, between the names of Isrā'il and Al-Walīd the

[1] That is in the next narration, there is an additional narrator in the chain.

name of As-Suddī has been added. This addition was indicated after the previous narration.

Chapter 64. The Virtue Of Ubayy Bin Ka'b, ﷺ

(المعجم ٦٤) - بَابُ فَضْلِ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٣٨)

3898. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said to him: "Indeed Allāh has ordered me to recite the Qur'ān to you." So he recited to him: "Those who disbelieved were not going to...[1] and he recited in it: "Indeed the religion with Allāh is that which is *Ḥanīfiyyah*, Muslim, not Judaism, nor Christianity, nor Zoroastrian, whoever does good then it shall not be rejected from him." And he recited to him: "If the son of Ādam had a valley of wealth he would seek a second, and if he had a second he would seek a third, and nothing fills the belly of the son of Ādam except dirt. And Allāh pardons those who repent."[2] **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* and it has been reported from routes other than this. 'Abdullāh bin 'Abdur-Raḥmān bin Abzā reported from his father from Ubayy bin Ka'b, that the Prophet ﷺ said to Ubayy bin Ka'b [may Allāh be pleased with him]: "Indeed, Allāh has ordered me to recite to you the Qur'ān." And Qatādah reported from Anas, that the Prophet ﷺ said to Ubayy [bin Ka'b]: "Indeed Allāh Most High ordered that I recite the Qur'ān to you."

٣٨٩٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: أَخْبَرَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ، قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشٍ يُحَدِّثُ عَنْ أُبَيِّ ابْنِ كَعْبٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» فَقَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟﴾ [البينة: ١] وَقَرَأَ فِيهَا: «إِنَّ الدِّينَ عِنْدَ اللهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ، وَلَا النَّصْرَانِيَّةُ، وَلَا الْمَجُوسِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ». وَقَرَأَ عَلَيْهِ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا تُرَابٌ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ. وَرَوَى عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِأُبَيِّ بْنِ كَعْبٍ [رَضِيَ اللهُ عَنْهُ]: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» وَقَدْ رَوَى قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِأُبَيٍّ [ابْنِ كَعْبٍ]: «إِنَّ اللهَ تَعَالَى أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

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[1] *Al-Bayyinah*: 98:1.
[2] Similar preceded under nos. 3792,3793.

تخريج: [حسن] تقدم: ٣٧٩٣ وهو في مسند أبي داود الطيالسي، ح: ٥٣٩ وصححه الحاكم: ٢/ ٢٢٤ ووافقه الذهبي * حديث عبدالله بن عبدالرحمن، تقدم: تحت، ح: ٣٧٩٣ وحديث قتادة، تقدم: ٣٧٩٣.

Chapter 65. About The Virtue Of The *Anṣār* And The Quraish

(المعجم ٦٥) - فِي فَضْلِ الأَنْصَارِ وَقُرَيْشٍ (التحفة ١٣٩)

3899. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: "If it were not for the *Hijrah*, I would be a man from the *Anṣār*." (***Ṣaḥīḥ***)

[He said:] And with this same chain, from the Prophet ﷺ, that he said: "If the people were to pass through a valley or a path, then I would be with the *Anṣār*." He said: This *Ḥadīth* is *Ḥasan*.

٣٨٩٩ - حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا أَبُو عَامِرٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ ابْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَءًا مِنَ الأَنْصَارِ».

[قَالَ:] وبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعبًا لَكُنْتُ مَعَ الأَنْصَارِ» قَالَ: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ١٣٧ عن أبي عامر به وسنده حسن، وللحديث شواهد كثيرة جدًا * حديث: "لو سلك الناس واديًا ... إلخ" وسنده حسن وللحديث شواهد كثيرة جدًا.

Comments:

The statement of the Prophet ﷺ is to acknowledge the efforts and struggles of *Anṣār* regarding the promotion and promulgations of the religion of Islam. He appreciated them, so much so, that he declared that if it was possible to ignore the difference of emigration, he would have preferred to imagine himself as member of the *Anṣār* community.

3900. Shu'bah narrated from 'Adī bin Thābit, from Al-Barā' bin 'Āzib, that he heard the Prophet ﷺ, or – he said: "The Prophet ﷺ said, about the *Anṣār*: 'No one loves them except a believer, and no one hates them except a hypocrite. Whoever loves them, then Allāh loves him, and whoever hates them then Allāh hates him.'" So we said to him: "Did you hear this from Al-Barā'?" He said: "He narrated it to me." (***Ṣaḥīḥ***)

٣٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ أَوْ قَالَ: قَالَ النَّبِيُّ ﷺ فِي الأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ اللهُ»، فَقُلْنَا لَهُ: أَأَنْتَ سَمِعْتَهُ مِنَ الْبَرَاءِ؟ فَقَالَ: إِيَّايَ حَدَّثَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب حب الأنصار من الإيمان، ح:٣٧٨٣ ومسلم، ح:٧٥ من حديث شعبة به وانظر الحديث السابق.

Comments:

To love and have regard for *Anṣār* due to their efforts and struggles for the promotion and promulgation of the religion of Islam, is a sign of having pure and strong faith. Keeping a grudge against them is a sign of disbelief. Allāh ﷻ loves the honest and faithful and He hates the hypocrites and disbelievers.

3901. Anas narrated that the Messenger of Allāh ﷺ gathered a group of people from the *Anṣār* and said: "Come, is there anyone among you who is from other than you?" They said: "No, except the son of a sister of ours." So he said: "The son of the sister of a people is from them." Then he said: "Indeed the Quraish is not far from their time of ignorance and affliction, and I wished that I subdue them and coax them. Are you not happy that the people return with this world and you return to your homes with the Messenger of Allāh ﷺ?" They said: "Of course we are." So the Messenger of Allāh ﷺ said: "If the people were to pass through a valley or a path, and the *Anṣār* passed through a valley or a path then I would pass through the valley or path of the *Anṣār*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٣٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ نَاسًا مِنَ الأَنْصَارِ، فَقَالَ: «هَلُمَّ هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ»، فَقَالُوا: لَا، إِلَّا ابْنَ أُخْتٍ لَنَا فَقَالَ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ»، ثُمَّ قَالَ: «إِنَّ قُرَيْشًا حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلَى بُيُوتِكُمْ»، قَالُوا: بَلَى، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا وَسَلَكَتِ الأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَ شِعْبَهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الطائف في شوال سنة ثمان، ح:٤٣٣٤ ومسلم، ح:١٠٥٩ عن محمد بن بشار به.

Comments:

'I subdue and coax' is translated for *'Ajbar Hum'* meaning fixing the broken bones. The Quraish had suffered a lot in the battles, so the Prophet ﷺ

wanted to compensate them. After the battle of Ḥunain the Muslim army got a handsome quantity of spoils from the tribe of Hawāzin. The Prophet ﷺ distributed a major portion of the spoils among those who had embraced Islam recently, so that they could become earnest supporters of Islam and forget their wounds. For this reason some of the young *Anṣār* were grieved because they were unable to understand the hidden point.

3902. Zaid bin Arqam wrote to Anas bin Mālik, comforting him over those of his family and children of his paternal uncle who suffered on the day of Al-Ḥarrah. So he wrote to him: "I give you glad tidings of good news from Allāh. I heard the Messenger of Allāh ﷺ say: 'O Allāh forgive the *Anṣār* and the children of the *Anṣār*, and the children of their children.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [(Another chain)] And Qatādah has reported from An-Naḍr bin Anas, from Zaid bin Arqam.

٣٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ: حَدَّثَنَا النَّضْرُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّهُ كَتَبَ إِلَى أَنَسِ بْنِ مَالِكٍ يُعَزِّيهِ فِيمَنْ أُصِيبَ مِنْ أَهْلِهِ وَبَنِي عَمِّهِ يَوْمَ الْحَرَّةِ، فَكَتَبَ إِلَيْهِ: أَنَا أُبَشِّرُكَ بِبُشْرَى مِنَ اللهِ إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ وَلِذَرَارِيِّ الأَنْصَارِ وَلِذَرَارِيِّ ذَرَارِيِّهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ: حَدَّثَنَا النَّضْرُ ابْنُ أَنَسٍ] وَقَدْ رَوَاهُ قَتَادَةُ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ.

تخريج: [صحيح] وأخرجه مسلم، فضائل الصحابة، باب: من فضائل الأنصار رضي الله عنهم، ح:٢٥٠٦ من حديث شعبة عن قتادة عن النضر بن أنس به.

Comments:

The residents of Al-Madīnah had refused to accept the Caliphate of Yazīd bin Mu'āwiyah. They gathered under the leadership of 'Abdullāh bin Matī' against Yazīd. He sent an army against the people of Al-Madīnah and a great bloodshed took place in the conflict. Many *Anṣār* were martyred in this massacre. Anas bin Mālik, at that time, was in Al-Baṣrah. When he heard the news of their massacre, he felt grieved for them. Zaid bin Arqam who was in Al-Kūfah, wrote his condolences to Anas bin Mālik and reminded him that the Messenger of Allāh ﷺ had supplicated for the *Anṣār* and their children. (*Tuḥfat Al-Aḥwadhī*).

3903. Abū Ṭalḥah said: "The Messenger of Allāh ﷺ said to me: 'Convey my *Salām* to your people, because I know them to be modest

٣٩٠٣ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الصَّمَدِ، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ ثَابِتٍ الْبُنَانِيُّ

عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَقْرِئْ قَوْمَكَ السَّلَامَ فَإِنَّهُمْ مَا عَلِمْتُ أَعِفَّةٌ صُبُرٌ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

and patient.'" (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*].

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٤/ ٧٩ من حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٠٤٩ ورواه الطبراني: ٥/ ٩٨، ح: ٤٧١٠ من حديث عبدالصمد به وصححه الحاكم ووافقه الذهبي وله لون آخر عند أحمد: ٣/ ١٥٠ محمد بن ثابت ضعيف وتابعه الحسن ابن أبي جعفر وهو ضعيف أيضًا.

٣٩٠٤ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا إِنَّ عَيْبَتِي الَّتِي آوِي إِلَيْهَا أَهْلُ بَيْتِي وَإِنَّ كَرِشِي الأَنْصَارُ فَاعْفُوا، عَنْ مُسِيئِهِمْ وَاقْبَلُوا مِنْ مُحْسِنِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ.

3904. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Indeed my elite, those whom I lean towards, are the people of my house and my close ones are the *Anṣār*, so forgive those who do wrong from them and accept from those who do good from them." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

[He said:] There is something on this topic from Anas.

تخريج: **[إسناده ضعيف]** وأخرجه ابن أبي شيبة: ١٢/ ١٥٨، ١٥٩، ح: ١٢٤٠٧ من حديث زكريا به وتابعه فضيل بن مرزوق عند أحمد: ٣/ ٨٩ عطية العوفي ضعيف مشهور * وفي الباب عن أنس [يأتي: ٣٩٠٧].

Comments:

This narration suggests that giving honor and respect to his family, and to the *Anṣār* because they stood guard for him and they were the keepers of his secrets.

٣٩٠٥ - **حَدَّثَنَا** أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ، عَنْ يُوسُفَ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

3905. Sa'd narrated that the Messenger of Allāh ﷺ said: "Whoever wishes to humiliate the Quraish then Allāh will humiliate him." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* [from this route].

(Another route) Ibn Shihāb, similar to this, with this chain.

أَخْبَرَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ [قَالَ]: حَدَّثَنِي أَبِي عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

تخريج: [حسن] وأخرجه الحاكم: ٤/ ٧٤ من حديث سليمان الهاشمي به وصححه الذهبي في تلخيص المستدرك وأورده الضياء في المختارة: ٣/ ٢٢٤، ٢٢٥، ح: ١٠٢٩، ١٠٣٠ وللحديث شواهد عند ابن حبان، ح: ٢٢٨٨ وغيره.

3906. Ibn 'Abbās said: "The Prophet ﷺ said to me: 'A man who believes in Allāh and the Last Day does not hate the *Anṣār*.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٠٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَالْمُؤَمَّلُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِي: «لَا يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ١/ ٣٠٩ من حديث سفيان بن عيينة به وله شواهد عند البخاري، ح: ٣٧٨٣، ٣٧٨٤ ومسلم، ح: ٧٤ـ٧٨ وغيرهما.

3907. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The *Anṣār* are my close ones and my elite. Indeed the people shall increase and they shall dwindle, so accept from those who do good among them, and overlook those who do bad among them." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَنْصَارُ كَرِشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب قول النبي ﷺ: "اقبلوا من محسنهم وتجاوزوا عن مسيئهم"، ح: ٣٨٠١ ومسلم، ح: ٢٥١٠ عن محمد بن بشار به.

Comments:

With the passages of time, more and more people will enter the citadel of Islam and the ratio of *Anṣār* will decrease. In acknowledgement of their help of Islam in its early days, they deserve honor and respect and good behavior

from all Muslims. If they make some mistake they should be treated politely.

3908. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "O Allāh! You made the first of the Quraish taste punishment, so let the last of them taste blessings" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb.*

(Another chain with) similar to this.

٣٩٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ عَنِ الأَعْمَشِ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ أَذَقْتَ أَوَّلَ قُرَيْشٍ نَكَالًا فَأَذِقْ آخِرَهُمْ نَوَالًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ الأُمَوِيُّ عَنِ الأَعْمَشِ نَحْوَهُ.

تخريج: [حسن] وأخرجه محمد بن عاصم في جزءه، ح:٣١ عن أبي يحيى الحماني، وأحمد:١/٢٤٢ من حديث يحيى بن سعيد الأموي عن الأعمش به وعنعن وأورده الضياء في المختارة:١٠/١٨٨، ١٨٩، ح:١٨٩-١٩١ وللحديث شواهد عند ابن أبي شيبة:١٢/١٧٢ والقضاعي في مسند الشهاب:٢/ ٣٤١، ح:١٤٨٨ وغيرهما.

Comments:

On the announcement of his Prophethood the Quraish turned against the Prophet ﷺ and made him and his Companions the target of their tyranny and cruelty. In that period Muslims had to face extreme adversities. Indeed it was a period of destitution for Muslims. Many leaders of the Quraish were killed in the battle of Badr, and after the treaty of Hudaibiyah. When the Quraish had accepted Islam, the Prophet ﷺ supplicated for their success and easy life.

3909. Anas narrated that the Prophet ﷺ said: "O Allāh forgive the *Ansār* and the children of the *Ansār*, and the children of the children of the *Ansār*, and the women of the *Ansār*." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٣٩٠٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ جَعْفَرٍ الأَحْمَرِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ، وَلأَبْنَاءِ أَبْنَاءِ الأَنْصَارِ وَلِنِسَاءِ الأَنْصَارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وللحديث شواهد عند البخاري، ح:٤٩٠٦ ومسلم (تقدم:٣٩٠٢) والحسن بن عرفة (في جزئه، ح:٥٦) وغيرهم دون قوله: "ولنساء الأنصار" عطاء اختلط.

Comments:

The Prophet ﷺ supplicated for the *Anṣār* and their women and their future generations. This was to admit their sincere services for the religion of Islam. The Prophet ﷺ appreciated their efforts and struggles for Islam and begged Allāh ﷻ to have mercy upon them, and their future generations, and to forgive them.

Chapter 66. What Has Been Related About Which Houses Of The *Anṣār* Are The Best

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي أَيِّ دُورِ الأَنْصَارِ خَيْرٌ (التحفة ١٤٠)

3910. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Shall I inform you of the best houses of the *Anṣār*, or of the best of the *Anṣār*?" They said: "Of course, O Messenger of Allāh!" He said: "Banū An-Najjār. Then those who come after them are Banū 'Abdul-Ashhal. Then those who come after them are Banū Al-Ḥārith bin Al-Khazraj. Then those who come after them are Banū Sā'idah." Then he motioned with his hands, clenching his fingers, then opening them, like an archer does with his hands. He said: "And in all of the houses of the *Anṣār* there is good." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And this *Ḥadīth* has also been related from Anas, from Abū Usaid As-Sā'idī from the Prophet ﷺ.

٣٩١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ، أَوْ بِخَيْرِ الأَنْصَارِ»؟ قَالُوا: بَلَى، يَا رَسُولَ اللهِ! قَالَ: «بَنُو النَّجَّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو سَاعِدَةَ» ثُمَّ قَالَ بِيَدَيْهِ فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدَيْهِ، قَالَ: «وَفِي دُورِ الأَنْصَارِ كُلِّهَا خَيْرٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هٰذَا الحَدِيثُ أَيْضًا عَنْ أَنَسٍ، عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ عَنِ النَّبِيِّ ﷺ.

تخريج: متفق عليه، وأخرجه البخاري، الطلاق، باب اللعان وقول الله تعالى: ﴿والذين يرمون أزواجهم﴾ إلخ، ح: ٥٣٠٠ ومسلم، ح: ٢٥١١ عن قتيبة به.

Comments:

Superiority and status in Islam depends on acceptance of the religion of Islam and services rendered to its dissemination and promulgation. Those who suffered more and took more pains in its expansion, their status is higher then those who embraced Islam in latter period.

3911. Abū Usaid As-Sā'idī narrated that the Messenger of Allāh ﷺ said: "The best houses of the *Anṣār* are the houses of Banū An-Najjār, then the house of Banū 'Abdul-Ashhal, then Banū Al-Ḥārith bin Al-Khazraj then Banū Sā'idah. And in all of the houses of the *Anṣār* there is good."

So Sa'd said: "I do not see except that the Prophet ﷺ has preferred everyone over us." So it was said: "He preferred you over many." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abū Usaid As-Sā'idī's name is Mālik bin Rabī'ah. [Similar to this has been reported from Abū Hurairah, from the Prophet ﷺ. And Ma'mar reported it from Az-Zuhrī, from Abū Salamah, and 'Ubaidullāh bin 'Abdullāh bin 'Utbah, from Abū Hurairah, from the Prophet ﷺ].

٣٩١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِالأَشْهَلِ، ثُمَّ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ»، فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللهِ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو أُسَيْدٍ السَّاعِدِيُّ اسْمُهُ: مَالِكُ ابْنُ رَبِيعَةَ. [وقَدْ رُوِيَ نَحْوَ هٰذَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. ورَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَعُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب فضل دور الأنصار، ح:٣٧٨٩ ومسلم، ح:٢٥١١ عن محمد بن بشار به * حديث أبي هريرة: رواه مسلم، ح:٢٥١٢ وحديث معمر: رواه أحمد: ٢/٢٦٧.

Comments:

Sa'd bin 'Abdullāh was from the tribe of Banū Sā'idah, and the Prophet ﷺ mentioned them at the fourth position. Three tribes were mentioned before his tribe, so he expressed his sentiments, on which he was informed by his nephew Sahl, that it was also a great honor to get the fourth position because this position is higher than many other tribes.

3912. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The best house of the *Anṣār* is Banū An-Najjār." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* [from this route].

٣٩١٢ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ سَلْمٍ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ دِيَارِ

الأَنْصَارِ بَنُو النَّجَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

[مِنْ هٰذَا الْوَجْهِ].

تخريج: [صحيح] سنده ضعيف وللحديث شواهد عند البخاري، ح:٣٧٨٩-٣٧٩١ ومسلم، ح:٢٥١١ وغيرهما.

3913. Jābir [bin 'Abdullāh] narrated that the Messenger of Allāh ﷺ said: "The best of the *Anṣār* are Banū 'Abdul-As͟hhal." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan Ṣaḥīḥ*] *Gharīb* from this route.

٣٩١٣ - **حَدَّثَنَا** أَبُو السَّائِبِ [سَلْمُ بْنُ جُنَادَةَ]: أَخْبَرَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ [بْنِ عَبْدِ اللهِ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ الأَنْصَارِ بَنُو عَبْدِ الأَشْهَلِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ صَحِيحٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [صحيح] انظر الحديث السابق ومسلم، ح:٢٥١٢.

Comments:

The House of Banū 'Abdul-As͟hhal has been given an honor among the tribes of *Anṣār*. They have been given second position in superiority.

Chapter 67. What Has Been Related About The Virtue Of Al-Madīnah

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي فَضْلِ الْمَدِينَةِ (التحفة ١٤١)

3914. 'Alī bin Abī Ṭālib said: "We departed with the Messenger of Allāh ﷺ until he was at Ḥarrah As-Suqyā which belonged to Sa'd bin Abī Waqqāṣ. So the Messenger of Allāh ﷺ said: 'Bring me water for *Wuḍū'*.' So he performed *Wuḍū'*, then he faced the *Qiblah* and said: 'O Allāh! Indeed Ibrāhīm was Your servant and Your *Khalīl*, and he supplicated for blessings for the people of Makkah. And I am Your servant and Messenger, and I supplicate for the people of Al-Madīnah; that You bless them in their *Mudd* and their *Ṣā'* like You

٣٩١٤ - **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ [الزُّرَقِيِّ]، عَنْ عَاصِمِ بْنِ عَمْرٍو، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ حَتَّى إِذَا كَانَ بِحَرَّةِ السُّقْيَا الَّتِي كَانَتْ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «ائْتُونِي بِوَضُوءٍ» فَتَوَضَّأَ ثُمَّ قَامَ فَاسْتَقْبَلَ الْقِبْلَةَ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ وَدَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ، وَأَنَا عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ

blessed the people of Makkah, for each blessing let there be two blessings." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from 'Āishah, 'Abdullāh bin Zaid and Abū Hurairah.

تُبَارِكَ لَهُمْ فِي مُدِّهِمْ، وَصَاعِهِمْ مِثْلَ مَا بَارَكْتَ لأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللهِ ابْنِ زَيْدٍ وَأَبِي هُرَيْرَةَ.

تخريج: [**إسناده صحيح**] وأخرجه النسائي في الكبرى، ح:٤٢٧٠ عن قتيبة به وصححه ابن خزيمة، ح:٢٠٩ وابن حبان، ح:٢٣٢ وله شواهد كثيرة انظر، ح:٣٤٥٤ * وفي الباب عن عائشة [ولعله يشير إلى حديث البخاري، ح:١٨٨٩ ومسلم، ح:١٣٧٦ وأحمد:٦/٢٣٩] وعبدالله بن زيد (ابن عاصم) [البخاري، ح:٢١٢٩] وأبي هريرة [تقدم:٣٤٥٤].

Comments:

'Mudd and *Sā'* are two measures. Blessings in their *Mudd* and *Sā'* means bless in the things which are measured by them. The Prophet ﷺ asked Allāh ﷻ to let one blessing be equal to two blessings.

3915. 'Alī bin Abī Ṭālib and Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whatever is between my house and my *Minbar* is a garden from the gardens of Paradise." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan* from this route [as a narration of 'Alī, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ].

٣٩١٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو نُبَاتَةَ يُونُسُ بْنُ يَحْيَى بْنِ نُبَاتَةَ: حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَبِي سَعِيدِ بْنِ أَبِي الْمُعَلَّى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ هٰذَا الْوَجْهِ. [مِنْ حَدِيثِ عَلِيٍّ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخريج: [**صحيح**] وأخرجه البزار (البحر الزخار):٢/١٤٨، ١٤٩، ح:٥١١ من حديث يونس بن يحيى به وسنده حسن وله شواهد كثيرة منها الحديث الآتي.

Comments:

Here, the house means the house of 'Āishah. Mentioning it as a garden of the gardens of Paradise means that it is a great blessing to worship at that place. Sitting at that place and remembering Allāh ﷻ with sincerity may be a source of getting Paradise. Maybe Allāh ﷻ will convert that place into a garden on the Day of Judgment. The first meaning is accepted by most of the scholars.

3916. Abū Hurairah narrated that the Prophet ﷺ said: "What is between my house and my *Minbar* is a garden from the gardens of Paradise."

And with this chain, from the Prophet ﷺ, that he said: "One *Ṣalāt* in this *Masjid* of mine is better than one thousand prayers in any other *Masjid*, except for *Al-Masjid Al-Ḥarām*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. And it has been related from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, through other routes.

٣٩١٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ الزَّاهِدُ عَنْ كَثِيرِ ابْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ.

تخريج: [**صحيح**] وسنده حسن وللحديث شواهد كثيرة عند البخاري ومسلم وغيرهما وحديث: "صلاة في مسجدي هذا ... إلخ" سنده صحيح وله شواهد متفق عليه.

3917. Ibn 'Umar narrated that the Prophet ﷺ said: "Whoever is able to die in Al-Madīnah, then let him die there, for I will intercede for those who die there." (***Ḥasan***)

[He said:] There is a narration on this topic from Subai'ah bint Al-Ḥārith Al-Aslamiyyah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, as a narration of Ayyūb As-Sakhtiyānī.

٣٩١٧ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنِ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَيُّوبَ السَّخْتِيَانِيِّ.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، المناسك، باب فضل المدينة، ح:٣١١٢ من حديث معاذ بن هشام به وصححه ابن حبان، ح:١٠٣١ وللحديث شواهد * وفي الباب عن سبيعة بنت الحارث الأسلمية [الطبراني في الكبير: ٢٤/ ٩٢٤، ح:٧٤٧].

Comments:

It means that people should aspire to reside in Al-Madīnah. Usually a person dies at the place where he resides and people who died in Al-Madīnah will have the special intercession of the Prophet ﷺ on the Day of Judgment.

3918. Ibn 'Umar said that a freed slave girl of his came to him, and said: "Times have become hard on me and I want to go to Al-'Irāq." He said: "Why not to Ash-Shām the land of the resurrection? Have patience you foolish lady; I heard the Messenger of Allāh ﷺ say: 'Whoever endures its hardships and difficulties[1] then I will be a witness, or an intercessor for him on the Day of Judgment."

[He said:] There are narrations on this topic from Abū Sa'eed, Sufyān bin Abī Zuhair, and Subai'ah Al-Aslamiyyah. (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh Gharīb* [as a narration of 'Ubaidullāh].

٣٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عُبَيْدَاللهِ بْنَ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ مَوْلَاةً لَهُ أَتَتْهُ، فَقَالَتْ: اشْتَدَّ عَلَيَّ الزَّمَانُ، وَإِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْعِرَاقِ، قَالَ: فَهَلَّا إِلَى الشَّامِ أَرْضِ الْمَنْشَرِ؟ وَاصْبِرِي لَكَاعِ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَى شِدَّتِهَا وَلأْوَائِهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسُفْيَانَ ابْنِ أَبِي زُهَيْرٍ وَسُبَيْعَةَ الأَسْلَمِيَّةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ عُبَيْدِ اللهِ].

تخريج: وأخرجه مسلم، الحج، باب الترغيب في سكنى المدينة والصبر على لأوائها وشدتها، ح:١٣٧٧ من حديث نافع به وانظر الحديث الآتي: ٣٩٢٤ * وفي الباب عن أبي سعيد (الخدري) [مسلم، ح:١٣٧٤/٤٧٧] وسفيان بن أبي زهير [البخاري، ح:١٨٧٥ ومسلم، ح:١٣٨٨ ومالك في الموطإ: ٢/٨٨٧، ٨٨٨] وسبيعة الأسلمية [تقدم تحت، ح:٣٩١٧].

Comments:

It means that if a person has to bear hardships during his residence at Al-Madīnah, he should not think of leaving this city because the people of the city will have a special intercession of the Prophet ﷺ on the Day of Judgment.

3919. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The last of the cities of Islām to be destroyed is Al-Madīnah." (*Da'īf*)

٣٩١٩ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ: حَدَّثَنَا أَبِي جُنَادَةُ بْنُ سَلْمٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

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[1] Al-Madīnah.

قَالَ رَسُولُ اللهِ ﷺ: «آخِرُ قَرْيَةٍ مِنْ قُرَى الإِسْلَامِ خَرَابًا الْمَدِينَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جُنَادَةَ عَنْ هِشَامٍ [بْنِ عُرْوَةَ قَالَ: تَعَجَّبَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ هٰذَا].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Junādah from Hishām [bin 'Urwah. He said: Muḥammad bin Ismā'īl was surprised at this being a *Ḥadīth* of Abū Hurairah.]

تخريج: **[إسناده ضعيف]** وأخرجه ابن حبان، ح:١٠٤١ والداني في السنن الواردة في الفتن:٤/ ٨٩١، ح:٤٦٠ من حديث سلم بن جنادة به وضعفه السيوطي(!) وغيره * جنادة ضعفه جماعة ووثقه جماعة وقال الساجي: "حدث عن هشام بن عروة حديثًا منكرًا".

Comments:

It means that until the city of Al-Madīnah is existent and populated, Islam is there and its end is the end of Islam and end of the world.

٣٩٢٠ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: وحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللهِ ﷺ عَلَى الإِسْلَامِ، فَأَصَابَهُ وَعْكٌ بِالْمَدِينَةِ، فَجَاءَ الأَعْرَابِيُّ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: أَقِلْنِي بَيْعَتِي. فَأَبَى رَسُولُ اللهِ ﷺ، فَخَرَجَ الأَعْرَابِيُّ ثُمَّ جَاءَهُ، فَقَالَ: أَقِلْنِي بَيْعَتِي فَأَبَى. فَخَرَجَ الأَعْرَابِيُّ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَتُنَصِّعُ طَيِّبَهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى: و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3920. Jābir narrated that a Bedouin gave the pledge to the Messenger of Allāh ﷺ for Islam, then he was afflicted by sickness in Al-Madīnah. So the Bedouin went to the Messenger of Allāh ﷺ and said: "Take back my pledge." But the Messenger of Allāh ﷺ refused. Then the Bedouin left and came back and said: "Take back my pledge," and he refused. Then the Bedouin left, upon that the Messenger of Allāh ﷺ said: "Al-Madīnah is but like bellows, it expels its filth and purifies its good." (***Ṣaḥīḥ***)

[He said:] There is something on this topic from Abū Hurairah.

[Abū 'Eīsā said: And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الأحكام، باب من بايع ثم استقال البيعة، ح:٧٢١١ ومسلم، ح:١٣٨٣ من حديث مالك به وهو في الموطإ:٢/ ٨٨٦ (يحيى) * وفي الباب عن أبي هريرة [البخاري، ح:١٨٧١ ومسلم، ح:١٣٨١، ١٣٨٢].

Comments:

Before the conquest of Makkah, those who embraced Islam had to emigrate to Al-Madīnah. The Bedouin became sick and he wanted to leave Al-Madīnah and live somewhere else, but the Prophet ﷺ did not allow him. He left Al-Madīnah without permission; therefore, the Prophet ﷺ stated that Al-Madīnah discloses the real nature of a person. Allāh ﷻ has given a unique feature to Al-Madīnah that people of bad nature cannot reside there for a long period. It throws them out of its territory.

3921. Sa'eed bin Al-Musayyab narrated that Abū Hurairah used to say: "If I saw hyenas roaming in Al-Madīnah, I would not advance upon them. Indeed the Messenger of Allāh ﷺ said: 'Whatever is between its two lava tracts is sacred.'" (*Ṣaḥīḥ*)

[He said:] There are similar narrations on this topic from Sa'd, 'Abdullāh bin Zaid, Anas, Abū Ayyūb, Zaid bin Thābit, Rāfi' bin Khadīj, Jābir and Sahl bin Ḥunaif.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٣٩٢١ - حَدَّثَنَا الأَنْصارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ: وَحدَّثنا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا. إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا بَيْنَ لَابَتَيْهَا حَرَامٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللهِ بْنِ زَيْدٍ وَأَنَسٍ وَأَبِي أَيُّوبَ وَزَيْدِ بْنِ ثَابِتٍ وَرَافِعِ ابْنِ خَدِيجٍ وَجَابِرٍ وَسَهْلِ بْنِ حُنَيْفٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل المدينة، باب لابتي المدينة، ح:١٨٧٣ ومسلم، ح:١٣٧٢ من حديث مالك به وهو في الموطأ:٢/ ٨٨٩ * وفي الباب عن سعد (بن أبي وقاص) [مسلم، ح:١٣٦٣] وعبدالله بن زيد [تقدم تحت، ح:٣٩١٤] وأنس [يأتي بعده:٣٩٢٢] وأبي أيوب [مالك في الموطأ:٢/ ٨٩٠ والطحاوي في معاني الآثار:٤/ ١٩٢] وزيد بن ثابت [أحمد:٥/ ١٨١، ١٩٠، ١٩١ والحميدي، ح:٤٠١] ورافع بن خديج [مسلم، ح:١٣٦١] وجابر [مسلم، ح:١٣٦٢] وسهل بن حنيف [مسلم، ح:١٣٧٥].

Comments:

In the East and West of Al-Madīnah, there are two rocky lava tracks. The stones of this place are called *'Labatah'* and *'Harrah'*. The plain in between these two lava tracks is sacred. Hunting and cutting of trees is prohibited in this area.

3922. Anas bin Mālik narrated that (mount) Uḥud appeared to the Messenger of Allāh ﷺ so he said: "This mountain loves us and we love it. O Allāh! Indeed

٣٩٢٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ: وَحَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ:

Ibrāhīm made Makkah sacred, and I make sacred whatever is between its (i.e., Al-Madīnah) two lava tracts." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فَقَالَ: «هٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ. اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب (١٠)، ح:٣٣٦٧ من حديث مالك ومسلم، ح:١٣٦٥ من حديث عمرو بن أبي عمرو به وهو في الموطإ: ٢/ ٨٨٩.

Comments:

This narration proves that even stones and hills etc., have a kind of consciousness which is beyond our understanding. These things too, develop an intimacy and liking for the things around them. Makkah became sacred due to the prayer of Ibrāhīm, similarly, Al-Madīnah became sacred with the prayer of the Prophet. ﷺ

3923. Jarīr bin 'Abdullāh narrated that the Prophet ﷺ said: "Indeed Allāh has revealed to me that: Whichever of these three places you go to will be the place of your emigration: Al-Madīnah, Baḥraīn, or Qinnasrīn." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Al-Faḍl bin Mūsā. Abū 'Āmir is alone in narrating it.

٣٩٢٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنْ غَيْلَانَ بْنِ عَبْدِ اللهِ الْعَامِرِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ أَوْحَى إِلَيَّ أَيَّ هٰؤُلَاءِ الثَّلَاثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِينَةِ، أَوِ الْبَحْرَيْنِ، أَوْ قِنَّسْرِينَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى تَفَرَّدَ بِهِ أَبُو عَامِرٍ.

تخريج: [إسناده ضعيف] ورواه البخاري في التاريخ الكبير: ٧/ ١٠٥ عن الحسين بن حريث بقوله: "قال الحسين ... إلخ" * غيلان لين (تقريب) وصححه الحاكم: ٣/ ٢، ٣ ووافقه الذهبي(!) وقال ابن حبان بعد ذكر غيلان في الثقات: "روى عن أبي زرعة عن جرير حديثًا منكرًا".

Comments:

Regarding the issue of emigration, the Prophet ﷺ had been given a choice to select one among the three places. But in the dream he was suggested to select the place of date palms, and the Prophet ﷺ selected Al-Madīnah.

3924. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "No one is patient with the

٣٩٢٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ

difficulties and hardships of Al-Madīnah, except that I am an intercessor, or a witness for him on the Day of Judgment."[1]

[He said: There are narrations on this topic from Abū Sa'eed, Sufyān bin Abī Zuhair, and Subai'ah Al-Aslamiyyah].

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. [He said:] And Ṣāliḥ bin Abī Ṣāliḥ is the brother of Suhail bin Abī Ṣāliḥ.

صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ إِلَّا كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ».

[قَالَ: وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وسُفْيَانَ ابْنِ أَبِي زُهَيْرٍ وسُبَيْعَةَ الأَسْلَمِيَّةِ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ، [قَالَ:] وَصَالِحُ بْنُ أَبِي صَالِحٍ أَخُو سُهَيْلِ بْنِ أَبِي صَالِحٍ.

تخريج: وأخرجه مسلم، الحج، باب الترغيب في سكنى المدينة والصبر على لأوالها وشدتها، ح:١٣٧٨ من حديث الفضل بن موسى به * وفي الباب عن أبي سعيد [تقدم تحت، ح:٣٩١٨] وسفيان بن أبي زهير وسبيعة [أيضًا].

Chapter 68. About The Virtue Of Makkah

(المعجم ٦٨) - [بَابٌ:] فِي فَضْلِ مَكَّةَ

(التحفة ١٤٢)

3925. 'Abdullāh bin 'Adī bin Ḥamrā' [Az-Zuhrī] said: "I saw the Messenger of Allāh ﷺ standing at Al-Ḥazwarah, and he said: "By Allāh! You are the best of Allāh's earth, and the most beloved of Allāh's earth to Allāh, and if it were not that I was expelled from you I would not have left." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*. And Yūnus reported it similarly from Az-Zuhrī. Muḥammad bin 'Amr reported it from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. And to me, the narration of Az-Zuhrī from Abū Salamah, from 'Abdullāh bin 'Adī

٣٩٢٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِاللهِ بْنِ عَدِيِّ بْنِ حَمْرَاءَ [الزُّهْرِيِّ] قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَاقِفًا عَلَى الْحَزْوَرَةِ، فَقَالَ: «وَاللهِ! إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ. وَقَدْ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ نَحْوَهُ، وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ

[1] Similar preceded under no. 3918.

bin Ḥamrā' is more correct.

ابْنِ عَدِيِّ بْنِ حَمْرَاءَ عِنْدِي أَصَحُّ.

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب فضل مكة، ح:٣١٠٨ من حديث أبي سلمة به وصححه ابن حبان (الإحسان): ٣٧٠٠ والحاكم على شرط الشيخين: ٣/ ٧ ووافقه الذهبي وللحديث طرق أخرى * حديث يونس [لم أجده] ورواه الزهري عن أبي سلمة عن أبي هريرة به وأحمد: ٤/ ٣٠٥ والنسائي في الكبرى، ح: ٤٢٥٤.

Comments:

Al-Ḥazwarah is a locality of Makkah. On the occasion of the conquest of Makkah the Prophet ﷺ addressing the Ka'ba and the *Ḥaram* said these words. It shows that Makkah because of the House of Allāh ﷻ in it is the most honorable and superior place on the earth. All scholars of Islam agree to this point of view. This narration also suggests that one who gets a chance to reside in Makkah, should not leave it without a genuine cause.

3926. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said about Makkah: "How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you." ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

٣٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ وَأَبُو الطُّفَيْلِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِمَكَّةَ: «مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرَكِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن حبان، ح:١٠٢٦ من حديث الفضيل بن سليمان به وصححه الحاكم: ١/ ٤٨٦ ووافقه الذهبي وللحديث شواهد عند أبي يعلى: ٥/ ٦٩، ح: ٢٦٦٢ وغيره.

Chapter 69. *Manāqib* About The Virtue Of The Arabs

(المعجم ٦٩) - [بَابُ مَنَاقِبِ] فِي فَضْلِ الْعَرَبِ (التحفة ١٤٣)

3927. Salmān narrated: "The Messenger of Allāh ﷺ said to me: 'O Salmān! Do not detest me and thereby leave your religion.' I said: 'O Messenger of Allāh ! How could I detest you while Allāh guided us by you.' He said: 'You will detest the 'Arabs and thereby detest me.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is

٣٩٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ وَأَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنْ سَلْمَانَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا سَلْمَانُ! لَا تُبْغِضْنِي فَتُفَارِقَ دِينَكَ»، قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ

أُبْغِضُكَ وَبِكَ هَدَانَا اللهُ، قَالَ: «تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَدْرٍ شُجَاعِ بْنِ الْوَلِيدِ. [وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: أَبُو ظَبْيَانَ لَمْ يُدْرِكْ سَلْمَانَ، مَاتَ سَلْمَانُ قَبْلَ عَلِيٍّ].

Ḥasan Gharīb, we do not know of it except as a narration of Abū Badr Shujā' bin Al-Walīd. [And I heard Muḥammad bin Ismā'īl say: "Abū Ẓabyān did not meet Salmān, Salmān died before 'Alī"].

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٥/ ٤٤٠ عن شجاع بن الوليد به وصححه الحاكم: ٤/ ٨٦ فقال الذهبي: "قابوس تكلم فيه" وهو لين كما تقدم.

Comments:

The Prophet ﷺ is basically an Arab and detesting the Arabs is like detesting every individual of the Arab nation. The Prophet ﷺ is also an individual of the Arab nation, so having a grudge against the Arab nation is having a grudge against the Prophet ﷺ and this is a sure cause of expulsion from Islam.

٣٩٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الأَسْوَدِ، عَنْ حُصَيْنِ بْنِ عُمَرَ [الأَحْمَسِيِّ]، عَنْ مُخَارِقِ بْنِ عَبْدِ اللهِ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنَلْهُ مَوَدَّتِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُصَيْنِ بْنِ عُمَرَ الأَحْمَسِيِّ عَنْ مُخَارِقٍ، وَلَيْسَ حُصَيْنٌ عِنْدَ أَهْلِ الْحَدِيثِ بِذَاكَ الْقَوِيِّ.

3928. 'Uthmān bin 'Affān narrated that the Messenger of Allāh ﷺ said: "Whoever cheats the Arabs, he will not be included in my intercession, and my love shall not reach him." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ḥusain bin 'Umar Al-Aḥmasī from Mukhāriq, and Ḥusain is not that strong according to the scholars of *Ḥadīth*.

تخريج: [**إسناده ضعيف جدًا**] ورواه أحمد: ١/ ٧٢ عن محمد بن بشر به كما وجده ابنه عبدالله في كتاب أبيه وهذا يدل على أنه لم يحدث به في مسنده * حصين بن عمر: متروك (تقريب).

٣٩٢٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

3929. Muḥammad bin Abī Razīn narrated that his mother said: "If

someone died from the Arabs it would be hard upon Umm Al-Ḥarīr so it was said to her: 'We see that if a man from the Arabs dies it is hard upon you.' She said: 'I heard my *Mawlā* say that the Messenger of Allāh ﷺ said: "From the (signs of) coming of the Hour is the destruction of the Arabs." Muḥammad bin Abi Razīn said: "And her *Mawlā* was Ṭalḥah bin Mālik. ***(Ḍa'īf)***

[Abū 'Eīsā said:] this *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Sulaimān bin Ḥarb.

أَبِي رَزِينٍ عَنْ أُمِّهِ قَالَتْ: كَانَتْ أُمُّ الْحَرِيرِ إِذَا مَاتَ أَحَدٌ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْهَا فَقِيلَ لَهَا: إِنَّا نَرَاكِ إِذَا مَاتَ الرَّجُلُ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْكِ، قَالَتْ: سَمِعْتُ مَوْلَايَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مِنِ اقْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ» قَالَ مُحَمَّدُ بْنُ أَبِي رَزِينٍ: وَمَوْلَاهَا طَلْحَةُ بْنُ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ حَرْبٍ.

تخريج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير: ٤/ ٣٤٤، ٣٤٥، ت: ٣٠٧٢ عن سليمان بن حرب به * أم محمد بن أبي رزين، لم أجد من وثقها ومولاها: طلحة بن مالك.

Comments:

The first invitation to Islam was extended to the Arabs, the keepers of the House of Allāh ﷻ. According to this narration the existence of this world is linked with these two things, the Arabs and the House of Allāh ﷻ. The end of Arabs is a sign of the end of the House of Allāh ﷻ and the end of Allāh's House means the end of the world.

3930. Umm Sharīk narrated that the Messenger of Allāh ﷺ said: "The people will flee from the *Dajjāl* such that they will go to the mountains." Umm Sharīk said: "O Messenger of Allāh! Where will the Arabs be that day?" He said: "They will be few." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb.*

٣٩٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: حَدَّثَتْنِي أُمُّ شَرِيكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ حَتَّى يَلْحَقُوا بِالْجِبَالِ»، قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللهِ! فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الفتن، باب: في بقية من أحاديث الدجال، ح: ٢٩٤٥ من حديث حجاج بن محمد به.

Comments:

Umm Sharīk's point was how would the bravery, courage and valor of the Arabs would allow them to take refuge in the mountains, why will they not stand guard to the religion of Islam. On this the Prophet ﷺ stated that they would be less in number against the *Dajjal's* supporters and for the sake of saving their faith they would take refuge in caves and mountains.

3931. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: "Sām was the father of the Arabs, Yāfith was the father of the Romans, and Hām was the father of the Ethiopians." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, and it is said: Yāfith, and Yāfit and Yafath.

٣٩٣١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ [بَصْرِيٌّ]: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدُبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَامٌ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامٌ أَبُو الْحَبَشِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَيُقَالُ: يَافِثُ وَيَافِتُ وَيَفَثُ.

تخريج: [ضعيف] تقدم: ٣٢٣١.

Comments:

Sām, Yāfith and Hām were the sons of Prophet Nūḥ. The human race spread from these three.

Chapter 70. About The Virtue Of Al-'Ajam (Non-Arabs)

(المعجم ٧٠) - [بَابٌ:] فِي فَضْلِ الْعَجَمِ (التحفة ١٤٤)

3932. Abū Hurairah said: "Al-'Ajam (non-Arabs) were mentioned before the Messenger of Allāh ﷺ so the Prophet ﷺ said: 'I am supported more by them, or, by some of them, than I am by you, or some of you.'" (*Ḍa'īf*)

[He said:] This *Ḥadith* is *Gharīb*. We do not know of it except as a narration of Abū Bakr bin 'Ayyāsh, and Ṣāliḥ is [this Ibn Abī Ṣāliḥ who is called Ṣāliḥ] Ibn Mihrān, the freed slave of 'Amr bin Ḥuraith.

٣٩٣٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي صَالِحٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: ذُكِرَتِ الأَعَاجِمُ عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لأَنَا بِهِمْ، أَوْ بِبَعْضِهِمْ أَوْثَقُ مِنِّي بِكُمْ أَوْ بِبَعْضِكُمْ».

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ، وَصَالِحٌ - هُوَ [ابْنُ أَبِي صَالِحٍ هٰذَا يُقَالُ لَهُ صَالِحُ] بْنُ مِهْرَانَ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ -.

تخريج: [إسناده ضعيف] * صالح بن أبي صالح وأبوبكر بن عياش: ضعيفان.

Comments:

Some of the non-Arabs have served the religion of Islam more than Arabs. They have struggled more then Arabs in the collection of the material and writing the exegesis and explanations of religious issues.

3933. Abū Hurairah said: "We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu'ah* was revealed, so he recited it until he reached: 'And others among them who have not yet joined them.'[1] A man said to him: 'O Messenger of Allāh! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salmān Al-Fārisī was among us." He said: "So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: 'By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.'"[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And Abul-Ghaith's name is Sālim, the *Mawlā* of 'Abdullāh bin Muṭī' and he is from Al-Madīnah].

٣٩٣٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُاللهِ بْنُ جَعْفَرٍ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ حِينَ أُنْزِلَتْ سُورَةُ الْجُمُعَةِ فَتَلَاهَا، فَلَمَّا بَلَغَ ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [الجمعة: ٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ! مَنْ هٰؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا؟ فَلَمْ يُكَلِّمْهُ، قَالَ - وَسَلْمَانُ الْفَارِسِيُّ فِينَا - قَالَ: فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَ الْإِيمَانُ بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هٰؤُلَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [وأَبُو الغَيْثِ اسْمُهُ سَالِمٌ مَوْلَى عَبْدِ اللهِ بْنِ مُطِيعٍ مَدَنِيٌّ].

تخريج: [صحيح] تقدم: ٣٣١٠.

Comments:

The people of Fāras (Persia), who are non-Arabs, took pains in the promotion and expansion of Islam, and served the religion by writing exegesis and explanations of the Qur'ān and *Ḥadīth*. They also wrote rebuttals of the charges placed against Islam. They defended the religion with intellect and power.

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[1] *Al-Jumu'ah* 62:3.

[2] This preceded with this chain under no. 3310, and he said it was "*Gharīb*." Similar preceded with a different chain of narration and different wording under no. 3261.

Chapter 71. About The Virtue Of Yemen

(المعجم ٧١) - [بَابٌ:] فِي فَضْلِ الْيَمَنِ (التحفة ١٤٥)

3934. Zaid bin Thābit [may Allāh be pleased with him] narrated that the Prophet ﷺ looked towards Yemen and said: "O Allāh direct their hearts and bless us in our *Ṣā'* and our *Mudd*." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* as a narration of Zaid bin Thābit. We do not know of it except through the narration of 'Imrān Al-Qaṭṭān.

٣٩٣٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ [الْقَطَوانِيُّ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ نَظَرَ قِبَلَ الْيَمَنِ، فَقَالَ: «اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ حَدِيثِ زَيْدِ بْنِ ثَابِتٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

تخريج: [حسن] وأخرجه أحمد: ٥/ ١٨٥ عن أبي داود الطيالسي به وللحديث شواهد عند البخاري في الأدب المفرد، ح: ٤٨٢ وأحمد: ٣/ ٣٤٢ والبيهقي في دلائل النبوة: ٦/ ٢٣٦ وغيرهم.

Comments:

Food supply for the people of Al-Madīnah was from the Yemen. Better relationship and better understanding with the people of Yemen means more trade with them, and more chances of inviting them to embrace Islam. The people of Yemen are hard working, honest and intelligent, so the Prophet ﷺ supplicated for them.

3935. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The people of Yemen have come to you. They are weaker in heart and softer in understanding, faith is Yemeni and wisdom is Yemeni." (***Ḥasan***)

There are narrations on this topic are from Ibn 'Abbās and Abū Mas'ūd, and this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَضْعَفُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ» وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وأَبِي مَسْعُودٍ [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٥٠٢، ح: ١٠٥٣٤ من حديث محمد بن عمرو الليثي به ورواه البخاري، ح: ٣٤٩٩ ومسلم، ح: ٥٢/ ٨٧ من حديث أبي سلمة به * وفي الباب عن ابن عباس [البزار (كشف الأستار): ٣/ ٣١٦، ٣١٧، ح: ٢٨٣٧] وأبي مسعود (عقبة بن عمرو

الأنصاري) [البخاري، ح:٣٣٠٢ ومسلم، ح:٥١] وابن مسعود [الطبراني في الكبير:١٠/١١٣، ح:١٠٠٥٥].

Comments:

Yemeni people are soft hearted and intelligent. The people with soft hearts are more prone to understand and comprehend things quickly. Here the word weakness and softness has been used against the hardness and impurity of the heart. This is the reason that the people of Yemen understood the beauty and truth of Islam and embraced without any conflict.

3936. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Leadership is among the Quraish, and reasoning and judgment is among the *Anṣār*, and the *Adhān* is among the Ethiopians, and the trust is among Al-Azd." meaning Yemen. (***Hasan***)

(Another chain) from Abū Hurairah, but he did not narrate it in *Marfū'* form.

And this is more correct than the narration of Zaid bin Ḥubāb.

٣٩٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ ابْنُ حُبَابٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنَا أَبُو مَرْيَمَ الأَنْصَارِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُلْكُ فِي قُرَيْشٍ وَالْقَضَاءُ فِي الأَنْصَارِ، وَالأَذَانُ فِي الْحَبَشَةِ وَالأَمَانَةُ فِي الأَزْدِ» يَعْنِي الْيَمَنَ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرْيَمَ الأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهٰذَا أَصَحُّ مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ.

تخريج: [**إسناده حسن**] وأخرجه أحمد: ٢/ ٣٦٤ وابن أبي شيبة: ١٢/ ١٧٢ عن زيد بن حباب به.

Comments:

Leadearship and rule was with the Quraish. The Prophet sent Mu'ādh bin Jabal as a Judge and he was an *Anṣārī*, so the judgeship is among the *Anṣār*. Bilāl was an Ethiopian, so they are best *Mu'adh-dhin*. According to the statement of the Prophet ﷺ the Yemenis are trustworthy and intelligent people.

3937. Anas narrated that the Messenger of Allāh ﷺ said: "Al-Azd is Allāh's lion upon the earth, the people wish to lower them but Allāh refuses except to raise them. A time will come upon the people where a man will say: 'I wish my father was Azadī, I wish my mother was Azadī." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth is*

٣٩٣٧ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ: حَدَّثَنِي عَمِّي صَالِحُ بْنُ عَبْدِ الْكَبِيرِ ابْنِ شُعَيْبٍ [بْنِ الْحَبْحَابِ]: حَدَّثَنِي عَمِّي عَبْدُالسَّلَامِ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَزْدُ أَسَدُ اللهِ فِي الأَرْضِ، يُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْبَى اللهُ إِلَّا أَنْ يَرْفَعَهُمْ، وَلَيَأْتِيَنَّ

Gharīb, we do not know of it except through this route. And it [this *Ḥadīth*,] was reported with this chain from Anas in *Mawqūf* form, and that is more correct to us.

عَلَى النَّاسِ زَمَانٌ، يَقُولُ الرَّجُلُ: يَا لَيْتَ أَبِي كَانَ أَزْدِيًّا يَا لَيْتَ أُمِّي كَانَتْ أَزْدِيَّةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا من هٰذَا الوَجْهِ، وَرُوِيَ [هٰذَا الحَدِيثُ] بِهٰذَا الإِسْنَادِ عَنْ أَنسٍ مَوْقُوفًا وَهُوَ عِنْدَنَا أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٩/ ٤٠ من حديث عبدالقدوس به * صالح بن عبدالكبير مجهول (تقريب).

Comments:

Azad is a Yemeni tribe and all the people of *Anṣār* of Al-Madīnah belong to this tribe. The *Anṣār* helped the faith and religion of Islam at the time of dire need. They defended the Prophet ﷺ and Islam, and proved their bravery and loyalty. They helped the emigrants as well; therefore, Allāh ﷻ favored them and gave them honor and respect.

3938. Anas said: "If we are not from Al-Azd then we are not from the people." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb*.

٣٩٣٨ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ العَطَّارُ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ [الْعَبْدِيُّ البَصْرِيُّ]: أَخْبَرَنِي مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنِي غَيْلَانُ بْنُ جَرِيرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «إِنْ لَمْ نَكُنْ مِنَ الأَزْدِ فَلَسْنَا مِنَ النَّاسِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح موقوف].

3939. Mīnā', the freed slave of 'Abdur-Raḥmān bin 'Awf narrated that Abū Hurairah said: "We were with the Prophet ﷺ and a man came to him who I think was from Qais. So he said: 'O Messenger of Allāh! Curse Ḥimyār.' So he turned away from him, then he went to his other side, and he turned away from him. Then he went to his

٣٩٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُويَه [بَغْدَادِيٌّ]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي أَبِي عَنْ مِينَاءَ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ أَحْسَبُهُ مِنْ قَيْسٍ، فَقَالَ: يَا رَسُولَ اللهِ! الْعَنْ حِمْيَرًا فَأَعْرَضَ عَنْهُ، ثُمَّ

other side, and he turned away from him. Then he went to his other side, and he turned away from him. So the Prophet ﷺ said: 'May Allāh have mercy upon Ḥimyār! Their mouths are (full of) peace, their hands are (generous with) food, and they are the people of trust and faith.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except through this route as a narration of 'Abdur-Razzāq. And *Munkar Aḥādīth* are related from this Mīnā'.

جَاءَهُ مِنَ الشِّقِّ الآخَرِ فَأَعْرَضَ عَنْهُ، ثُمَّ جَاءَهُ مِنَ الشِّقِّ الآخَرِ، فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشِّقِّ الآخَرِ، فَأَعْرَضَ عَنْهُ، فَقَالَ النَّبِيُّ ﷺ: «رَحِمَ اللهُ حِمْيَرًا، أَفْوَاهُهُمْ سَلَامٌ، وَأَيْدِيهِمْ طَعَامٌ، وَهُمْ أَهْلُ أَمْنٍ وَإِيمَانٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ وَيُرْوَى عَنْ مِينَاءَ هٰذَا أَحَادِيثُ مَنَاكِيرُ.

تخريج: [إسناده ضعيف جدًا] وأخرجه أحمد: ٢/ ٢٧٨ عن عبدالرزاق به * ميناء متروك ورمي بالرفض وكذبه أبوحاتم (تقريب).

Comments:

Ḥimyār is also a Yemeni tribe. These people are very peaceful and their hearts are filled with love for faith. They are helpful by nature; therefore, they deserve Allāh's blessings instead of curse.

Chapter 72. *Manāqib* About (The Tribes Of) Ghifār, Aslam, Juhainah And Muzainah

(المعجم ٧٢) - [بَابُ] مَنَاقِبَ فِي غِفَارٍ وَأَسْلَمَ وَجُهَيْنَةَ وَمُزَيْنَةَ (التحفة ١٤٦)

3940. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "The *Anṣār*, Muzainah, and Juhainah, Ashja', Ghifār, and whoever is from Banū 'Abdid-Dār are *Mawālī*. They do not have a *Mawlā* other than Allāh, and Allāh and His Messenger are their *Mawlā*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

٣٩٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَشْجَعُ وَغِفَارُ وَمَنْ كَانَ مِنْ بَنِي عَبْدِ الدَّارِ مَوَالِيَ لَيسَ لَهُمْ مَوْلًى دُونَ اللهِ وَاللهُ وَرَسُولُهُ مَوْلَاهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم . . . إلخ، ح: ٢٥١٩ من حديث يزيد بن هارون به.

Comments:

Having the help and favor of Allāh ﷻ is a great honor, and the Prophet ﷺ has stated that these tribes are favored and honored by Allāh ﷻ.

3941. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Aslam, may Allāh make them safe; Ghifār, may Allāh forgive them, and 'Uṣayyah has disobeyed Allāh and His Messenger." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ، وغِفارُ غَفَرَ اللهُ لَهَا، وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب دعاء النبي ﷺ لغفار وأسلم، ح:٢٥١٨ عن علي بن حجر به ويأتي:٣٩٤٨.

Comments:

The tribes of Aslam and Ghifār accepted Islam without any clash, so the Prophet ﷺ begged Allāh's favor for them. The tribe of Uṣayyah disobeyed and showed their enmity against Allāh ﷻ and His Messenger. They martyred the *Qurrā* (reciters) sent to them by the Prophet ﷺ.

Chapter 73. About Thaqīf And Banū Ḥanīfah

(المعجم ٧٣) - [بَابٌ] فِي ثَقِيفٍ وَبَنِي حَنِيفَةَ (التحفة ١٤٧)

3942. Jābir said: "They said: 'O Messenger of Allāh! Thaqīf are razing us with their arrows, so supplicate to Allāh against them!' So he said: 'O Allāh! Guide Thaqīf.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٩٤٢ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ عَبْدِ اللهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالُوا: يَا رَسُولَ اللهِ! أَحْرَقَتْنَا نِبَالُ ثَقِيفٍ فَادْعُ اللهَ عَلَيْهِمْ. فَقَالَ: «اللَّهُمَّ اهْدِ ثَقِيفًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي شيبة:١٢/ ٢٠١ عن عبدالوهاب، وأحمد:٣/ ٣٤٣ من حديث ابن خثيم به أبو الزبير عنع ورواه عبدالرحمن بن سابط عن جابر به مختصرًا (أحمد: أيضًا) عبدالرحمن لم يسمع من جابر رضي الله عنه وحديث: "اللهم اهد دوسًا" صحيح رواه البخاري (٢٩٣٧) ومسلم(٢٥٢٤) بغير هذا السياق.

Comments:

On the occasion of the battle of Ṭāif when the *'Thaqīf'* were besieged, they were on higher ground and they were shooting arrows on the Muslims which created a lot of trouble for them, but they themselves were safe from the Muslim's attack. The Companions asked the Prophet ﷺ to curse them, but the Prophet ﷺ being the mercy of the worlds, asked Allāh ﷻ to have mercy on them, and did not ask for Allāh's wrath for them.

3943. 'Imrān bin Ḥuṣain said: "The Prophet ﷺ died while he was having trouble with three tribes: Thaqīf, Banū Ḥanīfah, and Banū Umayyah." (*Ḍa'īf*)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route.

٣٩٤٣ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ: أَخْبَرَنَا عَبْدُ الْقَاهِرِ بْنُ شُعَيْبٍ: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: مَاتَ النَّبِيُّ ﷺ وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ: ثَقِيفًا وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ.

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [**إسناده ضعيف**] وأخرجه الطبراني في الكبير: ١٨/ ١٦٩، ح: ٣٧٩ من حديث زيد ابن أخزم به * هشام بن حسان والحسن الطبري عنعنا.

Comments:

The Prophet ﷺ liked some tribes and disliked some due to various reason and causes. The reasons for this are mentioned in different places. Mukhtār and Al-Ḥajjāj bin Yūsuf have been confirmed as liar and tyrant respectively. Musailamah the liar was born in the tribe of Banū Ḥanīfah and many of the people of his tribe supported him. 'Ubaidullāh bin Ziyād was from the tribe of Banū Umayyah who was a tyrant and the heart breaking stories of his tyranny are still a cause of grief for Muslims.

3944. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "In Thaqīf there is a liar and a destroyer." (*Ṣaḥīḥ*)

(Another route) with this chain, similarly, and 'Abdullāh bin 'Uṣm's (a narrator in the chain) *Kunyah* is Abū 'Ulwān, and he is from Al-Kūfah.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except as a narration of Sharīk, and Sharīk would say: " 'Abdullāh

٣٩٤٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكٍ، عَنْ عَبْدِ اللهِ ابْنِ عُصْمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ».

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ وَاقِدٍ [أَبُو مُسْلِمٍ]: حَدَّثَنَا شَرِيكٌ بِهٰذَا الإِسْنَادِ نَحْوَهُ وَعَبْدُ اللهِ بْنُ عُصْمٍ يُكْنَى أَبَا عُلْوَانَ وَهُوَ كُوفِيٌّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ وَشَرِيكٌ

bin 'Uṣm," while Isrā'īl reported from this *Shaikh* and said: " 'Abdullāh bin 'Uṣmah."

[He said:] There is something on this topic from Asmā' bint Abī Bakr.

يَقُولُ: عَبْدُ اللهِ بْنُ عُصْمٍ وَإِسْرَائِيلُ يَرْوِي عَنْ هٰذَا الشَّيْخِ وَيَقُولُ: عَبْدُ اللهِ بْنُ عُصْمَةَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

تخريج: [صحيح] تقدم: ٢٢٢٠ * وفي الباب عن أسماء بنت أبي بكر: تقدم تحت، ح: ٢٢٢٠.

3945. Abū Hurairah narrated that a Bedouin gave a young female camel as a gift to the Messenger of Allāh ﷺ, so he in turn for that, gave him six young female camels. But he was not satisfied with that, so when that news reached the Prophet ﷺ, he praised Allāh, and expressed gratitude to Him, then said: 'Indeed so-and-so gave a camel to me as a gift, so I reciprocated for that with six young she-camels, yet he became upset. So I decided that I would not accept a gift except from a Quraishī, or Anṣārī, or Dawsī.'" (*Hasan*)

[Abū 'Eīsā said:] There is more stated in this *Hadīth*. He said: This *Hadīth* was reported through other routes from Abū Hurairah.

Yazīd bin Hārūn narrates from Ayyūb Abū Al-'Alā', and he is Ayyūb bin Miskīn, and he is called Ibn Abī Miskīn. And perhaps this *Hadīth* which he reported from Abū Ayyūb from Sa'eed Al-Maqburī is from Abū Ayyūb Al-'Alā', who is Abū Ayyūb Miskīn, and also called Ibn Abī Miskīn.[1]

٣٩٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا أَهْدَى لِرَسُولِ اللهِ ﷺ بَكْرَةً فَعَوَّضَهُ مِنْهَا سِتَّ بَكَرَاتٍ، فَتَسَخَّطَهَا فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ فُلَانًا أَهْدَى إِلَيَّ نَاقَةً فَعَوَّضْتُهُ مِنْهَا سِتَّ بَكَرَاتٍ فَظَلَّ سَاخِطًا، لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ».

[قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هٰذَا، قَالَ: هٰذَا حَدِيثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ. وَيَزِيدُ بْنُ هَارُونَ يَرْوِي عَنْ أَبِي أَيُّوبَ أَبِي الْعَلَاءِ وَهُوَ أَيُّوبُ ابْنُ مِسْكِينٍ، وَيُقَالُ: ابْنُ أَبِي مِسْكِينٍ. وَلَعَلَّ هٰذَا الْحَدِيثَ الَّذِي رَوَاهُ عَنْ أَيُّوبَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، هُوَ أَيُّوبُ أَبُو الْعَلَاءِ وَهُوَ أَيُّوبُ بْنُ مِسْكِينٍ وَيُقَالُ: ابْنُ أَبِي مِسْكِينٍ.

[1] That is, Yazīd bin Hārūn narrated it: "Ayyūb narrated to us from Sa'eed" so the discussion is over which Ayyūb it is.

تخريج: **[إسناده حسن]** وأخرجه النسائي: ٦/ ٢٨٠، ح: ٣٧٩٠ من حديث سعيد المقبري به وصححه الحاكم على شرط مسلم: ٢/ ٦٢، ٦٣ ووافقه الذهبي وله شواهد عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره.

3946. Abū Hurairah said: "A man from Banū Fazārah gave a gift to the Prophet ﷺ of she-camel from his camels which they had taken at Al-Ghābah.[1] So he reciprocated for it with something in return, but he was upset with it. So I heard the Messenger of Allāh ﷺ, upon [this] *Minbar* saying: 'Indeed one of the men from the Bedouins gave me a gift so I reciprocated for it to the extent of what I had. Then he became very upset with me. By Allāh! After my experience with this Bedouin man, I shall not accept a gift from anyone except from a Quraishī, Anṣārī, Thaqafī, or Dawsī.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan,* this is more correct than the narration of Yazīd bin Hārūn [from Ayyūb] (no. 3946).

٣٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْحِمْصِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَهْدَى رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ ﷺ نَاقَةً مِنْ إِبِلِهِ الَّتِي كَانُوا أَصَابُوا بِالْغَابَةِ فَعَوَّضَهُ مِنْهَا بَعْضَ الْعِوَضِ فَتَسَخَّطَهُ فَسَمِعْتُ رَسُولَ اللهِ ﷺ عَلَى [هٰذَا] الْمِنْبَرِ يَقُولُ: «إِنَّ رِجَالًا مِنَ الْعَرَبِ يُهْدِي أَحَدُهُمُ الْهَدِيَّةَ فَأُعَوِّضُهُ مِنْهَا بِقَدْرِ مَا عِنْدِي، ثُمَّ يَتَسَخَّطُهُ فَيَظَلُّ يَتَسَخَّطُ فِيهِ عَلَيَّ. وَايْمُ اللهِ! لَا أَقْبَلُ بَعْدَ مَقَامِي هٰذَا مِنْ رَجُلٍ مِنَ الْعَرَبِ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ هٰذَا أَصَحُّ مِنْ حَدِيثِ يَزِيدَ بْنِ هَارُونَ [عَنْ أَيُّوبَ].

تخريج: **[صحيح]** وأخرجه أبو داود، البيوع، باب في قبول الهدايا، ح: ٣٥٣٧ من حديث محمد بن إسحاق به وعنعن وللحديث طرق عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره وهو بها صحيح، وانظر الحديث السابق.

3947. 'Āmir bin Abī 'Āmir Al-Ash'arī narrated from his father who said: "The Messenger of Allāh ﷺ said: 'Blessed are the tribes of Al-Asad and Al-Ash'arūn, they flee not from fighting nor do they pilfer

٣٩٤٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، [وَغَيْرُ وَاحِدٍ قَالُوا]: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا أَبِي قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ [مَلَاذٍ] يُحَدِّثُ عَنْ نُمَيْرِ بْنِ أَوْسٍ، عَنْ مَالِكِ بْنِ

[1] See for details, *Al-Bukhārī* nos. 3041 and 4194. In one of the narrations of this *Ḥadīth,* recorded by Aḥmad, the Prophet ﷺ said that they gave him one of his own camels which he recognized.

the spoils of war. They are from me and I am from them.'"

He ('Āmir) said: "So I narrated that to Mu'āwiyah, and he said: 'This is not how the Messenger of Allāh ﷺ said it, he said: 'They are from me, and for me.' I said, this is not how my father narrated it to me, rather he narrated to me, saying: 'I heard the Messenger of Allāh saying: "They are from me and I am from them."' So he said: 'Then you are more knowledgeable of your father's *Ḥadīth*.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except as a narration of Wahb bin Jarīr, and it is said that Al-Asad are Al-Azd.

مَسْرُوحٍ، عَنْ عَامِرِ بْنِ أَبِي عَامِرٍ الأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الْحَيُّ الأَسْدُ وَالأَشْعَرُونَ لَا يَفِرُّونَ فِي الْقِتَالِ وَلَا يَغُلُّونَ، هُمْ مِنِّي وَأَنَا مِنْهُمْ»، قَالَ: فَحَدَّثْتُ بِذَلِكَ مُعَاوِيَةَ فَقَالَ: لَيْسَ هٰكَذَا قَالَ رَسُولُ اللهِ ﷺ، قَالَ: «هُمْ مِنِّي وَإِلَيَّ». فَقُلْتُ: لَيْسَ هٰكَذَا حَدَّثَنِي أَبِي، وَلَكِنَّهُ حَدَّثَنِي قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هُمْ مِنِّي وَأَنَا مِنْهُمْ» قَالَ: فَأَنْتَ أَعْلَمُ بِحَدِيثِ أَبِيكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ وَهْبِ بْنِ جَرِيرٍ وَيُقَالُ: الأَسْدُ هُمُ الأَزْدُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/ ١٢٩، ١٦٤ عن وهب بن جرير بن حازم به وصححه الحاكم: ٢/ ١٣٨، ١٣٩ ووافقه الذهبي * معاوية هو ابن أبي سفيان عبدالله بن ملاذ وثقه الحاكم والذهبي وحسنه الترمذي فحديثه لا ينزل عن درجة الحسن.

Comments:

"They are from me and I am from them" means that we are similar in our manners, ways of life and conduct, there is no difference between us and them regarding the attitude towards the high values of life. They do not flee from the battlefield and do not pilfer the spoils.

3948. Ibn 'Umar narrated that the Prophet ﷺ said: "Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Dharr, Abū Barzah Al-Aslamī, Buraidah, and Abū Hurairah [may Allāh be pleased with him]. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Ibn 'Umar narrated that the Messenger of Allāh ﷺ said:

٣٩٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ، وَغِفَارُ غَفَرَ اللهُ لَهَا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي بَرْزَةَ الأَسْلَمِيِّ وَبُرَيْدَةَ وَأَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

"Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them, and 'Uṣayyah has disobeyed Allāh and His Messenger."
[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ وَغِفَارُ غَفَرَ اللهُ لَهَا، وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] انظر، ح:٣٩٤١ * وفي الباب عن أبي ذر [مسلم، ح:٢٥١٤] وأبي برزة (نضلة بن عبيد الأسلمي) [أحمد:٤/ ٤٢٠، ٤٢٤] وبريدة [لم أجده] وأبي هريرة [البخاري، ح:٣٥١٤ ومسلم، ح:٢٥١٥، ٢٥١٦] * حديث علي بن حجر تقدم:٣٩٤١.

3949. 'Abdullāh bin Dīnār narrated similar to Shu'bah[1] and he added: "And 'Uṣayyah has disobeyed Allāh and His Messenger" (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

٣٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ نَحْوَ حَدِيثِ شُعْبَةَ، وَزَادَ فِيهِ: «وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
تخريج: [صحيح] تقدم:٣٩٤١.

3950. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is Muḥammad's soul! Ghifār, Aslam, Muzainah, and whoever is from Juhainah," or he said: "Juhainah, and whoever is from Muzainah, they are better with Allāh on the Day of Judgment than Asad, Ṭayyi' and Ghaṭafān." (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

٣٩٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِالرَّحْمٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَغِفَارُ، وَأَسْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ أَوْ قَالَ جُهَيْنَةُ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَطَيِّءٍ وَغَطَفَانَ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم وجهينة ... إلخ، ح:٢٥٢١ عن قتيبة به ورواه البخاري، ح:٣٥٢٣ من حديث أبي هريرة به.

3951. 'Imrān bin Ḥuṣain said that a group from Banu Tamīm came to

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ

[1] That is, no. 3948.

the Messenger of Allāh ﷺ so he said: "Have glad tidings O Banū Tamīm." They said: "You have given us glad tidings, so then give something to us." He said: "So the face of the Messenger of Allāh ﷺ changed. Then a group from the people of Yemen came so he said: 'Accept the glad tidings, for Banū Tamīm did not accept them.' They said: 'We accept.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth Ḥasan Ṣaḥīḥ*.

جامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «أَبْشِرُوا يَا بَنِي تَمِيمٍ»، قَالُوا: بَشَّرْتَنَا فَأَعْطِنَا، قَالَ: فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ، وَجَاءَ نَفَرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: «اقْبَلُوا الْبُشْرَى إِذَا لَمْ تَقْبَلْهَا بَنُو تَمِيمٍ»، قَالُوا: قَدْ قَبِلْنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، بدء الخلق، باب ما جاء في قول الله تعالي: ﴿وهو الذي يبدؤ الخلق ثم يعيده وهو أهون عليه﴾، ح:٣١٩٠ من حديث سفيان الثوري به.

3952. Abū Bakarah narrated that the Messenger of Allāh ﷺ said: "Aslam, Ghifār, and Muzainah are better than Tamīm, Asad, Ghaṭafān, and Banū 'Āmir bin Ṣa'ṣa'ah," prolonging his voice when saying it. So the people said: "They have been treacherous and have lost." He said: "So these are better than them." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٥٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ خَيْرٌ مِنْ تَمِيمٍ وَأَسْدٍ وَغَطَفَانَ وَبَنِي عَامِرِ بْنِ صَعْصَعَةَ» يَمُدُّ بِهَا صَوْتَهُ. فَقَالَ الْقَوْمُ: قَدْ خَابُوا وَخَسِرُوا. قَالَ: «فَهُمْ خَيْرٌ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب ذكر أسلم وغفار ومزينة وجهينة وأشجع، ح:٣٥١٥ ومسلم، ح:٢٥٢٢ من حديث سفيان الثوري به.

Chapter 74. About The Virtue Of Ash-Shām And Yemen

(المعجم ٧٤) - [بَابٌ: فِي فَضْلِ الشَّامِ وَالْيَمَنِ] (التحفة ١٤٨)

3953. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "O Allāh bless us in our Shām! O Allāh bless us in our Yemen." They said: "And in our Najd" He said: "O Allāh! Bless us in our

٣٩٥٣ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَّانِ: حَدَّثَنِي جَدِّي أَزْهَرُ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ

Shām, and bless us in our Yemen." They said: "And in our Najd." He said: "Earthquakes are there, and tribulations are there." Or he said: "The horn of *Shaiṭān* comes from there." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb* from this route as a narration of Ibn 'Awn. This *Ḥadīth* has also been reported from Sālim bin 'Abdullāh bin 'Umar, from his father, from the Prophet ﷺ.

بَارِكْ لَنَا فِي يَمَنِنَا» قَالُوا: وَفِي نَجْدِنَا، قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا فِي يَمَنِنَا». قَالُوا: وَفِي نَجْدِنَا، قَالَ: «هُنَالِكَ الزَّلَازِلُ وَالْفِتَنُ وَبِهَا». أَوْ قَالَ: «مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَوْنٍ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ أَيْضًا عَنْ سَالِمِ بْنِ عَبْدِاللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "الفتنة من قبل المشرق"، ح: ٧٠٩٤ من حديث أزهر السمان به * وروى الطبراني في الكبير: ١٢/ ٣٨٤، ح: ١٣٤٢٢ من حديث عبدالله بن عون بلفظ: "وفي عراقنا بدل" وفي "نجدنا" فالمراد به العراق.

Comments:

The Prophet ﷺ gave this statement while stretching out his hand towards the eastern side of Al-Madīnah. On the eastern side of Al-Madīnah is Najd and Iraq. The first conflict among the Muslims was the battle of the Camel which was fought in the area of Iraq.

3954. Zaid bin Thābit said: "We were with the Messenger of Allāh ﷺ collecting the Qur'ān on pieces of cloth, so the Messenger of Allāh ﷺ said: '*Ṭūba* is for Ash-Shām.' So we said: 'Why is that O Messenger of Allāh?' He said: 'Because the angels of Ar-Raḥmān spread their wings over it.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of it as a narration of Yaḥyā bin Ayyūb.

٣٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شَمَاسَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ نُؤَلِّفُ الْقُرْآنَ مِنَ الرِّقَاعِ، فَقَالَ رَسُولُ اللهِ ﷺ: «طُوبَى لِلشَّامِ». فَقُلْنَا: لِأَيِّ ذٰلِكَ يَا رَسُولَ اللهِ؟ قَالَ: «لِأَنَّ مَلَائِكَةَ الرَّحْمٰنِ بَاسِطَةٌ أَجْنِحَتَهَا عَلَيْهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ أَيُّوبَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ١٨٤ من حديث يحيى بن أيوب به وصححه ابن

حبان، ح: ٢٣١١ والحاكم على شرط الشيخين: ٢/ ٢٢٩ ووافقه الذهبي.

Comments:

Spreading of the wings of angels on some areas, is a sign of blessings and honor for that area, and also safety from troubles.

3955. Abū Hurairah narrated that the Prophet ﷺ said: "People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allāh than the dung beetle who rolls dung with his nose. Indeed Allāh has removed the pride of *Jāhiliyyah* from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Ādam, and Ādam was [created] from dust." (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar and Ibn 'Abbās.

[He said:] This *Hadīth* is *Hasan* [*Gharīb*].

٣٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ [الْمَقْبُرِيِّ]، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا، إِنَّمَا هُمْ فَحْمُ جَهَنَّمَ، أَوْ لَيَكُونُنَّ أَهْوَنَ عَلَى اللهِ مِنَ الْجُعَلِ الَّذِي يُدَهْدِهُ الْخِرَاءَ بِأَنْفِهِ، إِنَّ اللهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالآبَاءِ. [إِنَّمَا هُوَ] مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ، وَالنَّاسُ كُلُّهُمْ بَنُو آدَمَ، وآدَمُ [خُلِقَ] مِنْ تُرَابٍ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ].

تخريج: [حسن] وأخرجه أحمد: ٢/ ٥٢٣ عن أبي عامر به وانظر الحديث الآتي * وفي الباب عن ابن عمر [تقدم: ٣٢٧٠] وابن عباس [تقدم تحت، ح: ٣٢٧٠].

Comments:

Those who died during *Jahiliyyah* were disbelievers, so they are the fuel of the Hellfire. Boasting about them and showing pride for lineage is against the dignity of a Muslim. Honor, respect and nobility in Islam depend on personal character and behavior. The pious and righteous is successful and the sinner and disobedient is unsuccessful.

3956. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Allāh has removed the pride of *Jāhiliyyah* from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the

٣٩٥٦ - حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْفَرْوِيُّ الْمَدَنِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَدْ أَذْهَبَ اللهُ عَنْكُمْ عُبِّيَّةَ

الْجَاهِلِيَّةِ وَفَخْرَهَا بِالآبَاءِ، مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ، وَالنَّاسُ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. [أَصَحُّ عِنْدَنَا مِنَ الحَدِيثِ الأَوَّلِ] وَسَعِيدٌ المَقْبُرِيُّ قَدْ سَمِعَ مِنْ أَبِي هُرَيْرَةَ، وَيَرْوِي عَنْ أَبِيهِ أَشْيَاءَ كَثِيرَةً عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ].

وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أَبِي عَامِرٍ، عَنْ هِشَامِ بْنِ سَعْدٍ.

children of Ādam, and Ādam is from dirt." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. [It is more correct to us than the first *Hadīth*] and Sa'eed Al-Maqburī heard from Abū Hurairah, he narrated many things from his father from Abū Hurairah [may Allāh be pleased with him].

Sufyān Ath-Thawrī and others reported this *Hadīth* from Hishām bin Sa'd, from Sa'eed Al-Maqburī, from Abū Hurairah, from the Prophet ﷺ, and it is similar to the narration of Abū 'Āmir, from Hishām bin Sa'd (a narrator in the chain of no. 3955).

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في التفاخر، ح:٥١١٦ من حديث هشام بن سعد به وصححه ابن منده وابن تيمية وغيرهما.

آخِرُ الْمُسْنَدِ والْحَمْدُ للهِ رَبِّ العَالَمِينَ وصَلَاتُهُ وسَلَامُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وآلِهِ الطَّاهِرِينَ.

(This is) the last of the *Musnad*. And all praise is due to Allāh the Lord of all that exists. And may His *Salāt* and peace be upon our master and Prophet, Muhammad, and upon his pure family.

In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	A'*	——
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	ḥ **	-
خ	kh	-
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	ṣ**	-
ض	ḍ**	-
ط	ṭ**	-
ظ	ẓ**	-
ع	'a***	-
غ	gh	-
ف	f	free
ق	q**	-
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script
English symbol
English words having similar sounds
هـ
h
health
و
w
wealth
ي
y
youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

ح	h	ḥ
ص	s	ṣ
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	ḳ

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- a approximately as in 'bad'
- i as in 'bid'
- u as in 'pull'
- ā as in 'father'
- ī as in 'bread'
- ū as in 'pool'

Glossary Of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid: (العابد) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abîr: (العبير) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyār 'Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah . It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور)Westerly wind.

Adāhî: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأذان)The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu'adhdhin. The 'Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāh, Hayya alal-Falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh.* Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afdal: (الأفضل) The best.

'Adwā: (العدوى) Contagion. An influence that spreads rapidly.

Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

Ahādîth: (الأحاديث) (sing. Hadîth) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

'Ahd Alastu: (عهد ألست) (Covenant of Alast) Before creating human beings, Allāh asked their souls: "Am I not (Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh's Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra'd (13:20) and Sūrat Yā-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām المحرم أو الحرام).

Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadîth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of *Ahādîth* and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

Ahlul-'Arūd: (أهل العروض) and ('Awāliyul-Madînah): وعوالي المدينة Outskirts of Al-Madînah up to a distance of four or more miles. South-eastern part of

Al-Madînah in the valleys of Mahzur.

Ahlul-Kitāb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

Ahlul-Kitāb was-Sunnah: (أهل الكتاب والسنة)
Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

Ahlul-Baqar: (أهل البقر) Those keeping cows.

Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

Ahlul-Qadar: (أهل القدر) See Qadariyyah.

Ahlul-Qurā: (أهل القرى) The town-dwellers.

Ahlul-'Uqad: (أهل العقد) The chiefs.

Ahlur-Rā'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

Ahlus-Suffah: (أهل الصفة) People of the Platform. See Ashābus-Suffah.

Ahmad: (أحمد)Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām: (عليه السلام) See (Peace be upon him).

Al-Ahzāb: (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

Ayyim: (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmā': (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

Ajnād: (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

'Ālim: (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

Amah: (الأمة) A female slave.

A'māl: (الأعمال) The acts of worship.

'Amālîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hud and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The Zakāh (obligatory charity) collector.

Amîr: (الأمير) Amîr is used in Islam to mean leader or commander.

Amîrul-Mu'minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep),some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

Anbijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no markings on it.

Ansār: (الأنصار) (sing. Ansāri) Literally meaning helpers or supporters, Ansār

were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhājirîn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah : (العنزة) A spear-headed stick.

'Aqabah : (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madînah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd : (العقد) A contract.

'Aqd Sahîh : (العقد الصحيح) A legal contract.

'Aqîdah : (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah : (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashābul-Furūd.)

Al-'Aqîq : (العقيق) A valley about seven kilometers west of Al-Madînah.

'Aqîqah : (العقيقة)It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā : (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah : (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt : (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba'înîyāt : (الأربعينيات) Collections of the forty Ahādîth.

Al-Arba'ah : (الأربعة) The four compilers of Ahādîth . Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

Arāk : (الأراك) A tree from which Siwāk (tooth stick) is made.

'Ariyyah : (العرية) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver

was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

Arkān : (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkānul-Islam : (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon : (هَرْمَجَدّون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh : (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh : (العرش) The Throne of Allāh the Exalted.

'Asabah : (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah : (العصبية) Tribal loyalty, nationalism.

'Asb : (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A'rāf : (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd : (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather.father's father, grandmother.father's mother, son's daughter.granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arhām, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

As-hābush-Shajarah : (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābusSunan: (أصحاب السنن) The compilers of the Prophetic Ahādîth on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā'ul-Husnā: (الأسماء الحسنى) The term Al-Asmā'ul-Husnā, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is *Wa 'Alaykumus-Salām*, meaning 'and peace be upon you also'. The extended forms of it are As-Salāmu 'Alaykum wa Rahmatullāh meaning 'peace be upon you and mercy of Allāh' and *As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu* meaning

'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

Astaghfirullāh **:** (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meai ng of it is 'I ask Allāh's forgiveness'.A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-Aswāf: (الأسواف) Name of the area of Al-Madînah that Allāh's Messenger ﷺ made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madînah. (Sunan Al-Kubrā)

Āthār **:** (الآثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

'Atîrah **:** (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

'Atūd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A'ūdhu Billāhi minash-Shaytānir-Rajîm **:** (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah **:** (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālî **:** (العوالي) Villages surrounding Al-Madînah.

'Awāliyul-Madînah **:** (عوالي المدينة) See Ahlul-'Arūd.

Al-'Awāmir **:** (العوامر) Snakes living in houses.

Awāq: (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for

silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

Awsāq or Awsuq: (أوساق أو أوسق) See Wasq.

Awwābîn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

Ayyām Bîd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyāmul-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursî: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

Azfār: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by

the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah: (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahîmah: (البهيمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay':(البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Inah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بيع العرية) (pl. *'Ara Cyā)* It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahîh Al-Bukhārî, Vol.3, Ahādîth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt: (البيع البات) Absolute sale.

Al-Bay'ul-Bātil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet

been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the off-spring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqīh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah: (بيع المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخابرة) To lend the land or rent against a part of

the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملامسة) A sale in which thedeal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of con-

tract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (بيع الثنيا أو بيع الاستثناء) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and

pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bāligh: (البالغ) The one who has reached the age of maturity and is an adult.

Banî Labūn: (بني لبون) A two-year-old male camel.

Banî Makhād: (بني مخاض) One-year-old male camel.

Banū Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banū Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub .

Al-Baqî': (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bārakallāh: (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'.When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah: (البرَّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahîm

. In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā': (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādî: (البوادي) See Bādiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahîm: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billāhi minash-Shaytānir-Rajîm (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth: (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the

pilgrims at the sanctuary of Makkah.

Buhtān **:** (البهتان) A false accusation, calumny, slander.

Bulūgh **:** (البلوغ) Puberty

Burāq **:** (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā' and Mi'rāj) in 619 CE.

Burd or Burdah **:** (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus **:** (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu' **:** (البُرقع) A covering dress worn by women.

Burud **:** ***(pl. Barîd)*** The distance equal to sixteen Farsakhs.

Busr **:** (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā **:** (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān **:** (بطحان) A valley in Al-Madînah.

CE **:** Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb **:** (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encourangement to kill.

Dab'u **:** (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr **:** (الدبور) Westerly wind.

Daff **:** (الدف) Tambourine used in Arabia.

Daghābîs **:** (الضغابيس) (sing. Daghabūs) Snake cucumbers.

Dahn **:** (الدهن) Any thick oil applied to hair.

Dā'î **:** (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān **:** (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl **:** (الدجال) (Al-Masîh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from

among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) .

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq: (دانق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanā': (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of Imām or Khalîfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā': (دارالقضاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David , a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn: (الدَّين) Loan or debt.

Deen: (الدِّين) The meaning of the word Deen is obedience. A term

commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See Ahādîth 2690 and 2691, Sunan Ibn Mājah)

Dhāt 'Irq: (ذات عرق) Mîqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhîkh: (الذيخ) An animalmale hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmî or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah **:** (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah **:** (ذو الحليفة) The Mîqāt of the people of Al-Madînah now called Abyār 'Ali.

Dhul-Khalasah **:** (ذو الخلصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah **:** (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn **:** (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

Dhul-Qurbā **:** (ذو القربى) Relatives, kinsfolk.

Dhū Mahram **:** (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

Dhun-Nūn **:** (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn **:** (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmān bin 'Affān (because he married two of the Prophet's daughters.

Dhî Tuwā **:** (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dîbāj **:** (الديباج) Pure silk cloth, silk brocade.

Dinār **:** (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirā' **:** (الذراع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah **:** (الدراية) Cognizance, observation, note, remark.

Dirham **:** (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah **:** (الدية) Blood money (for wounds, killing etc.), compensation paid by

the killer to the relatives of the victim (in unintentional cases).

Du'ā': (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du'ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du'ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā': (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhā: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

'Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as 'Eidul-Fitr (which takes place after Ramadān), and 'Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of 'Eid is 'Eid Mubārak, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

'Eidul-Adhā: (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq.This event commemorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'il (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisā or 'Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus

was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فدك) (also Fidak) A town near Al-Madînah.

Fāhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqîh: (الفقيه) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr: (الفقير) (pl. Fuqarā') A poor person.

Fara':(الفرع) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id: (الفرائض) See Farîdah.

Faraq: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الفريضة) (pl. Farā'id) An enjoined duty.

Farrūj: (الفروج) A Qabā' opened at the back.

Farsakh: (الفرسخ) (Parasang. Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fārūq: (الفاروق) It means 'One who distinguishes the truth from falsehood.'

This name was given to 'Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahîm.

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. Fatāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqîh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadān.

Fuqahā': (الفقهاء) See Faqîh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr: (الغدير) The name of a place near Makkah.

Ghadîr Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any advance by the enemies.

Ghîbah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulûl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalûn: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah: (حبل الحبلة) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibâ': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudû' (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadîth : (الحديث) (Plural: Ahādîth أحاديث) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadîth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ.in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth.The word Hadîth is generally translated as a Narration or Tradition. The main text of a Hadîth is called Matn(المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of *Ahādîth*: *Ahādîth Nabawîyyah* (الأحاديث النبوية) and *Ahādîth Qudsîyyah.* (الأحاديث القدسية) Ahādîth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādîth are Imām Bukhārî, Imām Muslim, Imām Nasā'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadîth Nabawî : (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadîth Qudsî : (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādîth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadîth say that Ahādîth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadîth to Allāh and claim, for example, "Allāh said..."

The basic kinds of Ahādîth are:

Qawlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the

various categories of the compiled narrations:

Āhād **:** (الآحاد) (Isolated)

'Azîz **:** (العزيز) (Precious)

Bātil **:** (الباطل) (False)

Da'îf **:** (الضعيف) (Weak)

Gharîb **:** (الغريب) (Unfamiliar)

Hasan **:** (الحسن) (Good)

Jayyid **:** (الجيد) (Perfect)

Majhūl **:** (المجهول) (Unknown)

Ma'lūl **:** (المعلول) (Defective)

Mansūkh **:** (المنسوخ) (Abrogated)

Maqbūl **:** (المقبول) (Acceptable)

Maqtū' **:** (المقطوع) (Intersected)

Mardūd **:** (المردود) (Rejected)

Marfū' (Traceable) (المرفوع)

Mash-hūr **:** (المشهور) (Well-known)

Matrūk **:** (المتروك) (Abandoned)

Mawdū' **:** (الموضوع) (Fabricated)

Mawqūf **:** (الموقوف) (Discontinued)

Mawsūl **:** (الموصول) (Complete)

Mawthūq **:** (الموثوق) (Trustworthy)

Mu'allaq **:** (المعلق) (Suspended)

Munqati' **:** (المنقطع) (Interrupted)

Musalsal **:** (المسلسل) (Uninterrupted)

Musnad **:** (المسند) (Traceable to Prophet)

Mutawātir **:** (المتواتر) (Continuous)

Muda'af **:** (المضعف) (Doubtful)

Mudallas **:** (المدلس) (Truncated)

***Mudraj*:** (المدرج) (Interpolated)

***Mudtarib*:** (المضطرب) (Confounding)

***Munfarid*:** (المنفرد) (Unique)

***Munkar*:** (المنكر) (Denounced)

***Mursal*:** (المرسل) (Disconnected)

***Muttasil*:** (المتصل) (Connected)

Muttafaq 'Alayh (المتفق عليه) (Agreed upon)

***Qawî*:** (القوي) (Strong)

***Sahîh*:** (الصحيح) (Sound)

***Shādh*:** (الشاذ) (Contradictory)

***Thābit*:** (الثابت) (Authentic)

***Thiqah*:** (الثقة) (Trustworthy)

***Hāfiz*:** (الحافظ) One who has memorized the entirety of the Qur'ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

***Hayd*:** (الحيض) Monthly periods or menstruation experienced by a woman.

***Hays*:** (الحيس) A dish made of butter, dates and cheese.

***Hajafah*:** (الجحفة) A kind of shield.

***Hājar*:** (هاجر) (Hagar/Agar/Hājira) One of Ibrāhîm's wives who, along with her infant son Ismā'il (Ishmael), was settled in Arabia by Prophet Ibrāhîm (Abraham) . She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

***Hajar*:** (هجر) Places in Bahrain, Jāzan, Najrān.

***Al-Hajarul-Aswad*:** (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim . The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

***Hājj*:** (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

***Hajj*:** (الحج). (Major Pilgrimage) The Hajj is performed annually by over

20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrâhîm, his wife Hajar, and their son Ismâ'il over 4,000 years ago. In addition to Tawâf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafât during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrâd (الإفراد single), Qirân (القران combined), Tamattu' (التمتع interrupted).

Hajj Akbar : (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar : (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt : (حج البيت) Making a pilgrimage to the House of Allâh.

Hajj Ifrâd : (حج الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrûr : (الحج المبرور) A Hajj that is free of sin and is accepted by Allâh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirân : (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrâm in between.

Hajj Tamattu' : (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrâm is taken off in between these two stages.

Hajjatul-Wadâ' : (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjâm : (الحجام) One who performs cupping.

Hajr : (حجر) A place in the way to Basrah & Kufah from Yamâmah where the vessels were made, also the place of Banu Sulaim.

Halâl : (الحلال) That which is lawful or permissible in Islam.

Halâlah : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif : (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq : (الحلق) To shave off the hair from the head (during Hajj).

Halqah : (الحلقة) A group of students involved in the study of Islam.

Hām : (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah : (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi : (حنفي) Islamic school of law founded by Imām Abū Hanîfah. Followers of this school are known as the Hanafis.

Hantāh : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbalî : (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf : (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) . Hanîf literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

Hunafā' : (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanîf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafā' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah : (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jar-

rah.

Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhîm (Abraham) . All things within the limit of the Harām are protected and considered inviolable. Al-Madînah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Harāmayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbî: (الحربي) Who is in the state of war.

Harîr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasîr: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî: (الحواري) Sincere supporter or disciple.

Hawāzin: (الهوازن) A tribe of Quraysh.

Hāwiyah: (الهاوية)The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā': (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover

their whole body from head to feet.

Hijâz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madînah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamûd before Tabûk between Al-Madînah and Shâm. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madînatun-Nabî (the Prophet's city), commonly known as Al-Madînah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madînah) in which the Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî'ul-Awwal, Rabî'uth-Thâni, Jumâdal-Ûlâ, Jumâdath-Thâniyah, Rajab, Sha'bân, Ramadân, Shawwâl, Dhul-Qa'dah, Dhul-Hijjah.

Hilâb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himâ: (الحمى) A private pasture.

Hims: (حمص) A city in Shâm (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyân: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirâ': (الحراء) The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ân, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call

to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الحبلى) A kind of desert tree.

Hudā': (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. Hadd) Allāh's set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = الحاج a male pilgrim; Hājjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadîlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq **:** (الحقوق) (sing. Haq) Rights.

Hūr **:** (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'în-wide-eyed houris)

Hūr'în **:** (حور عين) Wide-eyed houris.

Ibādah **:** (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblîs **:** (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur'ān. Iblîs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblîs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh.Allāh warns human beings repeatedly in the Qur'ān that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn **:** (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names begining with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar **:** (ابن حجر) Allamah Hāfiz Ahmad bin Hajar 'Asqalānî.

Ibn Labūn **:** (ابن لبون) Two year old camel.

Ibrāhîm **:** (إبراهيم) Abraham, a Prophet and righteous person revered by

Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhîm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah: (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

Idhkhir: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā': (الإضطباع) In Ihrām, putting the upper wrap (Ridā') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah: (الإفاضة) See Tawāful-Ifādah.

Iftār: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihdād: (الإحداد) Mourning for a deceased husband.

Ihlāl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with

the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الاحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā':(الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

Ilā' or Iylā': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

Iliyā': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadîth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdî: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: (الإنبجانية) A woolen garment without marks.

Injîl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) during the last two or three years of his earthly life. The Injîl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus . It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'ūn: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā'-Allāh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: (الانتقاص) Sprinkling water on private parts while performing Wudū'.

'Iqāl: (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah: (الإقامة) It refers to the second call for the prayer that follows the

first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

***Iqāmatus-Salāt*:** (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sahîh Al-Bukhārî, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbîr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

***Iqra'*:** (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

***Irfāh*:** (الإرفاه) To comb the hair everyday.

***Isbāghul-Wudū'*:** (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudū' means performing ablution well, and Atammal-Wudū' means performing ablution perfectly.)

***Isbāl*:** (الإسبال) Making one's lower garment too long below the heels.

***'Ishā'*:** (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

***Ish'ār*:** (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set

aside for sacrifice.

Ishrāq : (الإشراق) Sunrise.

Ishtimālus-Sammā' : (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

Ishtirāk : (الاشتراك) Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam : (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the conept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in good-

ness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl 'Imrān–The Family of Imrān, Verse 19) "Truly, the religion with A āh is Islam," and again (Sūrah 5: Al-Mā'idah–The Table Spread, Verse 3) "This day I have perfected your religion for you,and have chosen for you Islam as your religion."A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā'īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic Hadîth.

Isrā': (الإسراء) Another name for Sūrah Banî Israel (17) of the Noble Qur'ān.

Isrā' wa Mi'rāj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dîbāj (pure silk brocade).

Istibrā': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhārî, Vol. 1, Hadîth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār: (الاستجمار) Purification by stone.

Istikhārah: (الاستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahîh Al-Bukhārî Hadîth No. 263, Vol. 2; Hadîth No.391, Vol. 8; Hadîth No. 487, Vol. 9.)

Istinjā': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq: (الاستنشاق) Rinsing the nose.

Istisqā': (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See Sahîh Al-Bukhārî, Hadîth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

I'tikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

Jad'ā': (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جذع، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish

to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîm—the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îr—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Hāwiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the Munāfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

***Jāhil*:** (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

***Jāhiliyyah*:** (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

***Jahîm*:** (الجحيم) See Jahannam.

***Jahmiyyah*:** (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

***Jahrî Salāt*:** (الصلاة الجهرية) Prayer of audible recitation.

***Jayshul-'Usrah*:** (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

***Jalîl*:** (الجليل) A kind of good smelling grass grown in Makkah.

***Jāriyah*:** (الجارية) A young girl.

***Jā'iz*:** (الجائز) see Halāl.

***Jalab & Janab*:** (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam':(الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi': (الجامع) Collection of Ahādîth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, h.story, etc.

Jamā'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of 'Eidul-Adhā at Mina.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah.One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنيب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādîn

(باب الراضين). 6. Bābus-Sadaqah(باب الصدقة). 7. Bābut-Tawbah (باب التوبة). 8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dīl: (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra'īl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ān as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ān that says: "There is no compulsion in religion."(Qur'ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and

influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb : (الجلباب) (pl. Jalābîb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār : (الجمار) See Jamrah.

Jinn : (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah : (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār : (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah : (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them.Jizyah symbolizes the submission of

the non-Muslims to the suzerainty of Islam. (See Sahîh Al-Bukhârî, Vol. 4, Ahâdîth No. 384, 385 and 386)

Jubbah : (الجبة) A cloak, outer garment.

Al-Jubār : (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah : (الجحفة) The Mîqât of the people of Shām.

Jumu'ah : (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid : (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub : (الجنب) A person who is in a state of Janābah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū').

Juyūb : (الجيوب) Bosom or breast.

Juz' : (الجزء) Collection of Ahādîth handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah : (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir : (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh : (الكبش) Ram, a male sheep.

Kafan : (الكفن) The shroud for the dead.

Kafālah : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah : (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafīl : (الكفيل) A person providing surety, or a guarantor.

Kāfir : (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfūr (الكافور)Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah : (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām : (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd : (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah : (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla : (الكل) Poor dependents and a debt.

Kanz : (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'ān 9:34).

Karāmāt : (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh.

These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

***Kasafat*:** (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

***Kashf*:** (الكشف) Literally means 'manifestation'.

***Katam*:** (الكتم) A plant used for dyeing hair (Wasmah).

***Al-Kawthar*:** (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqîm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

***Khabāl*:** (الخبال) The (mire of) pus or sweat of the people of Hell.

***Khabat*:** (الخبط) The leaves of a thorny desert tree.

***Khadhf*:** (الخذف) The act of throwing small pebbles (like in Ramy).

***Khadirah*:** (خضرة) A kind of vegetation.

***Khaybar*:** (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

***Khayf*:** (خيف) A valley.

***Khalās*:** (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

***Khilfah*:** (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

***Khalîfah*:** (الخليفة) (Caliph) The Imām or the Muslim ruler.

***Khalîfah*:** (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî'ah (Islamic law). Another title for the Khalîfah (caliph) is Amîrul-Mu'minîn meaning 'the Leader of the Believers'. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā'ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-

liphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîfah : (الخليفة) Khalîfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalîfah (representative) of Allāh on earth according to Allāh.This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, Khulafā' (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl : (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalîl, i.e., Allāh, but he had many friends.

Khalūq : (الخلوق) A kind of perfume and dye made from saffron.

Khamr : (الخمر) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamsah : (الخمسة) The five compilers of Ahādîth . Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamîsah : (الخميصة) A black woolen square blanket with marks on it.

Khandaq : (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj : (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā' : (الخرقاء) An animal with pierced ears.

Khasafa : (خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatîb : (الخطيب) Orator, speaker.

Khawārij : (الخوارج) (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or Khazîrah: (الخزير ، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار)Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur'ān, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā' (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu'ah (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah : (كفاية)An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl : (الكفل) Share or portion, a like part.

Ki'āb : (الكعاب) Ki'āb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl : (الكحل) Antimony eye powder.

Kūfah : (الكوفة) A city of Iraq.

Kuffār : (الكفار) Plural of Kāfir (see Kāfir).

Kūfi : (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ān.

Kufr : (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu' : (الكفؤ) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadîth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah : (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a

woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusūf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (اللحد) Niche type of grave.

Lāhut: (اللاهوت) Divine.

Lā Ilāha illallāh: (لاإله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means:Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhārî, Vol. 3, Hadîth No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-'Izzah in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللواء) A standard, it is smaller than Rāyah (الراية flag).

Al-Lizām: (اللزام)The settlement of affairs, in the Hadîth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة)Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'āfirî: (معافري) A Yemeni *Burd* (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and

thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhî: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhūr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madînah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghāfir: (المغافير) A bad smelling gum.

Maghāzî: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns inwhich the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsbility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and

with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majîd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ān, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ān, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrîmî* and *Makrūh Tanzîhî*. *Makrūh Tahrîmî* is that which has been established by a proof which is not absolute.

The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah : (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah : (الملائكة) Another name for *Sūrat Fātir, Sūrah* 35 of the Noble Qur'ān.

Malhamah : (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl*. (Antichrist or False Masih).

Māliki : (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk : (المملوك) A male slave.

Manāt : (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah : (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adh-dhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik : (المناسك) The acts of *Hajj* like *Ihrām, Tawāf* of the *Ka'bah* and *Sa'y* of Safā and Marwah, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umrah, Sahîh Al-Bukhārî*, Vol.2-3.

Manāsi' : (المناصع) A vast plateau on the outskirts of Al-Madînah.

Mandūb : (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad

deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manā'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manāzil*) Portion. There are seven *Manāzil* in Qurān to be recited over seven days. The last *Manzil* nicknamed as *Mufassal.* or *Hizbul-Mufassal.*

Maqām Ibrāhîm: (مقام إبراهيم) The Station of Ibrāhîm or the standing place of Ibrāhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrāhîm on which Abraham stood while he and Ishmael were building the *Ka'bah.*

Maqām Mahmūd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Māriqah: (المارقة) (Passers through) One of the Khawārij sect. so named because they had strayed away from the true faith.

Ma'rūf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sārî* that *Marwah* is a sharp stone after which the mountain across from Safā was named.A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjuction with Safā. Now it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah : (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il.*

Mash : (المسح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh : (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar : (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām : (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah : (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjāl : (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid : (المسجد) (pl. Masājid) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā : (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis.*

Al-Masjidul-Harām : (المسجد الحرام) (The Inviolable Mosque). The Grand *Masjid* in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî : (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah : (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hājis* go for wearing *Ihrām*; a *Mîqāt.*

Matāf : (المطاف) Area of *Tawāf.*

Mathānî: (المثاني) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlā: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî: (الموالي) Non-Arabs and originally former slaves.

Mawāqît: (المواقيت) See *Mîqāt.*

Mayāthir: (المياثر) (pl. of *Mîtharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām,* and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mihrāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah: (المجنّة) A place at Makkah.

Mîlād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah.*

Minā: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj*.

Minbar: (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Mîqāt: (الميقات) (pl. *Mawāqît*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj*.

Mi'rād: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahādîth* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhārî*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā' and Mi'rāj*.

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskîn: (المسكين) (pl. *Masākîn*) The word denotes helplessness, destitution. Thus *Masākîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: (مصر) Egypt.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mîtharah: (الميثرة) See *Mayāthir*.

Mithqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr: (المزر) Beer.

Mu'adh-dhin: (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî.*

Mu'allafatul-Qulūb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'āmalah: (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنعن) Those *Ahādîth* in which narrator relates the text using the preposition *'an.*

Mu'aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: (المعصفر) Garments lightly died with safflower-almost orange color.

Mu'āsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah: (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt: (المعوذات) The last three *Sūrahs* of the Qur'ān.

Mu'awwidhatān or Mu'awwidhatayn: (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114).

Mubāh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhārî*, Vol. 9, *Hadîth* No. 119].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

***Mudārabah*:** (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide enterpreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المفدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalāt: (المفصل أو المفصلات) The shorter *Sūrahs* starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufāttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on *Wakālah* and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrāt.*

Muhājir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all

those things which Allāh has forbidden. According to a *Hadîth*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah:* 3934)

Muhallal lahū: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinānah.

Muhassar: (مُحسِّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحدَث) Innovation.

Muhdith: (مُحدِث) An innovator of heresy.

Muhkam: (المحكم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المحرم) One who enters into the consecration state of *Ihrām*. for the purpose of performing the *Hajj* or *'Umrah*.

Muhrimah: (المحرمة) A female who assumes *Ihrām*.

Muhsan **:** (المحصن) One who is married.

Muhsanāt **:** (المحصنات)

It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar **:** (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujāhid **:** (المجاهد) (pl. *Mujāhidîn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idîn*. See *Jihād*.

Mujazziz **:** (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah **:** (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam **:** (المعجم) Collection of *Ahādîth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid **:** (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadîth*, conscience of the community from all over the Muslim world, and reasoning.

Mukātab **:** (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah **:** (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah **:** (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah.*

Mukhadram **:** (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah **:** (الملاعنة) The act of performing *Li'ān*.

Mulabbadah **:** (الملبّدة) Cloak made from a thick patched sheet.

Mulāmasah **:** (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās.*

Mulhid **:** (الملحد) Atheist, one who denies the existence of God.

Mulhidūn **:** (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam **:** (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min **:** (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah **:** (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq **:** (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir.*

Munkar wa Nakîr **:** (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah **:** (المقابلة) The animal whose ears have been severed.

Muqallid **:** (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn **:** (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:

1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqi'ah* (56:11-56).

***Al-Muqatta'āt*:** (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur'ān.

***Muqayyar*:** (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

***Murābit*:** (المرابط) A person who is on the road spreading Islam.

***Murji'ah*:** (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

***Murtad*:** (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

***Mūsa*:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

***Mustad'afīn*:** (المستضعفين) Weak and oppressed persons.

***Musaddiq*:** (المصدق) The person discharging voluntary charity.

***Musallā*:** (المصلى) A praying place.

***Musallī*:** (المصلي) One who is offering the prayer.

***Musannaf*:** (المصنف) More comprehensive collection of *Ahādīth* divided into books and chapters.

***Musāqāt*:** (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or ***Muhaffalah*** or ***Khilābah***: (المصراة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or

three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed-Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādîth* with complete chains.

Musallā: (المصلى) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرك) Collection of *Ahādîth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahādîth* in which a later compiler

collects fresh and additional *Isnād* (chains) cited by the original compiler.

***Mustawsilah*:** (المستوصلة) The women who has her hair extensions done.

***Mut'ah*:** (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahîh Muslim* and *Sahîh Al-Bukhārî*.

***Muta'awwilūn*:** (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

***Mutafahhish*:** (المتفحش) A person who conveys evil talk.

***Mutafallijāt*:** (المتفلجات) The women who have their teeth separated for the sake of beauty.

***Mu'takif*:** (المعتكف) One who is in a state of *I'tikāf*.

***Mu'tamir*:** (المعتمر) The person performing *'Umrah*.

Mutanammisah or Mutanammisāt: (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

***Mutashābihāt*:** (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

***Mu'tazilah*:** (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

***Mustawshimāt*:** (المستوشمات) The women who get themselves marked with tattoos.

***Mutras*:** (مترس) A Persian word meaning 'don't be afraid.'

***Muttafaq 'Alayh*:** (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādîth* that are found in both the collections of *Ahādîth*: *Bukhāri* and *Muslim*.

***Muttaqî*:** (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurāt* 49:13).

***Muttaqūn*:** (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and

love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn : (المولدون) The children of female slaves from other nations.

Muzābanah : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat : (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar.*

Muzāra'ah : (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah : (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishā'* prayers (together) there.

Nār : (النار) The fire of Hell.

Nabî : (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh : (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr : (النذر) is one of the three types of vows to Almighty Allāh.

Nādihah : (الناضحة) A camel used for agricultural purposes.

Nadiy : (النَّضِي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nāfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb.*

Nafs: (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: *Najāsah Ghalîzah* (heavy impurity) and *Najāsah Khafîfah* (light impurity).

Najash: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshî: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najwā: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahîh Al-Bukhārî,* Vol.3, *Hadîth* No. 621)

Na'l: (النعل) Slipper or sandal.

Namîmah: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah : (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah : (النامصة) The women who plucks the eyebrows of other women.

Naqdul-Hadîth : (نقد الحديث) The Methodology of Critical Evaluation of *Ahādîth.*

Naqîb : (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr : (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab : (النسب) Lineage or geneology.

Nasārā : (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadîth.*

Nash : (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ *Uqiyyah* (60 grams approximately).

Nasî' : (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah : (النصيحة) Sincere good advice.

Naskh : (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl : (النصل) A part of an arrow.

Nāsut : (الناسوت) Human, as opposed to Divine.

Nawāfil : (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory *(Farîdah).* See *Nafl* and *Nāfilah.*

Nawāt : (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq : (النفاق) Hypocrisy.

Nifās : (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal : (النحل) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

***Nikāh*:** (النكاح) Pronouncement of marriage or wedlock according to *Sharī'ah* (Islamic law).

***Niqāb*:** (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

***Nisāb*:** (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt,* e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

***Niyyah*:** (النية) It is an intention to perform an activity.

***Nubūwwah*:** (النبوة) Prophethood.

***Nūh*:** (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

***Nūn*:** (نون) Fish.

***Nūr*:** (نور) Light

***An-Nūr*:** (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

***Nusk*:** (النسك) Religious act of worship.

***Nusub*:** (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

***Nusuk*:** (النسك) A ritual sacrifice as well as other forms of devotion and worship.

***Qabā'*:** (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

***Qabr*:** (القبر) Grave.

***Qadā'*:** (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

***Qadariyyah*:** (القدرية) (Also called the people of *Qadar/Ahlul-Qadar.*) The

Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

***Qadar*:** (القدر) Divine Preordainment or the Divine Decree.

***Qadîd*:** (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

***Al-Qadr*:** (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

***Qādî* :** (القاضي) Judge.

***Qā'idîn*:** (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujāhid*.

***Qaylūlah*:** (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

***Qalîb*:** (القليب) A well.

***Qamîs*:** (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

***Qār*:** (القار) Tar or pitch.

***Qaraz*:** (القرظ) The leaves of Mimosa Flava used for tanning.

***Qard*:** (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

***Qard Hasanah*:** (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

***Qāri*:** (القارىء) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

***Qārin*:** (القارن) One who performs *Hajj Qirān*.

***Qarîn*:** (القرين) The Devil companion that is with everyone.

***Qarnul-Manāzil*:** (قرن المنازل) The *Mîqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

***Qasab*:** (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

***Qasāmah*:** (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

***Qasr*:** (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

***Qaswā'*:** (القصواء) The name of the Prophet's she-camel.

***Qatîfah*:** (القطيفة) Thick soft cloth like velvet or plush material.

***Qattāt*:** (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhārî*, Vol. 8, *Hadîth* No. 82)

***Qawmah*:** (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or ***Qayyim*:** (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

***Qaza'*:**(القزع) Shaving part of the head and leaving part.

***Qiblah*:** (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

***Qîl wa Qāl*:** (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

***Qintār*:** (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

***Qirā'ah*:** (القراءة) The audible recitation during prayers.

***Qirād*:** (القراض) Sleeping partnership (see *Mudārabah*).

***Qirām*:** (القرام) A thin marked woolen curtain.

***Qîrāt*:** (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah *:* (القربة) A water skin.

Qirsh *:* (القرش) A unit of money.

Qisās *:* (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or ***Qassiyyah*** *:* (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām *:* (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām *:* (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah *:* (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās *:* (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqîh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ān and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharî'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ān; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'î), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā' *:* (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah *:* (القبة) A small and round one-room tent.

Qubbatus-Sakharah *:* (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is

believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt **:** (القضاة) Plural form of *Qādi.*

Qudhadh **:** (القذذ) A part of an arrow.

Al-Quds **:** (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

Qullah **:** (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum **:** (قمقم) A narrow-headed vessel.

Qunūt **:** (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah **:** (قنوت نازلة) Supplication in the event of a calamity.

Quraysh **:** (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or ***Qurashî*** **:** (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ān **:** (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad

ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

***Qurbān*:** (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of *'Eidul-Adhā* and the two days following it.

***Qust*:** (القسط) A type of incense.

***Qu'ūd*:** (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashah-hud* are recited.

***Rabā'i*:** (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

***Rabā'iyah*:** (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

***Rabb*:** (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its

Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb.* All occurances of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

***Rabbuka*:** (ربك) Your Lord, Your Master.

***Rabbul-'Ard*:** (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

***Rabbul-Māl*:** (رب المال) A person who invests in *Mudārabah* or *Musharakah.* See *Sāhibul-Māl.*

***Rabî'ul-Awwal*:** (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

***Radā'ah*:** (الرضاعة) The suckling of one's own or someone's child.

***Rāhilah*:** (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and ***Rahîm*:** (الرحمن والرحيم) These words are from the root '*rahm*' which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahîm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

***Rahn*:** (الرهن) Pledge or mortgage.

***Rayhān*:** (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

***Rayyān*:** (الريّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

***Rajab*:** (رجب) It is the seventh month of the Islamic calendar.

***Rajabiyyah*:** (الرجبية) See *'Atîrah.*

***Rajaz*:** (الرجز) Name of poetic meter.

***Raj'ah*:** (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

***Rajm*:** (الرجم) Means to stone to death those married persons who commit

the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah: (الركعة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhîm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwi: (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahādîth*.

Rāyah: (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one

of the highly praiseworthy forms of worship.

***Ridā'*:** (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

***Rijz*:** (الرجز) Whispering, evil suggestions.

***Rikāz*:** (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

***Risālah*:** (الرسالة) Regarding *Hadîth* compilations: collection of *Ahādîth* dealing with a particular topic.

***Riwāyah*:** (الرواية) Narration.

***Riyā*:** (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

***Riyādul-Jannah*:** (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

***Rūhullāh*:** (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh*); (ii) Allāh's Life (*Hayātullah*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

***Rūhul-Qudus*:** (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) .

***Rukn*:** (الركن) (pl. *Arkān*) Pillar, basic article.

***Rukū'*:**(الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukū'*.

Ruqbā **:** (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah **:** (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd **:** (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab **:** (الرطب) Ripe dates, opposite of *Busr.*

Sā' **:** (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madînah was equal to about two and a half kilograms

Sabā **:** (الصبا) Easterly wind.

As-Sab'ah **:** (السبعة) The seven compilers of *Ahādîth* - Bukhārî, Muslim, Abū Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Saba' or ***Sheba*** **:** (سبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānî **:** (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah.*

Sabāhāh **:** (صباحاه) An exclamation indicating an appeal for help.

As-Sabat **:** (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah* 7, *Al-A'rāf.*

Sābi' **:** (الصابيء) (pl. Sābians) Those who change their religion.

Sābiqūn **:** (السابقون) See *Muqarrabūn.*

As-Sābiqūnal-Awwalūn **:** The first forerunners in the faith.

Sābirūn **:** (الصابرون) People who are patient and steadfast.

Sābi'ūn or ***Sabean*** **:** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems.The Sabaeans played an

important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

***Sabr*:** (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violance, and thankfulness to God in happiness, success and chievement.

***Sa'dān* :** (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

***Sadāq* :** (الصداق) This word has the same meaning as *Mahr*.

***Sadaqah* :** (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

***Sadaqatul-Fitr* :** (صدقة الفطر) Refers to the charity that is given on or prior to the day of *'Eidul-Fitr*.

***Sadūq* :** (الصدوق) Truthful.

***As-Safā wal-Marwah* :** (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

***Safar* :** (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

***Saghîrah* :** (الصغيرة) A child or minor girl underage.

Sahābah: (الصحابة) (sing. *Sahābî*)A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādîth* in the years following his death.

Sahbā': (صهباء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudāribs* in a given *Mudādrabah* agreement.

Sahîfah: (الصحيفة) A page or manuscript. Collection of *Ahādîth* by a Companion.

Sahîhayn: (الصحيحين) The Twins. The two most authentic books of *Ahādîth*– *Sahîh Al-Bukhārî* and *Sahîh Muslim*.

Sahîh Al-Bukhārî: A book of *Ahādîth* compiled by Imām Bukhārî.

Sahîh Muslim: A book of *Ahādîth* compiled by Imām Muslim.

Sahūr: (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah*.

Sahw: (السهو) Forgetting (here it means forgetting how many *Rak'āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā'imah: (السائمة) A flock of about one hundred grazing animals.

Sā'ibah: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu'jam Al-Buldān* of Baladharî, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shati'ul-Arab*, and Nil (Nile)

is the well-known river in Egypt.

Sayyi'ah: (السيئة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadîth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah: (السجدة)

Sūrah 32 of the Qur'ān.

Sajdatus-Sahw: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakînah: (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessers, ancesters, forefathers, ascendants.

Salam: (السلم) Synonym of *Salaf*.

Salām: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of '*As-Salāmu 'Alaykum wa Rahmatullāh*' which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishā'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings,

prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt*.

***Salāt*:** (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

***Salātul-Awwābîn*:** (صلاة الأوابين) It is another name for *Salātud-Duhā*, that is prayer after sunrise.

***Salātud-Duhā*:** (صلاة الضحى) That is optional prayer after sunrise.

***Salātul-Hājah*:** (صلاة الحاجة) Prayer at times of need.

***Salātul-Istikhārah*:** (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah*.

***Salātul-Istisqā'*:** (صلاة الاستسقاء) Prayer for rain.

***Salātul-Janāzah*:** (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbîrs*: 1. After the first *Takbîr*, recite *Al-Fātihah*. 2. After the second *Takbîr*, recite *Tashahhud* and *As-Salātul-Ibrāhîmiyyah*. 3. After the third *Takbîr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr*, finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

***Salātul-Jam'*:**(صلاة الجمع) Combined prayer.

***Salātul-Jamā'ah*:** (صلاة الجماعة) Congregational prayer.

***As-Salātul-Jāmi'ah*:** (الصلاة الجامعة) Prayer is about to begin.

***Salātul-Jumu'ah*:** (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

***Salātul-Khawf*:** (صلاة الخوف) Prayer in the state of insecurity. For its

procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbîh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih,* honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السنّوت) Fennel or aniseed.

Saqîfah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that

has to be covered. It is also referred to as the *'Awrah.*

Sawm: (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād A'zam: (السواد الأعظم) The great majority.

Sawîq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y: (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and *'Umrah.* It is done to symbolize Hajar's search for water for her son Ismā'il.

Sā'î: (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'î.*

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshî.*

Sayyid: (السيد) Leader or chief.

Sayyidî: (سيدي) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān: (شعبان) The eighth month of the Islamic calendar.

Shāfi'î: (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'î.

Shahādah: (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilāha illallāh Muhammadur-Rasūlullāh* (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Mes-

senger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahîd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

Shaitān: (الشيطان) (pl. *Shayātîn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblîs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharî'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shî'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of

twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharī'ah* (Islamic law), used by Shī'i religious scholars to derive legislation and issue religious opinions. So, a *Shī'ah* is a follower of the twelve Imāms. Shī'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b **:** (الشعب) A narrow pass.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr.*

Shiqāq**:** (الشقاق) Difference between husband and wife.

Shirāk: (الشراك) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk.*

Shirkah: (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Āmmah: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inān* or *Mufāwadah.*

Shirkatul-'Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inān: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or creditworthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafī *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddîq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appelation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffin: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādîth*), is used for the compilations done by Imāms and Scholars named, Bukhārî, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjin: (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifin* (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamîz: (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtūm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqîm: (الصراط المستقيم) 'The straight path,' the path that the

Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

***Sirri Salāt*:** (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr*.

***Sirwāl*:** (السروال) (pl. *Sarāwîl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

***Siwāk*:** (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick. Also called a *Miswāk*.

***Subh Sādiq*:** (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

***Subhānallāh*:** (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

***Subhānahu wa Ta'ālā*:** (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is:Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are:*'Azza wa Jalla*: 'He is the Mighty and the Majestic'; *Jalla Jalāluhu*: 'He is the Exalted Majestic.'

***Suffah*:** (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

***Sūfi*:** (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

***Sufism*:** (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen

as an 'inward' path of communion with God, complementing the *Sharî'ah*, or 'outward' religious law.

Sufrah **:** (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf *:* (الصحف) pages or manuscripts.

Suhūliyyah **:** (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr *:* (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd **:** (السجود) See *Sajdah.*

Sunan **:** (السنن) Collection of *Ahādîth* only containing legal traditions (*Ahādîthul-Ahkām*).

Sundus **:** (السندس) A kind of silk cloth.

Sunnah **:** (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādîth* are reports on the *Sunnah.* The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah.* The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat-ut-Taqrîriyyah **:** (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or ***Mustahabb***: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See *Mustahabb.*

Sunnah **:** (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah.*

Sunnah Mu'akkadah **:** (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah **:** (السنة غير المؤكدة) Unascertained prayers. These

prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

***Sunnî*:** (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

***Sūrah*:** (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

***Sutrah*:** (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

***Tābah*:** (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah*.

***Tabî'*:** (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

***Tabî'ah*:** (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

***Tābi'ūn*:** (التابعون) (sing. *Tābi'î*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

***Tabūk*:** (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

***Tadbîr*:** (التدبير) About freeing a slave.

***Tadlîs*:** (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadîth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadîth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

***Tafsîr*:** (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as

Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between *'Isha'* and *Fajr*.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlīl: (التهليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlīl: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmīd: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

Tahnīk: (التحنيك) It is the Islamic customary process of chewing a piece of

date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahîh Al-Bukhārî,* the Book of *'Aqîqah*, Vol. 7, Page No. 272)

***Tā'if*:** (الطائف) A well-known town near Makkah.

***Taylasān*:** (طيلسان) (Green sheet) is the dress of the Shaikhs of the non-Arab nations.

***Tajwîd*:** (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhîm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

***Takāful*:** (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

***Takbîr*:** (التكبير) (Magnification) Saying *Allāhu Akbar* (Allāh is the Most Great). See *Allāhu Akbar.*

***Takbîrah*:** (التكبيرة) A single utterance of *Allāhu Akbar.*

***Takbîratul-Ihrām*:** (تكبيرة الإحرام) Saying *Allāhu Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbîr Tahrîmah* (formula of prohibition).

***Talāq*:** (الطلاق) The repudiation of marriage. Divorce.

***Talāq Raj'î*:** (الطلاق الرجعي) Revocable divorce.

***Talāq Bā'in*:** (الطلاق البائن) Irrevocable divorce or final divorce.

***Talbînah*:** (التلبينة) A kind of porridge prepared from white flour, milk and honey.

***Talbiyyah*:** (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *'Umrah* attributed to Prophet Abraham and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharîka laka labbayk. Innal-hamda wan-ni'mata, Laka wal-mulk. Lā sharîka laka.* (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

***Tamā'im*:** (التمائم) Amulets.

Tā'mîn: (التأمين) Insurance, assurance, Security.

Tamr: (التمر) Dates.

Tan'îm: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform *'Umrah.*

Tanzîh: (التنزيه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdîr: (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqlîd: (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqlîs: (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwā: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwā* is a measure of one's faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh.See Qur'ān, *Āl 'Imrān* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî: (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madînah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (*'Eidul-Fitr* and *'Eidul-Adhā*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarāwîh: (التراويح) Optional prayers offered after the *'Ishā'* prayers on the

nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî':(الترجيع) Repetition of recitation (especially in *Adhān*)

Tartîl: (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbîh: (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar.* A rosary that is used to glorify Allāh è is also called a *Tasbîh.*

Tashah-hud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

Tashbîh: (التشبيه) Ascription of human characteristics to Allāh.

Tashmît: (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslîm: (التسليم) Salutations or greetings, saying of *Salām–As-Salāmu 'Alaykum.* On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslîm.*

Tasmiyyah: (التسمية) Giving a name, nomination. A title given to the Basmalah.

Ta'til: (التعطيل) Denying all attributes of Allāh.

Tathwîb: (التثويب) Saying of *As-Salātu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

Tawhîd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhîdur-Rubūbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhîdul-Ulūhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from

the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh; *Tawhîdul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karîm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands.": (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhîdul-Ulūhîyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk : (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah : (التوبة) Repentence, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf : (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how sacred it may be.

Tawāful-Ifādah: (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah*.

Tawāf ul-Qudūm: (طواف القدوم) The 'Arrival *Tawāf*', the *Tawāf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and *'Umrah*.

Tawāful-Wadā':(طواف الوداع) The 'Farewell *Tawāf*The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah: (طواف الزيارة) See *Tawāful-Ifādah.*

Tawrāh: (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wîl: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wîdh: (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah: (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl.* As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū*)' and *Ghusl* (in case of *Janābah* etc.) See *Sahîh Al-Bukhārî,* Vol. 1, *Hadîth* No. 334 and 340.

Tayyibāt: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zîr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah : (الثلاثة) The three compilers of *Ahādîth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanî or Thaniyyah : (الثني أو الثنية) Those having two teeth. See *Musinnah.*

Thaniyyah : (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā' : (ثنية الوداع) A place near Al-Madînah.

Thajj : (الثج) Performing the sacrifice on camels.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thawb : (الثوب) Garment.

Thawr : (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawāb : (الثواب) Reward of a good deed is a Divine blessing.

Thayyib : (الثيب) A non-virgin married or previously married woman.

Thiqah : (الثقة) Trustworthy.

Thunyā : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah : (التجارة) Trade. Act of buying and selling.

Tilā' : (الطلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah : (التولة) Charms.

Tiyarah : (الطيرة) Drawing an evil omen from birds etc..

Tubbān : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā' : (الطلقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr : (الطور) A mountain.

Turbah : (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah.*

Turs : (الترس) A kind of shield.

Udhiyah : (الأضحية) Sacrifice (on *'Eidul-Adhā*).

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the great battles

in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud.*

'Ulamā': (العلماء) See *'Ālim.*

Ūlul-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for *'Ud* (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

'Umrā: (العمرى) See *Nihal.*

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhārî,* Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed *'Umrah*. The fulfilled *'Umrah*-the *'Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah,* which he intended to do in the sixth year but the Quraysh disbelievers

had not allowed him to complete.

Ūqiyyah: (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

'Urbān: (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfut: (العرفط) The tree which produces *Maghāfir.*

'Usfur: (العصفر) Safflower.

'Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahîh Al-Bukhārî,* Vol. 2, *Hadîth* No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dîn: (أصول الدين) The principles of Islam.

'Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe.in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah.*

Wa 'Alaykumus-Salām: (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of '*As-Salāmu 'Alaykum*' (peace be on you).

Wadî'ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ān of which even the words are from God.

Wahy Ghayr Matlū: (الوحي غير المتلو) Revelation unrecited.

Wahy Matlū: (الوحي المتلو) Revelation recited.

Wayhaka: (ويحك) May Allāh be merciful to you.

Waylaka: (ويلك) 'Woe upon you!'

Wājib: (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanîfah makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl: (الوكيل) A person who is an authorized repesentative or proxy. Also can mean lawyer in Urdu.

Walā': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî: (الولي) (pl. *Awliyā'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walîmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment.Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: (الورسية) A cloth dyed with *Wars*.

Wasāyā: (الوصايا) Wills or testaments.

Wāshimāt: (الواشمات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsilah: (الواصلة) The women who affixes hair extensions.

Wasîlah: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah : (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq : (الوسق) (plural *Awsāq* or *Awsuq)* A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisāl : (الوصال) Fasting for more than one day continuously.

Witr : (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū' : (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj : (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādîth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahîh Muslim, Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān : (يخسفان) Eclipse.

Yalamlam : (يلملم) The *Mîqāt* of the people of Yemen.

Yamāmah : (اليمامة) A place in Saudi Arabia towards Najd.

Yaqîn : (اليقين) Perfect absolute Faith.

Ya'qūb : (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk : (اليرموك) A place in Shām.

Yathrib : (يثرب) See *Al-Madînah*.

Yawmud-Dār : (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

***Yawmud-Dîn*:** (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

***Yawmul-Qiyāmah*:** (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

***Yawmun-Nafr*:** (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr*.

***Yawmun-Nahr*:** (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

***Yawmur-Ru'ūs*:** (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eidul-Adhā*).

***Yawmut-Tarwiyah*:** (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

***Yūsuf*:** (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

***Zabūr*:** (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

***Zahw*:** (الزهو) Unripe dates that have begun to ripen.

***Zakariyyā*:** (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

***Zakāt*:** (الزكاة) One of the five pillars of Islam is *Zakāt*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-

ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)]

Zakâtul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *'Eidul-Fitr* (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakâtul-Fitr*, Page No. 339).

Zakâtul-Hubûb: (زكاة الحبوب) *Zakât* of grain/corn.

Zakâtul-Ma'din: (زكاة المعدن) *Zakât* of minerals.

Zakâtur-Rikâz: (زكاة الركاز) *Zakât* of treasure or precious stones.

Zâlim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah: (الزنادقة) Atheists.

Zanjabîl: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, *Al-Insân* (76:17).

Zaqqûm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, *Al-Isrâ'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihâr: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, *Al-Ahzâb* (33:4), *Al-Mujâdilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq: (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyârah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm **:** (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.

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